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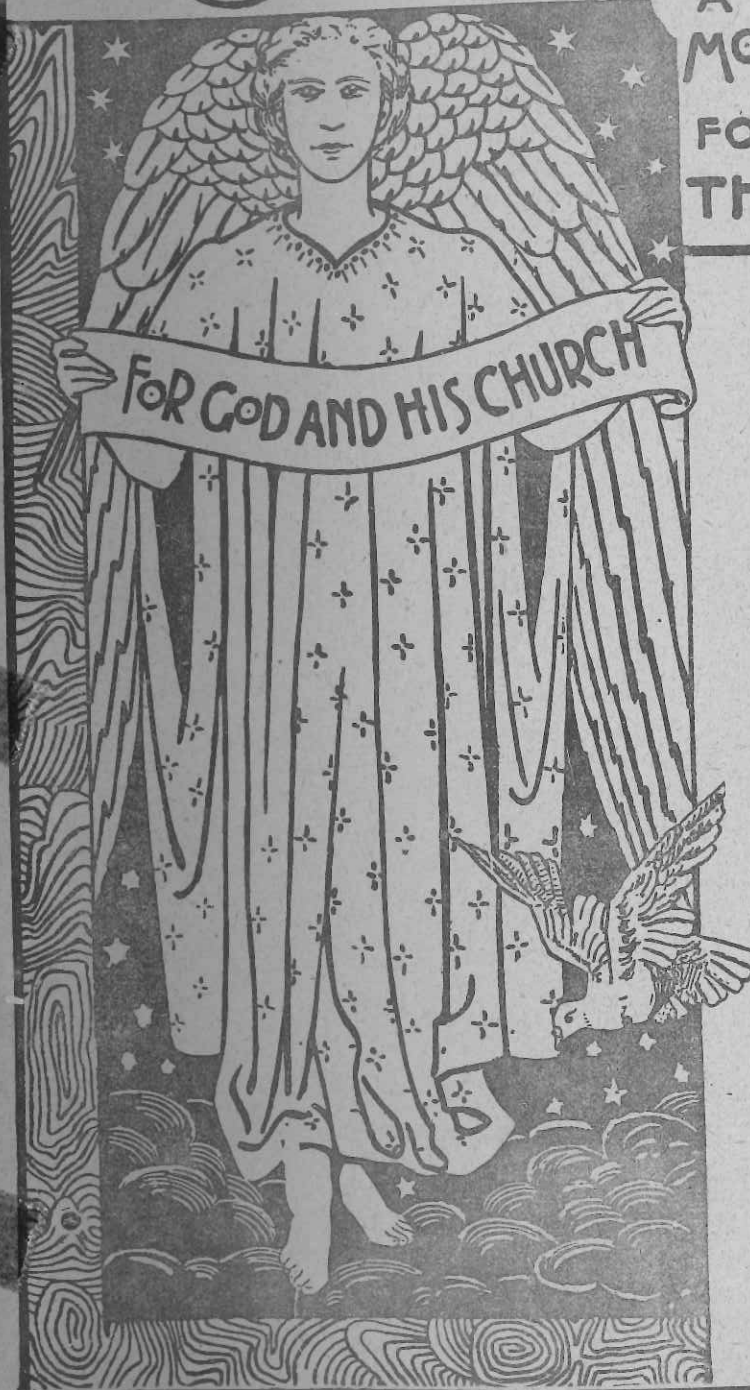
Vol. VI. No 4

PRICE ONE PENNY

NOVEMBER 23, 1899

THE CHURCH MESSENGER

A
MONTHLY MAGAZINE
 FOR
THE PEOPLE. . .



Contents.

LEADING ARTICLE—

OUR OWN, OUR NATIVE LAND
 A TOWNSHIP SKETCH, PART III.

IN MEMORIAM—

MR. HENRY BUXTON
 TRIP FROM ENGLAND TO TASMANIA

UBI CHRISTUS, IBI ECCLESIA
 NOTES BY THE WAY, No. III.

NEW GUINEA MISSION
 BROTHERHOOD OF S. ANDREW

NOTES

CORRESPONDENCE

ILLUSTRATION—

TASMANIAN CONTINGENT LEAVING
 FOR SOUTH AFRICA

PARISH ECHOES

NOTICE TO CORRESPONDENTS

CHILDREN'S HOME MISSION UNION

BUSINESS COLUMN

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CONSUMPTION CAN BE CURED.

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 13, 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. 4.

NOVEMBER 23, 1899.

PRICE, ONE PENNY.

OUR OWN, OUR NATIVE LAND.

STARTING from the little cluster of islands in the Northern Sea which constitute Great Britain, the home and the cradle of our race, and radiating from thence to all points of the compass, look where we will amongst all our vast possessions, shortcomings are everywhere to be found. It would be an act of egregious bombast to deny it. Climatic conditions, in all their known variations, have a marked effect on the social, political, and moral lives of the sons of the Empire, wherever they have elected to take their stand. Gradations of good, gradations of evil, and gradations of mediocrity are ever to be found amongst them, governed to a large extent by the readings of the thermometer and their general surroundings, congenial or otherwise. But in torrid or in Arctic Zones, in temperate climates, in malarial-infested regions, or wherever the flag of old England flies, there are no shortcomings with regard to demonstrative loyalty to the throne, no shortcomings in the matter of devout fervour in the cause of the nation's weal, no gradations of patriotic enthusiasm when the enemy is thundering at the gates. Then, Britons as a whole, all the world over, in their respective sections of the Empire, are

one and undivided, heart and soul determined to dare all and to do all to sustain the glorious fabric of their mighty Constitution. The events of the last few months have vividly made manifest this intensity of patriotism, this solid determination that, come what may, and trusting to Divine guidance as the emblem on their battle flag, that the fight for justice shall be carried out in the teeth of all opposition, and brought to a successful and satisfactory conclusion. We in Tasmania are but a tiny atom of the Empire's whole, but are loyal to the core, as are all the other dependencies of our beloved Britain. Thankful and happy are we that we have been enabled to send our little band of patriots to fight their nation's fight. In common with all our colonial brethren, we would readily send forth more, were their services required, and proud we should be to do so. Now for a sidelight on this bright picture, but a very small one and a very dark one. The synonyms of Little Englanders are to be found in every land, the black sheep of their respective flocks. This is figuratively only, otherwise it would be an insult to the sheep, seeing that they have no say as to the colour of their wool. For there is something pitifully despicable in the characters of these selfsame Little Englanders. They and their fathers before them have lived in peace and plenty all their lives under the protecting flag of their country. Their bread and their water have been sure, and they have been blessed beyond the citizens of all other nations in the matter of absolute and unrestricted freedom and in having their persons and homes guarded by unswerving justice. Further, should they be travelling in foreign parts and an injustice done them, be their positions exalted or lowly, the Empire's diplomatic process would be immediately set to work to secure redress. What more could they wish for; what more could they expect? And yet these are the men who, in their unctuous ignorance, are ready to side with the cause of their country's enemies. The fact is, that they can be likened unto certain disaffected Irishmen, who are "agin" everything, without rhyme or reason. Fortunately, their numbers are infinitesimal, and they can be relegated to the background—their proper place. All loyal subjects will join with us and come to the front, glorying in the fact that we are British born, glorying in the grand traditions of our brave old land; and whilst dwelling on the heroic deeds which have made our Empire what it is, determined more than ever to uphold the same in its fullest and widest integrity, even at the cost of life itself.

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HENRY CANE, Manager, Hobart.

WALTER S. BELL & CO., Agents, Launceston.

A TOWNSHIP SKETCH.

(By Mrs. Gummage.)

OUR PARSONS.

(Continued.)

Part III.

I SAID that I did not consider that any of our parsons had been quite satisfactory, but it is only to outsiders that I would dare to say such a thing about Mr. Perceval. Everyone in our parish would consider it treason. To say that anything in Church affairs is "like it was in Mr. Perceval's time" is the highest possible praise in Arcadia. And yet I suppose he was the chief cause, though hardly to blame, for the difficulties we have been in ever since.

He was a tall, manly-looking young fellow, not at all handsome, but his face was always so full of interest and sympathy with whatever you were telling him that you soon came to think it the pleasantest face in the world. And then the energy he had! Within three months he had started cricket and debating clubs for the boys and men, and a parish library for us all; had visited every house in the parish, even the scattered shepherds' huts and the miners' camp on Ben Attow, where no clergyman had ever gone before. Mr. Chester used to painstakingly do his duty in visiting us, but he always felt it was a duty, certainly not a pleasure to him. We were never quite at ease during his visits, and felt rather relieved when they were over. Now, Mr. Perceval would make himself at home with you in five minutes, set you talking about your nearest concerns, and listen as if your talk was the most interesting possible, and as if he preferred your company to any in the world. Whether you were rich or poor it was all the same. He seemed just as happy over a meal of tea and damper in some shepherd's hut as at dinner at the warden's. There was no pretence

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SANDHILL, LAUNCESTON.

about it, either. He just had a most wonderful gift of sympathy and tact. I was a bit set against him at first, because I thought the Chesters had been badly treated, and I was jealous of the favour shown to this "new broom." But, bless you, he got round me in no time, and I was soon working as hard as anyone for the big bazaar that was to be got up for the church funds. It was the first bazaar ever held in our parish, and was an immense success. You see, there was the charm of novelty about it; then, times were good; and, lastly, Mr. Perceval seemed able to put some of his own enthusiasm and energy into the laziest and most selfish people. So everyone gave to the bazaar, everyone came to it, and everyone bought from it—even miserly old Peters went home with an armful of cushions and vases. Altogether, we made nearly £400 by it. Mr. Perceval was delighted. He scouted the idea of repairing our ugly old barn of a church, and sent home at once for designs for a new one as much as possible like the beautiful old building where he had been curate in England. He talked of having a bazaar regularly every two years, and wanted to start building a new Sunday-school and a reading and club room at once. But the people all cried out that the parsonage must come first. We could not let our clergyman, with his delicate chest, live any longer in that damp, draughty hole. Mr. Perceval would not see this at all; declared it did not matter what sort of a place a bachelor lived in, and he had set his heart on the school and club-room. This roused a burst of generosity in the parish. A contractor was at once sent for to estimate the cost of making the parsonage habitable, and, though we pulled long faces at the news that half of it must be pulled down and that we must find almost as much money as for a new house, the people really came forward well, and we were able to show in a short time such a sum of ready money and promises of annual subscriptions as would pay for the parsonage in a very few years. We started work for the next bazaar at once, too, for we began to see we should need all the money we could possibly raise. The church was turning out far more costly than we had expected. Some of Mr. Perceval's English friends had sent gifts—a very handsome lectern and font; and the rest of the interior fittings had to be handsome to correspond. And then, Mr. Perceval was so unbusinesslike; that and over-sanguineness were his faults. I hate to say anything about them, but I must, in justice to his successor. Still, I daresay all would have gone well, in spite of the hard times that followed, if he could have stayed with us. But, alas, he got a bad attack of pneumonia next winter

through going in wet weather to hold his monthly service at the mining camp. It was a very serious illness, and we hardly dared hope at one time that he would recover; but through our good care and nursing, as he declared, he finally did. Every woman in the parish wanted to help nurse him, and all who were refused went home to try and cook something that he might fancy. Shepherds and miners walked miles after their day's work was done to enquire after him, and there was not room even in the new church for the crowds who came to thanksgiving service for his recovery. But unfortunately the fatigue of that service made him worse again. The doctor ordered him off at once to a warmer climate, declaring he must never spend a winter here again; and his sister, who had come over from Melbourne, took him away before the week was out.

I said that Mr. Perceval was unbusinesslike—chiefly in the way of being too trustful, I mean. He could hardly be brought to believe that anyone was not as honourable as himself. Sometimes this trustfulness made even rogues ashamed to cheat him; but of course there were other and worse rogues who imposed on him. Among these was Tomkins, the builder. He had not been long in the township, but we had already begun to suspect him of not being quite straightforward, and the churchwardens did not altogether approve when Mr. Perceval told them he had promised Tomkins the job of building Sunday-school and club-room, because he thought they should give all the work they could to a local man and good churchman. The rascal! He had not been so regular at church till there was talk of all this building. However, Mr. Perceval talked the churchwardens over. He was so full of energy, and they were rather the reverse, and had got into the way of leaving everything in his hands; so they cautioned him not to trust Tomkins too much, and then troubled themselves no further. The consequence was that Mr. Ashby, our next rector, found that he used to the full the chances which Mr. Perceval's illness, as well as his trustfulness, gave him to scamp his work and to cheat and overcharge in every possible way. Though this was clear enough, unfortunately no dishonesty could be proved against him, and somehow the money had to be raised to pay his enormous bills. Mr. Ashby blamed the churchwardens for not looking after the interests of the church, and they resented his rebukes, all the more perhaps because they felt rather guilty, and did not exert themselves as much as they might to get the church out of its difficulties. However, we hoped great things of the next bazaar; but, alas, it was a failure. The Romanists had had one since our last, and people were getting tired of

bazaars. The outcry against the gambling evil, which has since become so loud, had begun, too, and Mr. Ashby forbade raffles. There was much grumbling at this.

"What harm was there in raffles?" They were such fun, and brought in more money than anything else. But when we were saying things like this one day at the post office Mr. Joyce, to our surprise, went dead against us.

"Why, you used to go in for raffles yourself," I said, "and give tickets for the bride dolls to all the little girls!"

"Yes," he replied, "and I don't see that I did wrong in going in for raffles, or Mr. Perceval in allowing them; but lately people have begun to see that the evil of gambling is increasing fast, and how can the Church speak out boldly against this sin if people can accuse her of profiting by anything akin to it? It is very fine of the Protestant churches to give up such an easy way of raising the money they often sorely need, and I feel sure they will have their reward."

Well, I hope they may, for the sacrifice is real enough. I am sure we lost quite £100 by it, and all our expensive goods were left on our hands.

Then came the V.D.L. Bank crash, and everyone knows the bad times that followed. All churches have suffered, perhaps more than they should, because so many people always begin to economise with church and charity; but ours suffered more than most. I have said that there was some ill-feeling between Mr. Ashby and his churchwardens, and, besides, he had made a bitter enemy of Tomkins. That mean rascal revenged himself by doing all he could to set the people against Mr. Ashby. He not only invented slanders against him, but twisted and added to things which Mr. Ashby had really said, so as to make them mean something that would annoy and irritate people. And, though everyone knew well what a rogue he was, they often half believed him, and he succeeded in making no end of mischief between pastor and people.

It was he who started the notion that Mr. Ashby was "High Church." That is a name that causes uneasy alarm in most country parishes, but especially in ours. We have several Scotch families in our church. They attended it at first because there was no Presbyterian Church anywhere near, and when at length a minister from Glen Stuart attempted to start one here they decided that he had new-fangled Wesleyan ways, and stuck to the English Church. Very good church-people they are too—regular in attendance at all services, and liberal in giving. But they are very suspicious of anything new. Now Mr. Perceval had introduced a good many novelties both in worship and the furnishing of the new church, but he had always

managed to gain the assent of even the most prejudiced Scotchman. His mother had been Scotch, and he made the most of his Scots' blood, and also he always took care to discuss any change beforehand with the people who were likely to object to it. It pleases most people, but particularly Scotchmen, if their clergyman will allow them to air their views and argue a bit, so Mr. Perceval always got his way in the end. For instance, when Mr. Hay and Mr. McLeod saw the plan of the new church, with crosses on all the gables, they objected that it looked just like a Roman Catholic church. Mr. Perceval suggested to them that instead of saying "The Romanists have so and so, therefore it is bad," it would be better to decide first whether the thing were good or bad in itself, and if good why should the Romanists alone have it? "Surely," he said, "the cross means as much to us as to the Romanists." They both agreed to this, and Mr. Hay even decided to put a cross over his wife's grave instead of the broken pillar he had ordered.

Then, when Mr. Perceval's aunt sent him a pair of altar vases, he asked all the girls to arrange to take turns to fill them every Sunday, and they were so pleased to do anything for him that they soon talked round the few fathers and mothers who objected to flowers on the altar. But when Mr. Ashby added two more vases and a cross between them there was much angry talk about popery, and one churchwarden resigned. Then came the quarrel with the choir about turning to the east during the Creed, and then Mr. Ashby did something else—I forget what, but it was trifling, I know—with-out consulting his churchwardens, and they all resigned. Such small things to quarrel about, they seem now; but there was always Tomkins in the background, aggravating every difficulty, and Mr. Ashby grew more angry and rash, while the people were suspicious and resentful. The church became half

empty, the stipend dwindled away, and at last the Bishop moved Mr. Ashby to another parish, where there is no Tomkins to misrepresent him, or carping people to say "This was good enough for Mr. Perceval, so it ought to be for you," and I hear he gets on very well.

For twelve months we were left to settle down under a quiet old clergyman who was about to retire on his private means. Then we got a real surprise, for who should come back to us but Master Paul Chester—Master Paul, grown tall and manly, but with the same, jolly, good-natured face trying to look solemn under a clerical hat.

"I am afraid my old pranks will always be remembered against me, and I'll never have much honour in my own country," he told us, "but I could not resist the chance of coming back to dear old Arcadia."

Of course I was very much pleased to see him, and hear about Miss Fanny and the rest; but I was not sure he had not made a mistake in coming here, or in being a clergyman at all. I always thought he was cut out for a soldier, and indeed I am afraid he is far too fond of fighting still. Only the other day he knocked down a tramp whom he caught ill-using his wife, and the tramp threatens to have him up at the police court. Dreadful for a clergyman, isn't it? Still, he certainly gets on finely with the boys and men, and the church begins to fill, so we shall see.

IN MEMORIAM.

HENRY BUXTON.

ON Friday, October 27, a sad accident occurred at Wilmot, an out-station of the Sheffield parish. Mr. Henry Buxton was killed by a falling tree while scrubbing. He leaves a widow and nine children, the eldest of whom is 15, besides a very large circle of warm friends to mourn their loss. The deceased was a native of Pilton, Somersetshire, and came to the colony about 16 years ago. He was well known at Devonport, and came to the Wilmot about five years since. He and his family had many difficulties to contend with in this new settlement, but met them with cheerful courage. Thoroughly respected and trusted by all who knew him as an upright, truth-speaking man; he was always to the fore in all matters of public interest affecting the new settlement. His earnest interest and self-sacrificing energy were especially prominent in connection with the school building, which is used as a temporary church at Wilmot, and the services held there. The building itself contains much of his own handiwork, given freely and willingly, often at great inconvenience to himself. As vicar's warden he was

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always in his place at divine service, with most of the members of his family, occasionally acting as lay-reader, and was a regular and devout communicant. As superintendent of the Sunday-school he worked faithfully and devotedly. His unflinching loyalty to the church of his baptism was conspicuous, and together with his outspokenness, if they now and then gave offence to some, yet most certainly won the esteem and respect of all. His was a simple, humble life, bravely and truly lived in the faith and fear of God, and many feel they are the better for having known him.

The funeral, which took place on Sunday, October 29, was very largely attended. The first part of the service was read in the church building, and afterwards the mortal remains were laid to rest in the recently opened cemetery, where affectionate hands had cleared a small space in the forest. The universal sorrow of those who stood by the grave, though robbed of its sting by the hope of the resurrection to eternal life, was true and deep. A gap has been left in the social life of the district, and especially in the church life of the parish, which will be very hard to fill.

A TRIP FROM ENGLAND TO TASMANIA.

LEAVING Tilbury Docks on the 18th of August, the R.M.S. Oroya once more commences her voyage.

The sea being peculiarly calm for the first fortnight, our fears of early disasters are quelled, and endeavours are made to gain sea legs.

We spend many a happy hour in visiting the various ports, in seeing costumes and customs of different nations, making all realise that the home land is indeed left behind.

The special places of interest in the early parts of the voyage being "The Church of Notre Dame." This is situated at the top of a high hill, to gain which we ascend in the hydraulic lift, and obtain a birdseye view of the surrounding country. At the next port, Naples, we visit Mount Vesuvius and Pompeii, and take from the former some specimens of burning lava. We also have an opportunity of seeing the city to a good advantage illuminated at night on the occasion of a festival.

We land for several hours at Port Said, where the sight of "Coolies" in their picturesque costumes are waiting to coal the ship. Leaving them at their work, we visit the city, and cannot fail to be struck with the quaintness of the native shops, houses, and mosques. One of these we enter with boots encased in loose straw sandals. Regaining the boat, and passing the Suez Canal by night, we view the various search lights, and coloured signals of passing vessels.

The next few days we pass over in a silence, more expressive than words, and this because the Red Sea is being struggled through, only to suddenly emerge into the tail end of a monsoon, which causes a marked and sudden dis-

appearance of passengers from the deck and saloon.

Troubles over, Colombo looms into sight at three o'clock in the morning. Here, indeed, many days with advantage may be spent in visiting the numerous Buddhist's Temples, Mount Lavinia's wild sea coast and rocks, also the European quarter with its "Museum," Cinnamon Park, etc.

Very noticeable in the streets of Colombo are the little beggars, who pursue the vehicles in bands. The only remedy to be clear of them seems to be an accidental and rather loud "sneeze," which brings the tormentors to an abrupt standstill.

Previous to arriving at Albany we spend 11 days without sighting land, and the weather being rough, amusing snap-shots are taken of passengers vainly endeavouring to promenade the deck. Choir practices come to a fatal end by the organist sliding from one side of the seat to the other.

Our first walk in Australia is by moonlight at Albany, which is very beautiful.

Before being allowed to land at Melbourne all passengers are inspected by the doctor. After this we take tours to the cathedral, Houses of Parliament, and pretty suburbs of St. Kilda and Toorak.

The day succeeding is spent in the difficulty of packing on board for departure from the Oroya.

At Sydney the glorious view of the harbour bursting upon our view with churches, mountains, rocks, hills, in the background fills us with a sense of the

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beauty of the city to which we have come.

The time we spend in visiting its suburbs, lighthouse, and other places of interest is not in vain.

The Blue Mountains, with their ever-to-be-remembered grandeur of scenery, bring realisation to our hearts that God's earth is very beautiful. So we pass from Sydney to Launceston, where so much kindness and hospitality are shown, cheering and encouraging us in the object for which we have come.

UBI CHRISTUS, IBI ECCLESIA.

AN OPEN LETTER TO THE REV. HUGH PRICE HUGHES, EX-PRESIDENT OF THE WESLEYAN CONFERENCE.

THE following letter by Canon Hammond is being widely circulated and much discussed at the present time:—

Dear Mr. Price Hughes,—I have just read with much interest and profit your sermon preached at the Ordination service of Wesleyan ministers last week. With much that you said, and said so forcibly, I am thankful to find myself in entire agreement. I may perhaps be allowed to say that I rejoiced that these young men should have had the advantage of hearing such wise and earnest counsels, and I hope and pray that they may be used of God, as you have been, to turn many to righteousness.

But there is one point, and it is a vital point—vital for us as well as for you—on which your reasoning has seemed to me to be entirely faulty and inconclusive. You will not, I am sure, think it unkind or impertinent of me to say so, for I write in no captious or unfriendly spirit; I write because the candid and impartial language which you have used seems to invite criticism, and leads me to believe that I am embracing an opportunity of serving the cause of truth and peace in thus addressing you.

Speaking of the Church, you contended, as you have often done before, though never, perhaps, on so marked or solemn an occasion, that "the work of John Wesley is now presented by the largest Protestant church in the world," and—and this is the point—that the Methodist body is proved to be a true Church by its piety and success. "In the organisation of the Methodist Church," you observe, "sinners are converted and saints edified. What other evidence do you want?" Or, as you have expressed it still more forcibly on another occasion, "By their fruits ye shall know them. To say that a tree which produces fruit is not a tree, or that a woman who bears children is not a mother, is not one whit more absurd

than to say that the Methodist Church which Christ blesses is not a Church."

Will you permit me, as a brother in Christ, and as zealous for the honour of Methodism, and as bound to "contend for the faith once delivered," to point out where your argument breaks down—for it does break down. It will not, I venture to say, bear examination. Will you allow me, at any rate, to explain why this appeal to fruits on which alone you rest your claim to form a new "Methodist Church" (I am not aware that you have, or can have, any other evidence) does not convince Anglicans, and should not—and in the long run, I believe, will not—satisfy you and your brother Methodists.

I hasten to say that I gladly and thankfully acknowledge those fruits of righteousness, of which you speak. I should be sorry, indeed, to deny or disparage them. I have seen too much of the saintly lives of certain Methodists, and I know too well what a prodigious change the work of the Wesleys has wrought in the religious life of this and other countries, to do anything of the kind. But I say at the same time that, were that piety and that success a thousand times as great as they have been, they could never, by any possibility, prove your point. You see in them "the imprimatur" which "the Head of the Christian Church has put upon the Methodist Church." We insist that they are not, and never can be, anything of the kind.

Now, I do not think it necessary to discuss the question whether the good work done by Methodists, or the blessing which has followed it, proves them to be members of the Church. Of course, most of them are that by virtue of their baptism. I should, however, like to remind you in passing, first, that devils were cast out in our Lord's name by one who was no Christian—"He followeth not with us"—so that his success did not prove his churchmanship; and, secondly, that devils were cast out by Judas Iscariot, who, though an Apostle, was himself a devil, so that his efficiency did not establish his rectitude, any more than his treachery disproved his ministry. "It is one of the chief mysteries of the Kingdom of God," says a thinker of your own school, "that unspiritual men can do spiritual works, and that devils can be cast out in Christ's name by those whom Christ knows not." I do not press this point, however; I do not even debate it, because you do not adduce the fruits of Methodism to prove—what no instructed churchman would think of denying—that Methodists as a class are members of the Catholic Church, even if irregular or schismatical members. No, you appeal to those fruits to show—that they never can show—first, that Methodists are members of a new and "separate and independent church;" and secondly that "Methodist Preachers" are true and law-

fully appointed ministers of Christ; you cite them, in fact, to show that the body which Wesley described as a "private society," and which up to 1892, seven years ago, was officially designated the "Wesleyan Methodist Society," has by Jesus Christ Himself been constituted into a new and particular "Methodist Church." This is what you use them to prove, and this is what, in the nature of things, they never can prove.

For if I allow, as I will do for the sake of argument, that the many conversions brought about by the agency of Methodists, prove such Methodists to be members of the universal Church, they certainly prove the presence and working of the Holy Spirit, and that Spirit generally acts in and through the Church, still, we are no nearer your conclusion that such conversions imply and proclaim a Methodist Church. This is the startling result which you arrive at, and it is one which does not at all follow—there is a large hiatus in your argument. It would be "absurd" for us to say, though we never do say, that the Methodist Church which Christ blesses is not a "Church," because that form of sentence begs the whole question; the very question at issue between us is—"Is it a Church, or is it a private Society within the Church?" Well, we hold it to be the latter, and we are persuaded that both Scripture and history are on our side. But whether that is so or not, one thing is certain, that the fruits no more prove the "Church" than they do the "Society"—I mean that they agree with the latter supposition just as well as with the former. We cut the ground from under your feet by ascribing the good that has been done, not to any new Church, but to a new Society within the old Church. This is quite as good an account of Methodist conversions as any that you can give. Nay, it is better, for you will, I am sure, admit that it is not Methodism, or any of its special features, that have accomplished these conversions, these results which you justly describe as "supernatural," "miraculous," and "Divine"—it is Christianity—it is the power of the Eternal God. The field preaching and the class meeting may have been used by God for the conversion and edification of souls, but that is all; they could themselves convert nobody. All the successes of Methodism, how many soever they may have been, are due not to the accidents of an "ism," or to any new and superior Gospel, but to the old and everlasting "essentials" of our religion, i.e., to the forces behind it. So that our answer to you is this—"The tree which has borne these fruits is the Christian tree; the mother of these children is not the Methodist but the Catholic Church. To ascribe them to a Methodist tree is to glorify Wesleyans, at the expense of our Founder and Master, Christ."

And here I must be allowed to remark that the familiar and often misunderstood words which you cite from S. Ignatius, summarised as "Ubi Christus, ibi ecclesia," no more serve your purpose than your appeal to fruit does; in fact, they are distinctly adverse to your novel claim. This is what he said—"Whosoever the bishop appears, there let the congregation be, just as whosoever Christ Jesus may be, there is the Catholic Church." He is arguing, you will remember, against all divisions, and to that end urges the flock to rally round the bishop, as the centre of unity, just as the Church centres in Christ and gathers round Christ. But to serve your turn, he should have said the exact opposite of all this; he should have argued, "Let the bishop count for nothing; let the congregation gather where they like, and choose whom they will to minister to them, because, whosoever you see the mind of Christ or see good work done in His name, there is not the Catholic Church at all, but a new Methodist or Baptist Church, as the case may be." You actually contradict his meaning; you use his solemn warning against all divisions to prove that a division has been made in the Church by Christ Himself, and that a new Methodist Church now exists within the universal Church. It is, I must say, enough to make Ignatius turn in his grave to see his argument for Catholicity distorted into one for sectarianism.

And ought you not, permit me to ask, before you instance Methodist fruits—which are really Christian and not Methodist at all—as proofs of a Methodist Church ought you not first to have produced some evidence, some text at least, to show that such an institution as a "Methodist Church," or even a Methodist branch of the Church, one which owes its existence to a divergence and a separation amongst Christians, is covered by the teaching of Holy Writ, or the provision of our Lord and His Apostles.

Ought you not to have some Scripture warrant, if only one, for your teaching that men may leave the old Church if they do not like it, or if they think it superstitious, or lethargic, or unevangelical—leave it and set up another. We affirm, and will gladly furnish you with abundant evidence, if you will do us the honour to study it, that all separations, all denominations, all "Churches of a sect or coterie," are excluded alike by the spirit and the letter of our religion. I do not argue the point now, because I would not be wearisome to you; I content myself with saying that before we can admit that Methodist spirituality or Methodist successes—both of which we allow—prove a Methodist Church, we must first have some evidence—so far we have had none—to lead us to think that a second and separatist Church, with sanctuaries, and altars, and ministra-

tions, established side by side with the historic Church, the Church of the place or country, is possible or permissible under Christianity, any more than it was under the law. That old Church has not ceased, in spite of its errors or abuses, to be God's, and now you ask us to believe—you have repeatedly done so—that our Lord Jesus Christ within this or the last century, has established a rival organisation to compete with His Church, and, as often as not, to denounce and oppose it.

And if their piety does not prove your people to be members of a new Church or a new "branch," still less does their undoubted success show your able and pious preachers to be ministers of Christ, or of the Church. That many of them possess every qualification for the ministry, and perhaps in a greater degree than some of the clergy, we do not deny; you yourself, I am very sure, are in every way more fitted to be Christ's Presbyter than I am. But this is not the point. The point is—whether the blessing which has attended the labours of Methodist preachers proves them to be lawfully appointed ministers of the Church, to say nothing of a new and independent Christian Church. And it does not, and for these reasons. First, the early Methodist preachers were confessedly laymen—John Wesley says himself, "These preachers are not Ministers." Yet which of you has been more successful than Nelson and Haime and Olivers and Bramwell? Secondly, your local preachers are laymen; you yourself say that there is an essential difference between the minister and the laymen. And you will not deny that God has granted His blessing to their humble but earnest efforts; it is no secret that some of them have been more successful than some of the itinerants. But if their sometimes greater success does not prove them to be clergy, why should the sometimes lesser success of the "travelling preachers" establish their commission? The fact is that, unless you are prepared to say that every preacher who has been used of God to win souls for Christ, not only among yourselves, but in the Church Army, the Salvation Army, and the like, is thereby proved to be no layman at all, but a clergyman, you cannot allege the fruit of your labours, however copious, as a proof that Wesleyan ministers, however gifted or learned, are ministers of the Church.

And especially so when neither you nor any communion in Christendom recognises character or success as a proof of a ministerial call and status. You ask us to do it, but you never do it yourselves. If a Lightfoot or a Westcott were to claim to be Wesleyan ministers, you would straightaway disallow the claim. And on what ground? Not that they had not the necessary qualifications, but that they had never

been appointed in the Wesleyan way. You would say at once that it was a question not of gifts or of successes, but of due and orderly appointment.

But I must ask you to bear with me a little longer. I must point out to you that you claim to be a Church on the score of the Divine blessing vouchsafed to your labours, and on that alone, lands you in several hopeless dilemmas. First, you have to "un-church" some of the Churches of God. You often accuse Anglicans of "un-churching" you, whereas what we really do is to "church" you. You insist that you are members of a sectarian or denominational Church, a Church of yesterday; we insist that you belong, like ourselves, to the Catholic Church, the Church of the ages. No, it is you who unchurch men; you unchurch the Churches of Sardis and Thyatira and Laodicea for example. You say that the proofs of a Church-state are piety and success. But what piety had the lukewarm Church of Laodicea, which our Lord threatens to "spue out of His mouth," to show? What brilliant successes had the Church of Sardis, which had "a name to live and was dead?" According to your theory, it is a mistake to call them "Churches" at all.

But that is not all. You will also have, if you are consistent, to "Church" societies which repudiate the name and position of Churches. I will take one example, one out of many—the Church Army. That has had an origin identical in all its essentials with the origin of Methodism. It was launched by a clergyman, it employs lay preachers and field preachers; it bands its converts together; it has had its share of persecution. Is it then a Church, the "Church Church," and not an Army at all? But if not, why not? Piety and success, according to you, are proof of a new Church, and certainly the Army has these evidences in its favour.

But you are landed in a still greater difficulty, and one from which escape appears to me to be impossible. The most successful period in all Methodist history was the last decennium of Wesley's life. "The results," says Mr. Tyerman, "of the last ten years... were more than double the united results of the forty years preceding." In 1780 there were less than 53,000 enrolled Methodists in the world; by 1790 they had increased to over 134,000. No subsequent period can show a similar growth. At present Methodism, as you know, barely holds its ground. A few years ago Mr. Percy Bunting described it as "practically stagnant," and I learn from Mr. Posnett's speech at the recent Conference "that the increase of the last ten years," on a membership of over 400,000, "was only 35,101." "The average increase," he says, "for

the last nine years has been 2500," and this when every year some 17,000 children are born to your members. Yet this increase, small as it is in comparison, is held to prove your Society to be a Church. Then I ask you, was it a Church in the year 1790? On its own showing, it was not. Why, that is precisely the period when Wesley was the most resolute against all separation, and when, as a matter of fact, there was no separation; there were practically no Methodist services in Church hours, and the Methodists, as a class, still went to Church for the Sacraments. You will possibly question this statement; then perhaps you will accept Mr. Wesley's. It was in 1789, in the course of the "Korah" sermon, that he said, "I dare not separate from the Church; I believe that it would be a sin so to do." It was of the Conference of that year that he wrote, "The case of separation from the Church was largely considered, and we were all unanimous against it," whilst in 1790 he testified, "The Methodists in general are members of the Church of England. They hold all her doctrines, attend her services, and partake of her Sacraments." You will hardly contend, in the teeth of these proofs, that Methodism was then a "Church," and still less if you recollect that the Conference of 1793 protested that it "had no design or desire of making the Societies into separate Churches," and that Benson, as late as 1800, described the Methodists as "consistent Church people." But if so, what becomes of your claim to be a Church now, on the ground that "sinners are converted and saints edified" amongst you? Was not that the case, and in a more remarkable degree, a century ago? If God blesses your labours now, did He not more abundantly bless them then? In fact, it comes to this, that when the success of the Society was greatest, it was only a Society, and not a Church, and now, when that success is unhappily so much diminished, it is a Church, and not a Society.

But you say, as you have repeatedly said before, "We only make a similar claim to that which Lord Halifax made recently when the Pope denied Anglican Orders." That may be so, but that does not prove either Lord Halifax or yourselves to be right. He may have made a mistake. I am inclined to hold with your own Professor Beet—and perhaps this quotation may be a set-off against his lordship's—that "the many complications of the Christian life make the apparent favour of God a very uncertain standard of the truth of the doctrines"—or, I may add, the Church claims, which spring out of the doctrines—"believed by those on whom he smiles." All the same, if you think Lord Halifax's appeal to be on all fours with yours, you greatly deceive yourself;

they differ "toto coelo." He appeals to fruits to show that Anglicans are members of the Church, and this, I hold, is permissible, because it is ordinarily within the pale of the Church that the Holy Ghost works; you, to prove that Christ has created the followers of Wesley into a new Church. Similarly, he alleges the fruits of our ministry to show that our clergy are bishops, priests, or deacons in the old Church; you instance Methodist virtues and triumphs to prove that your "preachers" (I do not use the word invidiously; you have yourselves reminded us that that was their original name) are Christ's ambassadors in a new communion which Christ has lately established. I think you will allow that you draw from your appeal very different and much larger conclusions than Lord Halifax ever contemplated.

I have ventured, my dear Mr. Hughes, to write these words, perhaps to use "great plainness of speech," though I fervently hope I have said nothing to wound you; it is the very last thing I should wish to do—I have written thus in the hope of inducing you and others, in the great communion over which you have presided, to reconsider this portentous Church claim. I very much doubt whether so large a contention has ever before been made to rest on so slender and precarious a foundation. And I entreat you, for the sake of our religion, which is at present "a house divided against itself"—I observe that you speak of our "accursed division"—I implore you to give these arguments a fair and dispassionate hearing. If I have misstated anything, or if any of my positions are unsound, I shall be sincerely grateful to you if you will show me where my error lies.

I propose to publish this letter, as the matter is of public interest, but not before next week, in the hope that you will, of your charity, vouchsafe me a reply.—Meanwhile, believe me to be, with sincere respect and esteem, your brother in Christ,

JOSEPH HAMMOND.

Vicarage, S. Austell, August, 1899.

Why do so many clergymen, when reading the first lesson on the seventh Sunday after Trinity, sound the "e" in "threshing-floor," instead of pronouncing it "thrashing," as they would naturally in conversation. To speak of "threshing" corn, or of giving a lad "a good threshing," would be deemed a vulgarism by all educated people. Why, therefore, should the rule be discarded when reading Scripture? The letter "e" is sounded like "a" in many English words, as Hertford, Berkley, Berkshire, Derby, Ke, etc. Threshing is the old way of spelling (in deference, I presume, to the pronunciation) most modern dictionaries have "thrashing."

NOTES BY THE WAY.

(By Our Wandering Archdeacon.)

At the beginning of October I brought to an end the three months' work which the Bishop and the Synod gave me to do this year in connection with the General Church Fund, and the Local Stipend Fund of the Diocese. An epitome of results will be found in the proceedings of the Diocesan Council—to whom I duly reported myself at the October meeting—but some general notes of my journeyings may be of interest. I started for my last trip in the middle of August per "Mahinapua" for Strahan, where I spent a day with the Rev. W. H. and Mrs. Edwardes, and then went on with the former to Queenstown. The good folk of Copperopolis have always treated me so kindly on each yearly visit since I first tramped over the site of the present big town with that prince of peripatetic parsons, the Rev. F. G. Copeland, in 1895, that it is a genuine pleasure for one to be among them. On this last occasion I was the guest of the Superintending Engineer, Mr. E. Carus Driffield, at his pretty home on the mountain side, and nothing could exceed the hospitality and cordiality with which I was treated. But Mr. Edwardes besought me not to plead for the General Church Fund, as a great effort was in hand to clear off the £150 debt on S. Martin's Church, and so help forward the scheme for placing a clergyman in residence at Queenstown. As I knew this project is one very close to the Bishop's heart, I agreed to the proposal, and though the 11 o'clock service saw only a moderate congregation, the church was filled to the doors for Evensong, and a good collection resulted. But on the Monday evening I had permission from Mr. Edwardes to hold one of our lecture meetings, so I was able to tell the Queenstonians about by special mission, and they gave me £3 17s for the General Fund. On Tuesday we journeyed over the haulage line to Gormanston, where the mine manager, Mr. Lindsay Clark, and the ladies of his household heartily welcomed us, and Mr. and Mrs. Emmett were, as on a former occasion, my kind host and hostess for the night. The lecture meeting drew a good audience, and I was so glad to hear that the Gormanston people had more than met their promised contribution (which I arranged with them a year ago) to the stipend fund. After an early celebration at Queenstown on S. Bartholomew's Day, we were off to Strahan for Evensong and sermon that night. On the following evening the large public hall at Strahan looked quite full, when a "social," excellently catered for by local churchwomen, was supplemented by a lecturette from me; but the proceeds, by the decree of the parson in charge, were annexed for local pur-

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poses. The early train on Saturday took me to Zeehan, and I confess to a sigh of relief when I found that the Rev. P. N. Hunter did not affect the romantic simplicity in living which I had shared on the silver-field with Brother Copeland. I made such a sorry figure at bed-making and "washing-up" in the Rev. F. G. C.'s Robinson Crusoe-like abode, that I felt no regret at not being called on to resume those domestic duties. The acting-rector of Zeehan was "more noble" than his brother of Queenstown, so the Sunday's collections, £4, came to the General Church Fund, and a lecture-meeting gave me £3 10s more. It was also my pleasure to consult a good deal with the good churchmen of Zeehan about the removal of the present wooden church building on to the site near the proposed brick church, and as to the ways and means for securing the erection of part of that permanent structure. Wednesday morning found me up at 6 o'clock (I'm so fond of early rising), that I might be off at 7 by the Dundas tramline. From the Williamsford terminus I had to tramp it to Rosebery, and I can only say I wish I took half the delight which my episcopal superior officer does in trudging over "corduroy" tracks to the accompaniment of drizzling rain. At Rosebery, Karlson's Hotel had been appointed as my resting place, and the good hostess and her husband were kindness personified, and only looked angry when I produced my purse and offered payment. We had a meeting on the Wednesday night, and I rejoiced at persuading Miss Mace, of the State-school, to begin a Sunday-school. Next day the train took me to Burnie, where I thoroughly enjoyed a night off duty with the rector and his wife, and then made my way to the hospital home of the Archdeacon of Launceston, who had fixed his General Church Fund collection for the following Sunday, with the result that £11 odd came to the diocesan coffers. The meeting at the Mechanics' Institute on the Monday was not densely crowded, but I soon forgot this disappointment in the joy of my start by the "Pateena" for Melbourne, where I had a fortnight's rest, during which I lectured in the Cathedral Chapter House, addressed two men's smoke socials, and preached six sermons. My stay at Trinity College, Melbourne, was a delightfully new experience, and equally pleasant did I find it to be the guest for several days of the Rev. Selwyn Hughes, at S. Peter's Church House—the fore-runner, let us hope, of an Oxford House movement in the great capital of Victoria. The run over from Melbourne to Emu Bay in the "Penguin" helped me to understand what the future possibilities may be of the traffic between Victoria and our North-West Coast. I took up my own work again in the Burnie parish, where a Sunday yielded £9 3s for the

General Church Fund, and two lectures £5 more. Three days of the ensuing week were given to Ulverstone parish, where I had an opportunity of seeing how thoroughly that large district is being covered by the Church, and then the next Sunday found me at Devonport, which yielded the handsome sum of £11 10s 8d in the Sunday offerings, and added £3 13s 6d at the Monday night meeting. Tuesday took me to Latrobe as the guest of Mr. P. C. Maxwell, S.M., and the evening lecture realised £6 4s 8d, of which half came to the Diocesan Fund. After Evensong on Wednesday at Latrobe, I came on by Thursday's early train, and the same night brought me back to New Town. Looking back over the whole three months' tour, it certainly seems to me to have justified itself, and perhaps to have shown the way in which in succeeding years something may be regularly done to bring the central organisation of the Diocese into touch with the parishes. My chief disappointment was in the small number of individual subscriptions which were given me; indeed had it not been for the five £20 donations, contributed in response to the suggestion of the good churchman and his wife who gave the first of these substantial subscriptions, the results of my work in this direction would have been poor indeed. May I make a final appeal? The Archdeacon of Launceston gave part of his official grant towards payment of my expenses, and my own grant has supplied the balance. The Rev. J. L. Clougher, my much appreciated locum tenens at New Town for two months of my absence, would not even be reimbursed for his travelling, and so I am able to hand over the total proceeds of subscriptions and lectures to the General Church Fund, and the Guarantee Fund raised at last Synod has a substantial balance towards any future organisation effort. It will be seen that the total money handed over by me to the Diocesan office amounts to £141 18s 7d. I very much wish to make this up to £150, that is half of the £300 required to meet the estimated deficiency on the clerical grants account for the year. Will not nine churchfolks send me £1 a piece to raise my total to the wished for sum. The Bishop told the Diocesan Council he had every hope that Mrs. Montgomery's labours among the women and children would produce the other £150 by the end of the year.

Cheerful, healthy dispositions are needed in the teachers of the primary schools perhaps more urgently than in any other department of the government service; and nothing more quickly and surely conduces to irritability of temper than the nervous tension of the over-anxious temperament continually kept under the whip of the examiner and inspector.

NEW GUINEA MISSION.

Anglican Mission,
British New Guinea, Aug., 1899.

DEAR MR. HUNTER,—Early in the month I am beginning to write to you as one personally unknown to me, but in sympathy with the work which I am just beginning. I only arrived in the middle of July. Miss Ker (of S. Peter's, Melbourne) was my travelling companion, we had a large and varied assortment of missionaries on board, R.C., L.M.S., Wesleyan, and Lutheran. My principal idea in coming out was to minister to the white population, chiefly miners, for which work I volunteered in answer to the Bishop's appeal in last January's number of Missionary Notes. I am afraid it will be very difficult to find a sufficiently settled population for regular work among the whites. At the time of writing I am in Samarai, whither I have returned after spending a few days at Dogura, the head station. I am waiting for a chance to get up to the Mambare River to look round, and on my return to report to the Bishop as to the best mode of procedure. The idea at present is that we should establish a native mission station, with one priest, one layman, and two native Christians, from whence the priest could make periodical visits to the gold-fields. From time to time I will jot down any items of interest which I may come across in this trip.

Tamata, Mambare River, Aug. 31.

Since writing the above I have been on the Gira River gold-field, and had a look round. I have come to the conclusion that the time is not yet ripe for the establishment of a purely white mission as yet, the miners are not numerous, they are much scattered, and the majority of them are confirmed in antagonism or indifference to religion, the population is also much too fluctuating. The road to the gold-field is a very rough one, walking is the only mode of locomotion, and one's belongings have to be carried pick-a-back by the natives. The distance is less than 20 miles from Tamata, and yet most people take two days to get there, camping one night on the road. This we did going out, but coming in we managed it in one day, starting about 7.30 a.m., and arriving at our destination at 5.30 p.m., with a two hours' rest at luncheon time. The country is covered with a dense scrub, the track is interlaced with roots, and crossed at frequent intervals by logs;

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November 23, 1899

THE CHURCH MESSENGER.

93

it is nearly always raining, and consequently the track is almost invariably muddy and exceedingly slippery, and then the climbing up and down—up and down all the way, hardly 100 yards of level going on the whole track. There is nothing sensational in the way of gold-getting to report. Tamata (situated on Tamata Creek, which runs into the Mambare River some miles from its mouth) consists of three stores which are also drinking shops, and eating and lodging houses, and the Government station with a Resident Magistrate and his assistant, and some native police. While waiting for a chance of returning to Dogura I have been trying to get a few gleanings of the native language as spoken on the river, and have also visited a native village called Umi, on the river below Tamata, and marked out a site in its vicinity, which I shall advise the Bishop to apply for as a mission station, and I hope shortly to return and settle down to work among the natives here. They are finely built, sturdy-looking folks, and the young folks especially look as though something could be made out of them. In past years there has been a lot of trouble with them in this vicinity, and several white men lost their lives, the most recent being a Mr. Green, who was Resident Magistrate here. This has been more than revenged, and things are much more quiet and peaceful now, although the Gira natives are still inclined to be fighteous. However, at Umi we shall be only two miles distant from the police camp, and I do not anticipate any trouble whatever. I shall be quite glad to get back into civilisation again, when I reach Dogura, as I hope to do in about a fortnight's time. The moral tone of the white population in these parts is very low indeed, and I have not had a particularly happy time.

With every good wish and prayers for success in the efforts being made to increase the missionary spirit in the church at home, I am, yours very truly in Our Blessed Lord.

E. W. MAYMON HINES.

THE BROTHERHOOD OF S. ANDREW.

Reports from the Chapters of the Brotherhood of S. Andrew for the quarter ending the 30th. of September, 1899.

HOLY TRINITY, HOBART.

ALTHOUGH the monthly meetings of this Chapter have been regularly held during the quarter now under review, and no abatement of earnestness shown by members, yet it is a matter of regret that there has

been no sign of the enquirers mentioned in last report putting in an appearance even as visitors. The matter was discussed at the last meeting, and the members present were urged to extend the sphere of the brotherhood by prayer and energy. Owing to the removal of one member to an adjoining parish, attendance at night school and night duties, the average attendance is reduced to 7, against 8.50 in the previous quarter.

Readings from S. Luke's Gospel have been continued during this quarter, and explained by the clergy. Sunday-school work and Sunday evening services at the Mission-room have had attention, and several young men persuaded to attend church.

Strangers entering the Church are received by Brotherhood men and shown to convenient seats.

Mission-room matters have not been neglected, a silver medal has been promised to Raymond Roope for batting during the past season. A meeting of the Cricketing Club has also been held, and a fresh start made for the coming season.

A. B. HADEN,
Director of the H.T. Chapter.

ALL SAINTS' CHAPTER, HOBART.

The usual monthly meeting of this Chapter has been regularly held during the quarter. At the July meeting the copies of the S. Andrew's Cross and Points of Brotherhood work were distributed, and have been found very helpful in giving information about Brotherhood work in other countries, and suggestions as to work which members of the Brotherhood might do now. At our meeting in August we were glad to welcome two visitors, and the Rector had an opportunity of explaining to them the objects and work of the Brotherhood. Last month one probationer was admitted to full membership, and another has left the parish, but hopes still to be able to attend the meetings of this or one of the other Chapters. We are going through the Acts of the Apostles in our Bible Readings, and have found the teaching and information most helpful. At our future meetings we are hoping to devote part of the time at our disposal to the reading of a book on Church History.

MAX. STEPHENS,
Hon. Sec.

S. JOHN THE BAPTIST'S CHAPTER, HOBART.

The usual fortnightly meetings have been held during the past quarter, and the average attendance of members numbers four. Now that the warm weather is coming on we are looking forward to a good attendance of members regularly.

Two new members have joined us, bringing our total up to seven, and we have one probationer, and hope to have another one come in this month. Mr. Brammall, who has taken up Church work at S. John's, is also assisting us in the work of the Brotherhood.

Our quota of 2s. per member for this year has been paid and forwarded to the Secretary of the Brotherhood Diocesan Council.

During one of the August meetings the balance-sheet of moneys received and paid by this Chapter since its formation was read and accepted.

The attendance of Club members at evening service once a month is still being carried out, and the attendance, in spite of bad weather, has averaged from 11 to 12 members this quarter.

(Signed) F. R. HENDERSON,
Hon. Sec.

NOTES.

THIS month the publication of the "Messenger" has been delayed no less than the greater part of a week owing to the unpunctuality of our many correspondents. Had we gone to press on the usual day, there would have been hardly a "parish echo" in the present issue. We have already asked that all MSS. be sent to us never later than the 14th of each month. The matter for publication for the future must positively reach us by that date, or it will not go in. It is now the 16th, and a large parcel of letters has just come, many of them very lengthy ones, for publication.

Numbers of complaints have again reached us on account of the non-delivery of the "Messenger." All we can say is, that a most careful supervision is exercised over the "postal" department. We fear, in some cases at least, the "Messenger" is "kidnapped" by the country carriers. It has certainly been regularly posted. However, let us ask all who do not receive their copy by the 25th of each month, to send us a postcard at once, and a duplicate will be sent. We are unable to write separate letters in reply unless a stamp be sent, as the whole year's copies—12 in all—are given for the absurdly low sum of one shilling, post free. Individual articles appearing from time to time, if bought in pamphlet form, would cost that. We shall be glad to get the names of fresh subscribers. On receipt of a shilling's worth of stamps the "Messenger" will be delivered free for a year.

Ps. cxxi. 6. The light of the moon is so powerful in the east as to impair the sight if the face be exposed to it at night. (The "Bible Interpreter.") The rays of the eastern moon traditionally, and with reason, held to be noxious to the sleeper.—Barry.

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The following extracts will prove that our own diocese is not the only one, nor our own church an exception to the "Ritualistic bogey." Both come from Scotland—one from the bosom of the established church in that country, the other from the Free Kirk:—

Of late years the meeting of the General Assembly has been inaugurated with a solemn public communion in S. Giles' Cathedral (the scene, it need scarcely be mentioned, of the Jenny Geddes' episode on the introduction of the Laudian Scottish Liturgy). This communion service has now assumed a liturgical form, printed and circulated amongst the communicants. It is not altogether surprising that this departure from the traditional and stiffer Presbyterianism has aroused some suspicion and misgiving, and this year after the benediction had been pronounced, the redoubtable and dauntless champion of pure Protestantism, Mr. Jacob Primmer, made a solemn audible protest against the innovation. For this action, he was cited at the instance of Principal Story and solemnly reprimanded by the new moderator, Dr. Pagan, Minister of Bothwell, "for a gross breach of order and reverence." A section of the Assembly, led by Dr. Cameron Lees of S. Giles' (who had the best cause of grievance), counselled a dignified silence, but he was outvoted, with the result that Mr. Primmer himself, after scoring some minor points in his defence, accepted the reprimand "as the greatest honour that could be paid him." And amongst many who disagree with his general tactics there is a prevalent feeling that he received scant justice; that his censure, without formal trial, was of very doubtful legality; and certainly it will not check but rather strengthen Mr. Primmer's determination to push at all hazards his anti-ritualistic campaign.

A memorial he presented on the subject of "Images" and Romanising practices was summarily disposed of without any debate on the merits of his allegation, and the appeal to the Assembly against the appointment to Govan of a disciple and protegee of the late Dr. John MacLeod, was rejected with practical unanimity. The Assembly of 1899 only confirmed the impression, that for practical purposes old-fashioned Presbyterianism, in which generations of Scotchmen have lived

and died, is moribund, and that for good or for evil the immense majority in the establishment are committed to the very doctrinal and ceremonial usages which their forefathers denounced as "Popish and prelatical abominations."

We gather from the "Christian World" that there is a very decided movement among the so-called followers of Wesley in the direction of Ritualism. In a paragraph in that journal it is stated that in a Wesleyan meeting-house at Bedford there are all the features of a church—choir-stalls, railed-off sanctuary, vested altar with ornaments, a large reredos, a lectern, and many crosses. The preacher is said to change his place during the service, reading the Church Prayer Book from his stall, and the lessons from the lectern, preaching from the pulpit, and then placing the alms on the altar. We are not surprised in the least, especially after the recent evidences of a newly-developed taste for "man-millinery" in the once simple and unadorned Methodist sect. Indeed, we fear that the taste is infecting a much larger community, for we notice that a large section of the Dissenting press has been in ecstasies over Mr. Price Hughes's get-up at the Prince of Wales's levee. Glowing paragraphs have dwelt with rapture upon Mr. Hughes's knee-breeches, his shoe-buckles, his cassock, and his gown—that habit which a Spanish Ambassador once admiringly reported to be the Dominican dress retained by the English clergy! One paper, we observed, seemed to regret the fact that Mr. Hughes was not further adorned with lace ruffles, like those worn by the Moderator of the Scottish Establishment at Assembly time, the cost of which is said to be £60. We have known "ritualistic" priests sent to prison, with the approval of the Protestant press, for wearing a vestment which might have cost a couple of sovereigns, but it seems that, if only you call yourself a Protestant, you can indulge in any amount of man-millinery, from silver shoe-buckles and knee-breeches up to costly ruffles. To us, however, with our simple, almost Puritan, taste, this craze for personal finery on the part of our Dissenting brethren is nothing less than an alarming sign of the times, not to say the thin end of the wedge—"Church Times."

It will come as a surprise to many people to learn how many personages of the Continental Royal families have contracted what are known as "morganatic" marriages—that is, marriages in which neither child nor wife can bear the title or acquire the rank of the father or the husband, although the marriage is legitimate. Of the reigning House of Spain, the Princess Isabella and Josephine, grandaunts of the present youthful King, eloped with the men who subsequently became their morganatic husbands. Princess Josephine was living at Madrid, at the Royal Palace, with her sister-in-law, Queen Isabella, at the time she eloped with a poet and journalist, who had started in life as a reporter for a daily newspaper in Havana. His story reads almost like a fairy tale. He had become infatuated with the daughter of a rich Cuban planter, but his suit was opposed by the father of the girl in the most contemptuous manner. He told the lad that he was of far too low origin ever to dream of marrying his daughter. Enraged beyond measure, the young reporter exclaimed that he would show people who he was by marrying a princess. He went to Madrid, where, after meeting with many rebuffs, and suffering want and even hunger, he finally succeeded in making a name for himself as a poet and author. Several poems which he dedicated to Princess Josephine sufficed to turn her head. She made the poet's acquaintance, and they soon became enamoured of one another. Finally they eloped from Madrid, and, after a secret marriage at Valladolid, made their way to Paris.

"A.M." writing from a small village in Kent, says:—"A very short sermon was preached in our village church a few years ago, my husband and myself, with a few villagers, being the only persons present. The vicar from the pulpit gave out the text: 'And the third day there was a marriage in Cana of Galilee, and the Mother of Jesus was there.' He went on to say: 'There are many beautiful interpretations of this portion of Scripture, but here it would only be casting pearls before swine. He that hath ears to hear let him hear.' Then followed the blessing, and we left the church. This is only one of the sad and curious things we have witnessed here; but I am thankful to say there is now a better state of things in the church."—Parson Adams.

CORRESPONDENCE.

The following correspondence came to hand too late for last month's issue.—Ed. "C.M."

EVANGELICAL MISSION, SHEFFIELD.

JOINT MISSION of the "Evangelical Churches" has been in progress in Sheffield during the last week or two. At one of the services Mr. J. H. Stephens, known as the "singing evangelist," related an anecdote to illustrate his address, which was considered by some of his hearers to be offensive. He referred to words used by one who was described as a "minister not a hundred miles from Sheffield" in conversation. Though no religious denomination was explicitly referred to it was pretty evident that a clergyman of the Church of England was intended. This conclusion is confirmed by what followed, namely, a correspondence between the vicar of the parish and Mr. Stephens, which is given below. It is scarcely necessary to state that this correspondence was not entered upon in any captious spirit. But it is a well-known fact that statements of this kind are not infrequently made, and, inasmuch as they are vague, they are extremely hard to meet and refute. Yet they are sufficiently definite to cause a considerable amount of harm. We make no apology, therefore, for putting before our readers this statement. Comment is needless. We leave them to draw the obvious conclusion.

COPIES OF CORRESPONDENCE.

The Vicarage,
Sheffield,
October 16th, 1899.

Mr. J. H. Stephens.

Dear Sir,—I have been informed by some who were present at your meeting on the evening of the 12th inst., that you made use on that occasion of words that caused great offence. The substance of your remarks, as reported to me, was as follows:—Speaking on the subject of the passage I. S. John, i. 7, you referred to a conversation alleged to have taken place between a minister living at no great distance from Sheffield and a certain lady. The lady in question had withdrawn herself from the religious body which the minister represented—as she put it,

from his "church." He pointed out that she could not or dared not leave "the church." In reply she spoke of the cleansing blood of Jesus. His rejoinder was, "Don't speak to me of that," or words to that effect.

The way in which this anecdote was related by you tended to convey the impression that the minister in question spoke slightly of the precious blood, or at least of its need or efficacy for salvation.

The first part of this alleged conversation (about the Church) would seem to point to one of the clergy of the Anglican Communion. If I am mistaken in this, and you can assure me that the person you referred to was not an Anglican clergyman, of course I have no more to say. If, on the other hand, the minister spoken of was an Anglican clergyman, I think I am justified in demanding the fullest explanation, which you cannot in common courtesy and fairness refuse.

I know all the Anglican clergy in this part of Tasmania well, and I am positive that not one of them—indeed, not one in the diocese—would speak disparagingly of the price of our salvation, or use any words to belittle its need or efficacy.

You must surely be aware of the gravity of the charge implied in your remarks, and I feel sure you would not have used them unless you had the power to fully substantiate them. That you will do this, or else withdraw what you said as publicly as the statement was made, I cannot doubt. And I most urgently request that you will reply to this letter without any delay, that no time may be lost in counteracting the evil effects likely to ensue from your statement. Be sure that if, as I am inclined to believe, an Anglican clergyman has been referred to, I shall not let the matter rest until it has been probed to the bottom.

Yours faithfully,
(Signed) JAMES S. ROPER.

Sheffield,
Oct. 18, 1899.

Rev. J. S. Roper.

Dear Sir,—I am in receipt of yours of the 16th inst. with reference to certain statements made by me on the evening of the 12th inst.

As I consider that my remarks did not warrant the inference that the clergyman referred to was necessarily

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a clergyman of the Anglican Communion, I see no reason why I should furnish you with further particulars.

I can assure you that I did not in any way refer to you.

That my remarks should have given offence is a cause of regret to me, as I had not any intention of hurting anyone's feelings.

I am, yours faithfully,

(Signed) J. H. STEPHENS.

The Vicarage,
Sheffield,

October 19th, 1899.

Mr. J. H. Stephens.

Dear Sir,—As your reply of yesterday makes no reference to the correctness or otherwise of the version of the incident under discussion contained in my letter, I conclude you admit its correctness.

Your remarks did give occasion to the inference that the "minister" referred to was a clergyman of the Anglican Communion, and anyone at all conversant with the state of religion among us would, I believe, come to this conclusion.

There is of course no legal reason why you should furnish the particulars I asked for, but there is the very strongest moral reason. You made remarks which most intelligent people would understand to be a most serious charge against a minister of religion—one, therefore, whom people have been accustomed to regard as a guide in spiritual matters. The indefinite and vague form in which those remarks were cast is their worst feature. If an Anglican clergyman was not intended, then I maintain that the Anglican community is in the minds of most of your hearers suffering under a most undeserved stigma, which it is your duty to remove. If an Anglican clergyman was intended an opportunity for meeting what I believe to be a slander should be given.

You surely cannot be ignorant of the terrible possible effects of the circulation of such stories, how they invariably increase in the telling, engender suspicion, and create hopeless misunderstanding.

I cannot bring myself to believe that your object in reciting this tale was to score a party victory, while sheltering yourself under its anonymous character from the necessity of sub-

stantiating it. Such a course would be unworthy of a gentleman, not to say a Christian, such as I would believe you to be. For these foregoing reasons, I trust you will not hesitate to give me a plain answer to my question: Were you referring to an Anglican clergyman? and if so, who was he? It is neither manly nor English to make accusations without giving the accused the opportunity of meeting them.

Yours faithfully,

(Signed) JAMES S. ROPER.

Sheffield,

Oct. 19th, 1899.

Rev. J. S. Roper.

Dear Sir,—Your letter of 19th inst. received.

I refer you to my letter of yesterday for my reply. I decline to hold any further communication re this matter.

I am, yours, etc.,

(Signed) J. H. STEPHENS.

PRAYER FOR OUR SOLDIERS.

SIR,—At the present moment many may be glad to use, with that issued by the Bishop, with a slight alteration a prayer issued during the Crimean war by the then Bishop of London, Dr. Bloomfield. It is well known.

L. T. TARLETON.

"O Almighty and most merciful God, the Protector of all that trust in Thee, accept, we beseech Thee, our humble intercessions for our brethren, Thy servants, now fighting the battles of our country in South Africa. Protect and defend them with Thine Almighty power. Give them true courage in danger, and mercifulness in victory. Be pleased, O Lord, to succour and relieve the sick and wounded, and to bless the means used for their recovery. Grant that all they who fall in battle may depart this life in the true faith of Christ. Minister abundantly the consolations of Thy Holy Spirit to the fatherless children and widows, and to all who are in sorrow or anxiety; and in Thine own good time restore to all the nations of the world the blessings of peace. Grant this, O Heavenly Father, for the sake of Thy dear Son, the Prince of Peace, our Saviour Jesus Christ."

PARISH ECHOES.

SS. SIMON & JUDE, WOODBERRY (Parish of D'Entrecasteaux.)

HIS charming little village, more familiar to many as Peppermint Bay, was all astir on Saturday, October 23, the feast of S.S. Simon and Jude, the occasion being the consecration of the chancel recently added to the church.

After the unpropitious weather prevailing in the earlier part of the week, a genial spring day came as a relief to the many who had been anxious on this score, and enabled a large number of visitors to make the excursion from Hobart by the s. Nubeena.

Before its recent restoration and enlargement the church had a somewhat cramped and dilapidated appearance, with its extemporised chancel and vestry formed by a partition across the east end. The space thus occupied has been thrown into the nave, and a suitably proportioned sanctuary extended around the arch, on which is inscribed in gothic letters, "The Lord is in His holy temple."

At the western extremity of the nave an archway opens into a baptistery, newly erected, the effect of which is pleasing, as the eye rests upon the quaint recess, having around its entrance the charter of apostolic catholicity, "One Lord, One Faith, One Baptism."

By an alteration in the windows of the nave their former squat appearance is modified, leaving little to be desired, except the substitution at some future time of more appropriate glazing, the present necessary "frosting" offering too glaring a contrast to the dark-red colour of the exterior painting.

The general effect of the chancel arrangements elicited much admiration from those present at the consecration. Thanks to the generous donors, the rector (Rev. C. Vaughan) was enabled to furnish it with due regard to beauty and dignity. The altar, with its richly embroidered frontal of white silk, presented a chaste appearance, having on the retable a cross of arum lilies and vases of white flowers, which stood in effective relief against a handsome dorsal of red tapestry and surmounted with the ter sanctus in letters of gold. On either side of the altar the wall is draped with green curtains to the height of six or seven feet. An Ax-

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minster carpet of harmonious colouring covers the approach to the Holy Table, the margin on either side being stained and varnished.

In the baptistery a new stone font has been provided by special contributions collected by Mrs. Poulett-Harris, whose mind has been busy for some years past with schemes for the restoration and enlargement of the church, and to her indomitable perseverance the realisation of the project is chiefly due. Besides inaugurating the building fund with a subscription of five guineas, she has proved an energetic collector. And

for church needlework. Nor must we forget the band of ladies who constituted "The Cliffs" working party, and undertook generally the responsibilities of the sale of gifts; nor Messrs. Potter, Wood, and others, who cheerfully helped in many ways.

Soon after the arrival of the Nubeena, the Bishop, clergy and choir of Holy Trinity, Hobart, repaired to the Assembly Hall, where they vested. The procession to the church, marshalled by Mr. F. P. Bowden (choirmaster), consisted of 30 members of the Trinity choir, the Revs. Canons Banks, Smith,

presided at the organ. The sermon by the Dean was both practical and forceful, full of suggestions for the due expression of reverence, from the words "My house shall be called the house of prayer." It is earnestly hoped that his utterances may linger long in the minds of those who heard them, and be productive of appreciable results.

To those familiar with the history of the church in Woodbridge, it was at once gratifying and touching to see the alms collected by the senior churchwarden, Mr. Edwards, now in his 89th year, and who, despite the infirmities of



ARRIVAL AT THE LAUNCESTON WHARF OF THE TASMANIAN CONTINGENT FOR SOUTH AFRICA.

this seems to be the place for acknowledging the assistance rendered by other friends. To Mr. John W. Grove thanks are due for a donation of five guineas, and also for the following handsome gifts, viz:—Altar-table, sanctuary carpet, Axminster kneeler for rails, brass rods, etc., and linoleum for baptistery; to Miss Poulett-Harris, for sanctuary curtains; to the Rev. C. Vaughan for dorsal curtain, pulpit, and lectern frontals, alms plate, and general decorative work; and to Mrs. Norman (Hobart)

and Finnis, the Ven. Archdeacon Whittington, the Very Rev. the Dean, the Rev. G. A. Stone (bearing pastoral staff), and the Lord Bishop, and the rector as acting-chaplain. The procession entered the church chanting the 122nd Psalm, and the service used was that appointed for similar occasions, followed by choral matins, the lessons being read by the Archdeacon and Canon Finnis, and the anthem, rendered with touching effect, being "I was glad." Miss Morris (Trinity) ably

age, and deafness, laments nothing more than an occasional compulsory absence from the services of his beloved church. Many wished for the presence of another identified with the earlier days of the little church, and for years the pastor beloved who, after his long and honourable career at the High School, devoted his eventide and life to voluntary ministrations amongst his neighbours. But "the old rector" (as he is familiarly called by his former pupils) is now sore oppressed with the

weight of years, and unequal to public appearances; yet in his invalid chair he visited the church a day or two before its re-opening.

Service ended, the visitors repaired to the Assembly Hall to satisfy cravings which had become somewhat imperative, for the hour was late. The catering, which was under the capable management of Miss Turner, was done ample justice to. Afterwards followed the sale of gifts, opened by the Archdeacon in the unavoidable absence of his Excellency the Administrator. Occasion was taken by the rector to thank the Dean for his impressive sermon, and Mr. Bowden and the choir for their valuable services. At six o'clock the visitors embarked on their homeward trip, and so an eventful day in the annals of our small community came to an end with ringing cheers from the choir boys for Mr. Vaughan, the ladies and "the tucker."

BOTHWELL.

MY FRIENDS,—The Bible teaches that in the Church there is work for all according to the talents of ability, time, money, etc., given to us by God.

Church work, like all work and societies, cannot be carried on without money.

I think that on the whole the present year has not been a bad one for us; plenty of work, rabbit skins, and wool a good price. Whether the money received has been put to the best use or not will, according to the Bible, have to be answered some day. It is a fact that cannot be denied that plenty of money is often a curse instead of a blessing to the possessor.

The rule laid down by God to the Jews was one-tenth of their income to be given to His service.

In Malachi iii., 8-10, God accuses the Jews of robbing Him, and promises to give them a blessing if they would give him His dues. The same principle is laid down in the New Testament (S. Matthew x., 1-10, I. Corinthians ix., 1-14, etc.).

The churchwardens want money badly to carry on church work. There is nearly £5 debt on the stipend fund, and a large debt on the church building, and the roof needs repairing. Whatever might be said against the building of the church, it is built, and must be paid for.

God instructed Moses to build a costly tent for His worship. Afterwards it was replaced by a costly and beautiful temple. Should we Christians give God less?

Clergymen are often accused of "always begging." I am on a different footing. Rightly, clergymen do live by their office. Instead of receiving anything in the way of money to pay me for labour, I have to pay out for stamps, stationery, etc.

I think I have to work as hard as most men at my daily work for what I get for it.

I think we should all support church work according to our means. If we cannot afford the larger coins, surely we all can the smaller. Remember, twelve pennies make one shilling, and when it comes to a well-dressed congregation (and the people of Bothwell do dress very well) averaging one penny or two pennies each for an offering, it seems rather one-sided,

when one shilling to five shillings will be given for a concert or dance.

My friends, let us give God His due of service and money. The other day a visiting gentleman promised £5 towards church debt if ten others would each give £5. To some £5 is not much to give to races, etc. To sum up, we all owe our Maker His dues, and what of our Redeemer?

THE TREASURER. WARDEN.

BRIGHTON-CUM-KEMPTON.

MR. SUTER, who had the contract for the conversion of an old cottage into a parish room, has finished his work, and we hope in a short time to have the opening ceremony. It will, we feel sure, supply a long-felt want.

The contract for the Bagdad Church has been gained by Mr. H. Bantick. Work is expected to be commenced very shortly, and the building will be erected under the supervision of Mr. A. Walker, architect, whose plans for the church have been adopted.

Our fair at Brighton is to take place on November 29, when we hope to realise a substantial sum.

The heavy strain of work thrown on the rector, partly in consequence of Richmond being so long without a clergyman, proved too much for him, and, acting under doctor's orders, he was forced to take a month's rest. We have to thank Rev. J. S. Babington for so kindly supplying the place of the rector on more than one occasion, and Archdeacon Whittington for arranging for Mr. Babbington to get away, and also Messrs. T. Westbrook and G. H. Bailey for their cheerfully-given help in keeping the services going.

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S. JOHN THE BAPTIST'S, HOBART

THIS and next month we record the
marriages of several of our young
people. We are thankful to say that,
unlike most instances lately, most of
them continue to live in Hobart. The
Rector has tried to impress upon his
people on these occasions the Chris-
tian view of the Sacramental ordinance.
The bride accepts at her marriage all
the responsibilities and necessary sac-
rifices of the holy estate—maternity,
household management, friendliness to
new relatives, and a host of other
duties. The growing spirit of rebel-
lion against duty and sacrifice, and the
devotion to a lower and more sensual
view of domestic life, is fraught with
danger to both Church and State. The
secular papers are naturally alarmed,
and write continually on the subject.
The remedy is to be found in insisting
on the Christian aspect of love; sacri-
fice, responsibility, duty, and service
lead to it. The other ends in loath-
ing, satiety, disgust, divorce. God
presents to us what Christ and the
martyrs died to win—the Christian
home.

On the afternoon of Tuesday, October
17, the concluding meeting of S. John's
Sewing Club was held. Mrs. David
Barclay, the president, arranged a tea
and entertainment, which was much
enjoyed by the members. Ten mothers
and many children availed themselves
of the invitation.

The meetings of this session started
on April 5, and have been held without
intermission every Wednesday after-
noon. Mrs. Barclay has a determined
and earnest band of helpers, who have
assisted materially in needle work,

and, sympathetically, with goodwill
and advice to the mothers. At the
break-up some fathers had been in-
vited, especially the father of the
parish; but unfortunately, or fortu-
nately, the enjoyment of the better
halves was not marred, or increased,
by the present of the more insignifi-
cant and smaller fractions of trousered
humanity. All credit is due to those
who have kept going successfully this
most important parochial organisation.
S. John's Association gave a reading
from Shakespeare's "Taming of the
Shrew," which was well appreciated by
the members present; but the conclud-
ing item of the season, a concert by
S. George's choir, was cut off for the
present by the influenza scourge at-
tacking several of the singers.

The Council of the Guild of Perse-
verance has arranged for a sale of
work in January next. Contributions
will be thankfully received in coin,
material, or handicraft by the hon.
secretary or by Mrs. Finnis. The
treasurer-churchwarden reports an
overdraft of £86, which he would like
to see paid off before the close of the
year. Any subscriptions, in addition
to that for current expenses, towards
this purpose will be gratefully received
and acknowledged by the churchwar-
dens. Sickness, causing absence from
Sunday worship, works sad havoc
upon our finances. The advantages
of a free and open church are most
apparent and numerous, but the sick
and absent should remember that while
their seats are empty there is no of-
fering from them to help to defray
the expenses of keeping the church
open, lighted, clean, and in repair, to
say nothing of the salaries of the

clergyman and his helpers. The
churchwardens and the Parish Council
have carefully considered the Bishop's
pastoral inviting them to have a spe-
cial collection for the cathedral chancel
fund. They expressed the feeling of
loyalty to the Bishop, and appreciated
to the full his earnest and devoted
labours for the strengthening of the
Church, but they felt that in their
present financial state it would not be
just to their creditors to increase their
liabilities. Notice will, however, be
given in church that worshippers may
have the opportunity of contributing
through the collectors specially marked
offerings for the Bishop's fund.

The whole of the £50 per annum
allowed by the House of Mercy com-
mittee for the chaplain's stipend is
paid to the churchwardens towards the
lay reader's salary, thus leaving only
£20 to be provided by the parish.

A larger number of small offerings
is asked, for many who could afford
a penny let the bag pass at the Sunday
services.

The annual service for S. Andrew's
Brotherhood will be held on or about S.
Andrew's Day, November 30. The new
diocesan hand-book will then be pub-
lished.

Baptisms.—Oct. 11, Hilda May Wat-
son; 15th, Pearl Irene Barnett; 17th,
Madeline Beatrice Donohue, Jeanette
Irene Cowmeadow, Archibald Basil
Burton, 20th, Robert Ambrose Mon-
teith Moore.

Marriages.—Oct. 4th, William Henry
Smith and Ellen Sophia Woods; 6th,
Michael Joseph M'Hugh and Florence
Elizabeth Halladey; 12th, Frank George
Ivey and Ethel Linda Gertrude Mar-
den; 12th, David John Elliott and
Amelia Florence Hicks; 25th, Thomas
Ryland and Florence Cragg.

Communicants and Offerings:—1st,
29 communicants, £4 2s 2d; 5th, 5
communicants; 8th, 10 communicants,
£4 2s; 12th, 5 communicants, 2s 6½d;
15th, 17 communicants, £5 0s 1½d
(general church fund); 19th, 4 com-
municants, 2s; 22nd, 12 communicants,
£4 3s 4d; 26th, 3 communicants, 2s
9d; 28th, 3 communicants, 1s 2½d; 29th,
30 communicants, £4 2s 3½d.

Burials.—Oct. 24th, Jeanette Cow-
meadow, infant.

S. JOHN'S, NEW TOWN,
KANGAROO Valley Mission.—On
Sunday afternoon, October 29,
the Bishop dedicated an addition
which has been made to the mis-
sion-school church in Kangaroo
Valley. A 12ft. extension has
been made to the building, and
this will serve as a chancel, be-
ing curtained off from the main build-
ing, which, besides its use for the
congregation, also serves for a Sun-
day-school and other parish purposes.
There have also been added a neat
porch and belfry, so that the completed

structure has now quite an effective appearance midst the beautiful scenery of the Valley. Mr. Hedley Westbrook has made a valuable offering to the mission in the form of a reredos in a design of grapes and wheat surrounding the texts, "I am the bread of life," "I am the true vine." In the course of his address the Bishop warmly congratulated the people of Kangaroo Valley upon having directly subscribed the cost of additions to the building, and enabled it to be dedicated free of debt and without recourse having been made to bazaars, concerts, or any other means than the offerings of the people. The Archdeacon said the prayers, and the choir of the parish church, with their organist, Miss Seager, and choirmaster, Mr. H. C. Lovett, rendered the musical parts of the service.

Flower Service.—For the past four years it has been the parish custom to hold an annual flower service on the Sunday afternoon coming within the octave of All Saints, and on each occasion the choir of Holy Trinity, Hobart, has rendered the music. On November 5 there was a large congregation, and the Dean gave an earnest address on the religious teaching of flowers and the festival of the departed. At the close of the service the Sunday-school children, choir, and clergy marched to the cemetery, and, according to previous custom, the children placed flowers on the graves, while the choir sang hymns appropriate to the season.

Sunday-school.—Mr. Bonniwell has now entered on his duties as superintendent, and we are specially thankful to be able to record that, in response to an appeal from the Archdeacon, the local branch of the brotherhood of S. Andrew has supplied two male teachers to S. John's in the persons of Messrs. Good and Wilson. Miss Anna Harris also joins the S. John's staff to replace Miss Florence Jillett, who has done such excellent work as a teacher, but now finds the strain too great for her voice. We are glad, though, that Miss Jillett maintains her connection with our school as its librarian.

A Social Evening.—We are indebted to Mr. F. Hudspeth, and the Misses Mason, Swan, and B. Elliston, who, with three gentlemen amateurs, supplied the chief attraction in the farce "Dearest Mamma," for our social evening on November 14, and on the preceding night gave great pleasure to the old folks of the Charitable Institution and the inmates of the Boys' Training School by letting them be present at the final dress rehearsal. The wet weather sadly thinned the audience for our social evening, but those who were present seemed thoroughly to enjoy themselves. Besides the farce, Miss Seager (our organist) had arranged a musical pro-

gramme, to which the Misses Maclaren, Barlow, Adcock, and Lilley, and Mr. Fitzgerald contributed, and the Archdeacon gave a reading. Under the direction of Mrs. John Pearce, refreshments were served during the evening.

Confirmation.—The names of candidates for the confirmation classes are now being received. The Archdeacon hopes to start the instructions with the beginning of the Advent season, but the confirmation will not be fixed until just before Easter.

DEVONPORT.

EAST DEVONPORT.—All Saints' Day was kept in the parish by a celebration of the Holy Communion in S. Paul's Church at 8 a.m., and the rest of the day was spent by many of the parishioners in a working bee at the churchyard, which is beginning to have a more cared-for appearance.

Northdown.—On Saturday, the 21st October, a most successful outdoor gathering of parishioners was held on Mr. Thomas's property. The day was a perfect spring one, and there must have been between two and three hundred people present. The takings were over £12, thus enabling this part of the parish to pay their share of £10 towards the rectory outbuilding debt.

Miss Davis, having left Northdown, has resigned her position as organist and Sunday-school teacher. It will be remembered that about a year ago the Rector, on behalf of the congregation, made a presentation to her to mark their appreciation of her work. The Rector has appointed Mrs. Shirley Hales to take her place as organist and school teacher. Mr. Martin has now taken up the work of lay reader, and has helped not only at Northdown but also at Devonport East.

West Devonport.—All are now hard at work for the forthcoming Christmas fair in aid of the funds for the new church. The Hon. John Henry has kindly consented to open the fair on Boxing Night at Edginton's Hall at 8 o'clock, and there will be entertainments every evening until the New Year's Eve, inclusive. The congregation hopes by the first week in January to pay their share of £10 to the rectory outbuildings debt, so it will be a race between them and East Devonport to be second, Northdown, as will be seen from the above, having been the first to pay their debt. And it is also intended, as soon as possible after the New Year, to enlarge the mission-room, as it must be some time before there will be sufficient funds to start building the new church, and all are agreed not to run into debt; but we must have more room for our children at school and our congregations.

A united children's service of the Sunday-schools of East and West Devonport was held at West Devonport on October 29. About 150 children, with their parents and teachers, were present, but we were sorry that many of the children of East Devonport and the teachers of both schools did not attend. We trust this will not occur again. The next service of this kind will be held at S. Paul's, East Devonport, on December 31, at 3 p.m.

A correspondent asks us to publish the following extract, which appeared in the "North-West Post" of September 14 last:—

"A pleasing little incident took place at the Devon Institute, East Devonport, yesterday afternoon, when Miss Young, who has for many years gratuitously performed the duties of organist at S. Paul's Church, was made the recipient of a handsome travelling bag on resignation of the position she has so worthily filled. The ladies and gentlemen assembled (who included the Hon. J. H. McCall, M.L.C., and the Hon. John Henry) were first of all treated to afternoon tea, after which Dr. Smith made the presentation. He said it was made as a token of goodwill and esteem. On Miss Young's resignation Mrs. Leupolt undertook the collection, and met with a hearty response. The intrinsic value of the article was not great, as donations of only a limited amount were accepted, but it was all the same expressive of respect and regret at the circumstances which led to Miss Young's resignation. In acknowledgment, Miss Young stated that she did not expect such a token, but she thanked the donors heartily for it.

LONGFORD.

THE effort to raise funds on show day was an unqualified success, thanks to the kind helpers throughout the district who again contributed so liberally, while many gave their services during the show and sale days. The amount of money raised (£25) showed that it was wise to make such an attempt at this time.

We have reverted to 7.30 p.m. for evensong during Advent. It will be said at the same hour on Wednesdays and Friday, with address. Special service of intercession for missions will be held on the 29th. On S. Andrew's Day, 30th inst., there will be H.C. at 11 a.m.

We should be thankful if those who have white flowers would spare some of them, and send to Mrs. Birchall at the church before 3 p.m. on Saturdays.

Only 26 children entered for the religious examinations from Longford and Pateena. There ought to have been 50. We hope that the numbers will largely increase next year.

SORELL.

THERE has been an unusual lack of anything particular to record during the last two months. We have furnished our proportion of the contingent in the persons of four strong young men—Mr. Alfred Parker, from Sorell; Messrs. Fred and Hugh McGuinness, from Carlton; and Mr. Geo. Walker, from Lewisham.

It is with much regret and sympathy that we mention the demise of Mr. Joseph Walker, of Wattle Hill, after a long and lingering illness arising from an affection of the heart. He was only 40 years of age, and leaves a widow and young family, as well as an aged mother, to mourn his loss.

During the last two months two interchanges of pulpits have been made—in the first case with Rev. S. Bucknell, M.A., of Hobart, and in the second with Rev. F. B. Sharland, B.A., of Bellerive. The first-mentioned gentleman especially found it quite a treat to spend a Sunday in the country at this inviting time of the year.

May I take this opportunity of asking any who have not yet forwarded the subscription for the "Messenger" for this year to be good enough to think of it some time before the close of the year.

Baptisms.—Albert Edward Millington, Minnie Elizabeth Cooper.

CARRICK.

THE great event of the month has been the visit of the Bishop, who was kept hard at work on Saturday and Sunday, November 4 and 5. At Liffey, Illawarra, Bishopsbourne, and Carrick, the rite of confirmation was administered to 34 candidates in all. Two were unavoidably absent on the day appointed. The Bishop was driven over from Cressy to "Como," at Bishopsbourne, when the rector met him, and both enjoyed the kind hospitality of Mrs. Hardman at dinner. Immediately afterwards a start was made for Liffey. Miss Symmons had kindly lent her own beautiful little mare, so that we were able to indulge in the luxury of driving a pair, and covered the ground more easily and swiftly than usual. Within the memory of man no Bishop has ever been at Liffey, so that the present visit was a great event. Owing to the Government regulations which permit the use of a school for a concert or a bazaar, but not for a religious service on a week night, we were driven to use

Mr. Beckett's old barn. This had been nicely decorated with ferns and flowers, a carpet being laid over part of the floor, and the remainder covered with sacking, so that all could kneel comfortably. A temporary altar vested with an altar covering from Bishopsbourne gave the old building quite a Churchly aspect. Here eleven candidates were confirmed in the presence of a fairly large and most reverent congregation. Many thanks are due to all who helped to prepare the building, and to Mrs. Beckett, who entertained the Bishop and the rector. It was nearly midnight before the journey home was completed, and a well-earned rest was enjoyed.

At eight o'clock on Sunday morning the Bishop administered holy communion at Carrick, when the names of all confirmation candidates were solemnly presented on the altar, and the prayers of the communicants on their behalf invited.

At 11 Illawarra was reached, and four were confirmed. Influenza played havoc with the congregation. The whole Dumaresq family were down with it, to their very great disappointment, and our deep regret. Many other familiar faces were absent from the same cause. Miss Florrie Frost, our Carrick organist, took Mrs. Dumaresq's place. The church at Bishopsbourne was carefully decorated with flowers, and a very large congregation assembled. The hymns were especially well sung. Here six candidates were presented.

The evening service at Carrick was one that will long be remembered. Every available seat was occupied, and additional benches were found necessary. The perfect stillness of the congregation during the confirmation service was remarkable. Thirteen candidates were confirmed.

The unusually large number of candidates is, of course, due to the long neglected corner of the parish at Liffey being visited and worked; and we cannot but feel grateful that what has been done there has borne such abundant fruit already. Many a man has been called upon to labour for years in such mission fields without the encouragement that here has been granted after a few months. All glory and thanks to God.

The money collected for a memorial to Miss E. McQueen, our late organist, has been so much more than we expected that the original purpose of putting a retable to the altar has given way to the larger and more costly de-

sign of a reredos. The work is in the hands of Messrs. Gunn, of Launceston, who have prepared a simple but very graceful plan to be finished in polished blackwood. We hope to have it in place by the second Sunday in December, which will be the anniversary of Miss McQueen's last appearance in the church.

We shall all wish to express our thanks to the friends who so kindly came and helped with the services, while I was unable on account of my throat to take any duty. The Rev. A. Hutchinson, of Westbury, four times went to Liffey, the Rev. C. G. Wilkinson, of the Grammar School, took a whole Sunday's work, Mr. Dumaresq and Mr. Windsor also gave much help during that time of disability. It is still necessary for me to be very careful and economical in using my voice, but I believe everyone quite understands, and will readily excuse all deficiencies.

SHEFFIELD.

THAT there has been very little to record during the last few months must be our excuse for no notes having been sent to the "Messenger" lately. By the way, the management of that excellent little paper have treated us rather badly. A considerable number of subscribers have not received any copies since June last. But the said management has been communicated with, and we hope to receive our copies regularly in future, together with all arrears.

The Parish Council met at the Vicarage on October 20. Though the number attending was small, useful work was done. We should very much like to see more interest taken in this part of our church life.

An effort is being made to strengthen the S. Barnabas choir by forming a choir guild and adding to its number some of the children attending the Sunday-school. We hope this will prove a success, for nothing adds so much to the brightness, heartiness, and reverence of the services as a choir that is in earnest about its work, and undertakes it distinctly as service offered to God.

The gap in the Sunday-school at Wilmot formed by the death of Mr. Buxton has been filled by Miss Clara Luttrell, who is also acting as organist, an instrument having been kindly lent by another member of her family.

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FORTH AND LEVEN.

AN account of the Bishop's visit to this parish will no doubt interest our people. On Sunday, October 15, the Bishop, together with the Rev. W. Earle, proceeded to Riana, where a confirmation service was held, and nine candidates were confirmed. The church was full, and the service very hearty. In the afternoon West Pine was reached, and here three more candidates were confirmed, the church being well filled. In the evening the Bishop preached at St. Stephen's Church, Penguin. Throughout the day the Bishop's addresses were most earnest, and were much appreciated. On Monday, November 6, the Bishop arrived at Ulverstone on a three days' visitation of other portions of this parish. He was met at the station by the Rector, and driven to Sprent, visiting a sick parishioner on the way, and partaking of an excellent cup of tea at the house of Mr. and Mrs. Bingham, senior, of Spalford. Sprent being duly reached, the Bishop was driven to Mr. William Moore's house, and received a hearty welcome.

At 7.30 a confirmation service was held at St. Andrew's Church, which was filled by a large congregation. Organist and choir are to be congratulated on the heartiness of the singing. Three candidates were confirmed here, the Bishop giving a striking address on zeal and earnestness. Messrs. George Goold (clergyman's warden) Rodman, Guest, and others were introduced to the Bishop, and had a talk with him. After service Mr. Robert Crawford most kindly drove the Bishop and Rector to "Deyrah," Castra, and it is an open question whether the Rector or his horse was most grateful for this kindly act, both being somewhat "used up." "Deyrah" was safely reached at 10 p.m., and a hearty welcome was received from Mrs. Crawford, sen. The next morning was very wet, and the Bishop, having caught a chill, was unable to go out as arranged. The Rector, however, went out early in the morning and routed out "the faithful," telling them they simply had to be at the site of the proposed new church at 11 o'clock. When this hour came, as it was still very wet, the Bishop, being decidedly unwell, could not go out, so the Rector went to the site, and found 16 men waiting in the heavy rain. The foundation "stone," which

was a block of wood, was well and truly laid, and the Rector announced that the contract for the new church was in the capable hands of Mr. Eustace, of Sprent, and that the building would be finished by Christmas. He heartily thanked Mr. Alex. Crawford for his energy and help, and stated that he knew that all present had done their utmost. Among those present were Messrs. Alex. and Robert Crawford, Wright, Trebilcock, Vincent, Howard, Thompson, Robertson, Eustace, Chapman, Mackenzie, and others. It is a matter for much congratulation that this good work will soon be carried out. The Rector would have spoken more fully perhaps, but for the sudden arrival of a somewhat energetic bull, when, the grass being very wet, it became desirable to get over the fence into the road. A start was made for Upper Castra at 1.30 from "Deyrah," but Mr. Robert Crawford's horses, being unused to carrying high dignitaries of the Church, ran the carriage against a massive tree fern, and it became necessary to borrow another conveyance, which was most kindly lent by Mr. Wright. Upper Castra being duly reached, another confirmation was held, at which three more candidates were confirmed, Messrs. Traill, Flint, Hall, and others being introduced to the Bishop, who congratulated them on the many improvements to the property since his last visit. At great labour the ground has been cleared quite recently, an ornamental fence put up, a shelter shed and shed for horses, and some other improvements.

Ulverstone was reached in the evening in time for the "sacred selections" rendered by the Ulverstone Orchestral Society. There was a very large attendance, and each item was most thoroughly appreciated. Hymn No. 166, sung by all present to full orchestral accompaniment, was most stirring and hearty, and many would have welcomed a repetition of the march from "Athalia." The selections from "The Messiah" were simply beautiful. Miss Baxter and Mr. Gurney sang with much feeling and power. The Rector apologised for the absence of the Bishop, who was to have read a paper on "Sacred music," but was unable to be present. Next year we hope to hear the paper. We heartily congratulate Mr. Maclaren and the orchestra on the great success of their efforts. On

Wednesday evening a confirmation was held in the parish church, when 30 candidates were confirmed. Although a week night and the eve of a public holiday, the church was filled to the doors, and a hearty service rendered. Since the beginning of July classes for confirmation have been held, and the attendance has been regular and good. Nine classes a week have fallen upon the Rector, and this, with the extra work entailed by the loss of a curate, which means the addition of six centres on the Rector's shoulders, and the building of new churches, etc., has proved a most heavy strain. We hope that before long a curate may be found to take the work at Forth, Leith, Kindred, etc.

We heartily welcome Captain Noake, sen., and Mr. Henslowe as Sunday-school teachers, and rejoice to hear of the excellent attendance at the parish church Sunday-school. The festival services will be held on December 10, and the children are hard at work learning the hymns. An excellent report has been received from Mr. Woollough of the work done by the children attending Miss Wilson's day-school in Ulverstone. We have not yet received the Sunday-school report.

North Motton sports, dinner, tea, and concert come off on November 15; Riana on November 22. Good luck to both.

May we ask those who have not yet paid for the "Church Messenger" for this year to kindly do so at once? The Rector is responsible for the amounts, and would be glad to have them fully paid before the year is out.

We offer our most sincere and earnest sympathy to Mrs. Simpson in the heavy blow which has recently fallen on her, and pray that strength may be given her to bear it.

QUAMBY AND HAGLEY.

A NEW frontal and super-frontal have been placed in St. Mary's Church. They are the gift of Lady Dry and the work of the Gentlewomen's Work Guild, Hobart, under the superintendence of Miss Patty Mault. They are in harmony with the reredos, which is as much as one could desire. The amount collected by the C.H.M.N. for the past quarter was 17s 11d, and the subscriptions to the House of Mercy were £5 14s 6d.

Baptism.—Reginald Evans.

S. JOHN'S, LAUNCESTON.

THE confirmation which, during the past six months, had been carefully prepared for, took place on October 26. There were 94 confirmed, 34 of whom were males; about 20 were married. The numbers attending the classes were 187. Many of these will complete their preparation next year, as it is our intention, God willing, to have an annual confirmation.

On November 5 most of the confirmees received this first communion. Although arrangements had been most carefully made to have several clergy present to assist at, and thus to shorten the service, yet, owing to a most serious outbreak of influenza, only one was able to officiate. It has been arranged that for the future the service on the first Sunday in the month, the one at which the young communicants attend, shall begin at 7.30 instead of 8 a.m., as this latter hour interferes with the breakfast.

The arrival of Canon Howell to assist the rector until a suitable curate could be secured seemed to have stimulated the ecclesiastical world to send us what we needed. Canon Howell had only just accepted the invitation to come to S. John's, when the Rev. W. S. Stone arrived with credentials of a very high order, and was accepted forthwith.

Canon Howell will remain for the present, and until the rector has had a holiday. Everyone in the parish will be sorry to hear of the former's illness from influenza, he having been confined to his bed for quite a fortnight. The last accounts are, however, more cheering, and we hope soon to see Canon Howell about again.

The Rev. W. S. Stone is an Augustinian, and though young in years, has had considerable experience in England, South Africa, and recently in Melbourne. We desire to accord to that gentleman a very hearty welcome.

The rector has been unable to get away for his holiday, first on account of his own illness, so soon to be followed by the illness of Mrs. Beresford, who is still too weak to leave her room.

On November 1, the festival of "All Saints," there was an early celebration in S. John's at 8 a.m., and at the evening service, which was fully choral, the choir sang the sacred cantata, "Penitence, Pardon, and Peace." Though no less than five of the most helpful members of the choir were absent with influenza, yet it went very well. The congregation was not as large as it should have been. The parishioners should always remember how much they help by their presence. The Rev. W. S. Stone preached instead of Canon Howell, who had fallen ill. The offertory, which was in aid of the choir, was about £2 15s only.

The annual Sunday-school treat came off on November 9. The general secretary and his large band of helpers had organised things most perfectly, and

consequently from beginning to end there was not a single hitch. Southern-wood's busses took the children and many of the parents out from S. John's at 10 a.m. to the show grounds, and brought them back at 7 p.m. Though the day was heavy, and rain threatened, yet there was only one very light shower which did no harm. Judging from the standpoint of the young folk, the whole proceedings were a decided success, and the rector desires now to thank all who in any way contributed to make the day so enjoyable. The three parochial schools amalgamated for the day, and pronounced the show grounds a first-rate place for such an outing.

Our death-list this month is a very long one. Influenza in a most violent form is chiefly the cause. Two well-known names stand out very prominently.

Captain Foster, at the very advanced age of 96, died on November 5. For long, long years Captain Foster and his family attended S. John's. We have in his daughters, Mrs. Hermon Lakin and Miss E. Foster, two of our most earnest and valued workers. The most sincere sympathy is felt for Mrs. Foster, who is also in a very frail state of health, and has felt the bereavement very deeply.

It was only a short time ago that we had to record the somewhat rather sudden death of Miss Grace Harrap. Her mother felt the shock terribly, and ever since seemed unable to rally. An attack of influenza so weakened her that Mrs. Harrap passed quietly away on Sunday morning, November 12. In losing Mrs. Harrap we lose another link between the present and the past generations. Hers was a character full of love and affection. She was a most devoted member of the church, and always took the warmest interest in its welfare. Her whole life is a long record of kind acts and wise counsels. Always cultured, refined, and saintly, yet old age, like some beautiful halo of glory, seemed specially to mellow and to transfigure the last years of her life. Much deep sympathy is felt for all those near and dear to her. Her loved remains were laid to rest on November 14, Canon Beresford performing the last sad rites.

A very successful cantata entitled "Golden-hair and the three bears" was held in the Mechanics' on October 26th. Mr. Fray, Miss Foster, and Mesdames H. Wetton and H. Lakin took charge of the various arrangements at the practices, and also at the actual performance. We are sorry no detailed account has been sent us for publication, but from outside sources we hear it was a rare little "gem of an entertainment," full of splendid touches, and was thoroughly enjoyed by those present. We have not yet heard the financial result. The proceeds were in aid of the organ fund. We hope to know the entertainment will be repeated soon, and before the children forget their parts.

The rector desires to thank all of his many friends who so generously, thoughtfully, and kindly presented him with a purse of sovereigns with which to defray the expense of taking a holiday. He also desires to thank the little band of ladies who, with so much taste and refinement, made the presentation. Though the said holiday has had to be postponed for a couple of weeks for reasons given above, yet his friends will be glad to know he has now gone, and hopes to come back well supplied with strength for his future work.

Baptisms During October.—Charles William Marshall Freeman, Dorothy Marion Kaiora Blanchard, Sydney George Faulkner, Katie Lillian Spicer, Linda Lillian Bryant, John Norwood Barrett, Selina Eliza Rosie Gartside, Roy Clyde Lloyd, Averil Chapman, Percy Henry Fordham, Madge Wells, Walter Leslie Johnston, Percy Edward Johnston, Grace Myrtle Simpson, James William Bevan Rickard, Eleanor Edith Oddy.

Marriage.—Oct., William Edward Jarvis to Susan Mary Harris.

Burials.—Oct., George Price, Allen John Healey, Abraham Barrett.

MISSION HOUSE.

Acknowledgements from the Mission House.—Clothes, Mrs. A. Evans; boots, Mrs. Craske; sample pieces, Mr. P. O. Fysh; bag of clothes, from "An Unknown Friend."

The following donations are acknowledged with thanks:—Mrs. Baker, 1s; Friend, 6s. Anyone wishing to subscribe to this useful work can send their subscription to the secretary, Mr. F. J. Read, 167 St. John-street.

LILYDALE.

A KIND and most acceptable gift has been presented by Mr. Wm. A. Dowling, of Launceston, for the use of the church at present using the Parochial Hall, consisting of a movable sloping desk for supporting a large bible. It rests on a case covered with suitable cloth, and has almost the appearance of a lectern.

BANGOR.

ON All Saint's Day a bright and hearty service was held at evening, when the dedication festival was kept, the congregation numbered about 50. The flowers used for decorating the beautiful little church were afterwards distributed over the graves.

N.B.—The hymn sung at the funeral last month was No. 400, "Christ will gather in His own." It was incorrectly printed No. 450, which would have been more appropriate for a festival.

LEBRINA.

M. R. BOSTOCK, hon. treasurer St. Andrew's Parish Hall, promises to send a report of the successful opening on the 20th ult.

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ARE THE BEST. SOLD BY ALL GROCERS.

DELORAINÉ.

IT is human nature to criticise new events. Some people call it "quizzing," but it is not so. It is really one form of manifestation of interest. We behave like children at the advent of a circus to a township. Anticipation vies with imagination and supposition. While some receive it with that inimitable complacency characteristic of children, others only find fuel to feed their anticipation of the "next" event. The latter are in a ferment to press on to this—the "next," the new—before they have digested the last. The former see a show based on the sound lines of past masters, and are content. This is how it should be. Here ends the parable.

Lately the Rector was asked what "new ways" he and his helpers "would be up to now." "None," was the answer returned, "unless it be a 'new thing' to strengthen the building already laid on a good foundation." He also expressed the hope that the example of his predecessors would long live in their midst.

The members of S. Mark's congregation very kindly gave a social to introduce the new workers. A very hearty welcome was extended to each. After thanking all present on behalf of his co-workers, the Rector took the opportunity to emphasise in detail some further lessons deducible from the relation of the clergy and laity, respectively, to the work of the Church. Every arrangement was conducive to spending a most enjoyable evening.

Many residing in Deloraine have cause to regret the loss of the sympathetic influence of Miss Lindsay. Especially is this true of the members of S. Mark's congregation, who have ever held in the highest esteem her labour of love. A large congregation, in desire to show their respect, attended the service of Miss Lindsay's interment. The choir lead the singing of special hymns. We hope to see some fitting memorial raised to the life of one so useful and truly valued.

We have received from one of the parishioners a gift of four lamps for the better lighting of S. Mark's; also, from "A well wisher to the success of the Anglican day-school," a cheque to cover the cost of new furniture, books, etc. Five names are added to the school-roll, and a cricket club has been started among the lads. We ask all to make a note of the Elizabeth Town picnic and sports for Dec. 13.

A correspondent has been appointed to collect items of news for this "monthly letter."

Offeratories.—Oct. 22—S. Mark's, £1 15s 3d; Meander, 4s 6d. Oct. 29—S. Mark's, £2 1s 3d; Elizabeth Town, 11s 3d. Nov. 5—S. Mark's, £1 16s 2d; Elizabeth Town, 12s 7d; Red Hills, 7s 1d. Nov. 12—S. Mark's, £1 16s 8d.

FRANKFORD.

ON Sunday, November 5, we had a very good service at S. Saviour's Church. Mr. Pritchard, our lay-reader, officiated. We had very suitable hymns, and after an excellent sermon the service was brought to a close by all singing "God Save the Queen" in a most hearty manner. It has been my lot to join in the same in England and Canada, but I must say it never seemed to me more impressive than it did in our little church at Frankford. In the absence of our organist Mr. Durand presided at the organ.

WESTBURY.

THE Lord Bishop paid us a visit on the second instant, and held a confirmation at 7.30 in the evening, when eight males and thirteen females were confirmed. The church was well filled, and all enjoyed the services and earnest address given by the Bishop. The clergy present were the Rev. A. E. Hutchinson (curate), and C. J. Brammall, rector of Hagley.

We have to acknowledge with many thanks a cheque of five guineas towards the repair fund of S. Andrews Church, from Mr. Owen C. Williams, of Sydney.

RINGAROOMA.

THE event of the month here has been the Sunday-school anniversary and picnic. The anniversary took place on the first Sunday in the month. The sermons morning and evening were delivered by the vicar. The children sang suitable hymns, and were very creditably led by the organist, Miss B. Clark. The church was well filled, both morning and evening.

The picnic took place on Thursday, November 9th, in a paddock kindly lent for the occasion by Mr. Lade. Plenty of good things were provided by friends and done full justice to by the children, who spent an enjoyable day, swinging, racing for prizes, and in various games. The weather kept fine, though at times it looked threatening, but it did not interfere with the pleasure of the day. In the evening a concert (in aid of the fund for the children's prizes) was held in the Town Hall, which was well filled. Mr. H. Fry took the chair, and a varied programme was carried through very successfully, the following ladies and gentlemen taking part:—Songs by the Misses A. Brown, A. Ridge, C. Clark, and J. Krushka, Messrs. F. Duke, C. Peters, and F. Graves; recitations by Messrs. F. Ransome, A. Diprose, G. Brignall, W. Condon, and W. Bennett; instrumental solo by Mr. G. Brown; accompanist, Miss B. Clark. The children also rendered two action songs very commendably, and the singing of the National Anthem closed the concert. The proceeds were very satisfactory, and should prove encouraging

to our worthy Sunday-school superintendent, Mr. S. B. Phillips, who deserves all praise for the way in which he has worked to ensure success, both for the picnic and concert, and, indeed, in every way connected with the good of the Sunday-school.

MACQUARIE PLAINS.

WE are glad to see that the trustees of church property have ordered repairs to be done to the building at Pelham, which is used as the State-school.

At a meeting of the churchwardens of S. Mary's Church with the rector, the latter read a letter to the effect that the giver of the land on which the parsonage house stands would shortly transfer the same to the church trustees. The rector wrote in reply, thanking the donor on behalf of the wardens and himself. At another meeting, at which the business was continued, it was resolved to call tenders for erecting a new room at the rectory, and to meet the expense of this and of re-shingling the roof of S. Mary's Church it was decided to borrow an additional £50 at 4 per cent., on the rector undertaking to make himself responsible for the £150 of debt. Parishioners may rest assured that no expense will be incurred beyond what is really necessary.

The bazaar in aid of parish funds is to take place on December 6. To amuse ourselves there will be a "Punch and Judy," but to attract our town friends there is nothing like sucking pig! Please make a note of this, and generously act on the information.

TO CORRESPONDENTS.

"Ivan Rapp." — Thanks for your sketch. We cannot print this issue, but may do so later on.

A correspondent from Stanley has sent us some notes which we withhold, as we believe they may, in their present form, only cause ill-feeling in certain directions.

The Right Rev. E. H. Bickersteh, of Exeter, who is perhaps the most Evangelical on the English Episcopal Bench, thus warns one of his Rural Deans against the visit of the now quite notorious Mr. Kensit:—

"The Palace, Exeter, Sept. 7th., 1899.

"My dear Dr. Ross—I think the fewer words with which you and the clergy in your rural deanery meet the announced demonstration of Mr. Kensit the better, and these words not spoken on the platform, but in the pulpit.

"Never, I believe, were the heart and life of our Catholic, Evangelical, and Protestant Church more faithful and more fruitful. 'God is our refuge and strength.'—Ever yours affectionately,

"E. H. EXON."

Children's Home Mission Union.

AMOUNTS RECEIVED FOR THE THIRD QUARTER OF 1899, AND PAID INTO THE OFFICE.

Ouse and Ellendale, 19s 11d; Longford, 7s 8d; Latrobe, £1 15s 9d; Bothwell, £1 10s; Scottsdale and Ringarooma, £1 18s 3d; Carrick, £1 16s; S. Mary's, 8s 11d; S. Helen's, 11s 6d; Ormley, 5s 6d; Buckland, 4s 7d; Deloraine, 14s; Holy Trinity, Launceston, 9s; Hagley, 17s 11d; S. David's, Hobart, £1 15s 2d; S. George's, £1 10s 6d; All Saints', £1 15s 10d; Holy Trinity, £1 1s 9d; New Town, 9s; Bishops Court, £1 17s 11d; Glenorchy, 15s 2d; Oatlands, 3s 3d; Woodbridge, 5s; Sheffield, 5s 2d; Forth and Leven, £2 4s 2d; Bellerive, 18s 3d; Zeehan, 9s 6d; proceeds of sale at Collegiate School, Hobart, £7; total amount, £31 9s 8d. "Suggestions for Secretaries" will be given in next month's number.

M. MONTGOMERY.

BUSINESS COLUMN.

The following received since last issue:—Mrs. T. Perkins, 1s; Miss Wilson, 3d; Mr. W. Ralph, 6d; Rev. Corvan (Beaconsfield), 10s.

The treasurer is Mr. F. J. Read, 167 St. John-street, Launceston. All those subscribers not paid for 1899 are specially requested to send at once. All cash must be sent by postal note or P.O. order. Anyone not receiving their copy or correct number must write at once, as we can only post free six days after date of issue. As the list of subscriptions for this month is very small, the treasurer hopes all not paid will send in at once to him.

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THE FARMERS FRIEND.
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—See Analysis.—

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Mrs. R. Kerrison, Winkleigh, writes under date January 2, 1899:—"The Separator (Humming Bird) is working splendidly, and gives us every satisfaction. I have shown it at work to a number of my neighbours, and they think it a wonderful little machine."

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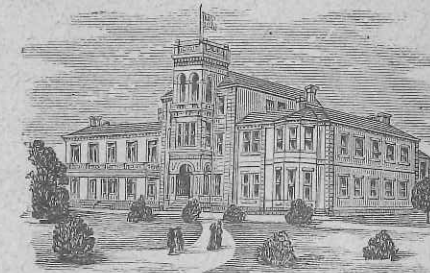
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