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Vol. VI. No. 9.

PRICE ONE PENNY.

APRIL 11, 1900

THE CHURCH MESSENGER

A MONTHLY MAGAZINE
 FOR
 THE PEOPLE . . .

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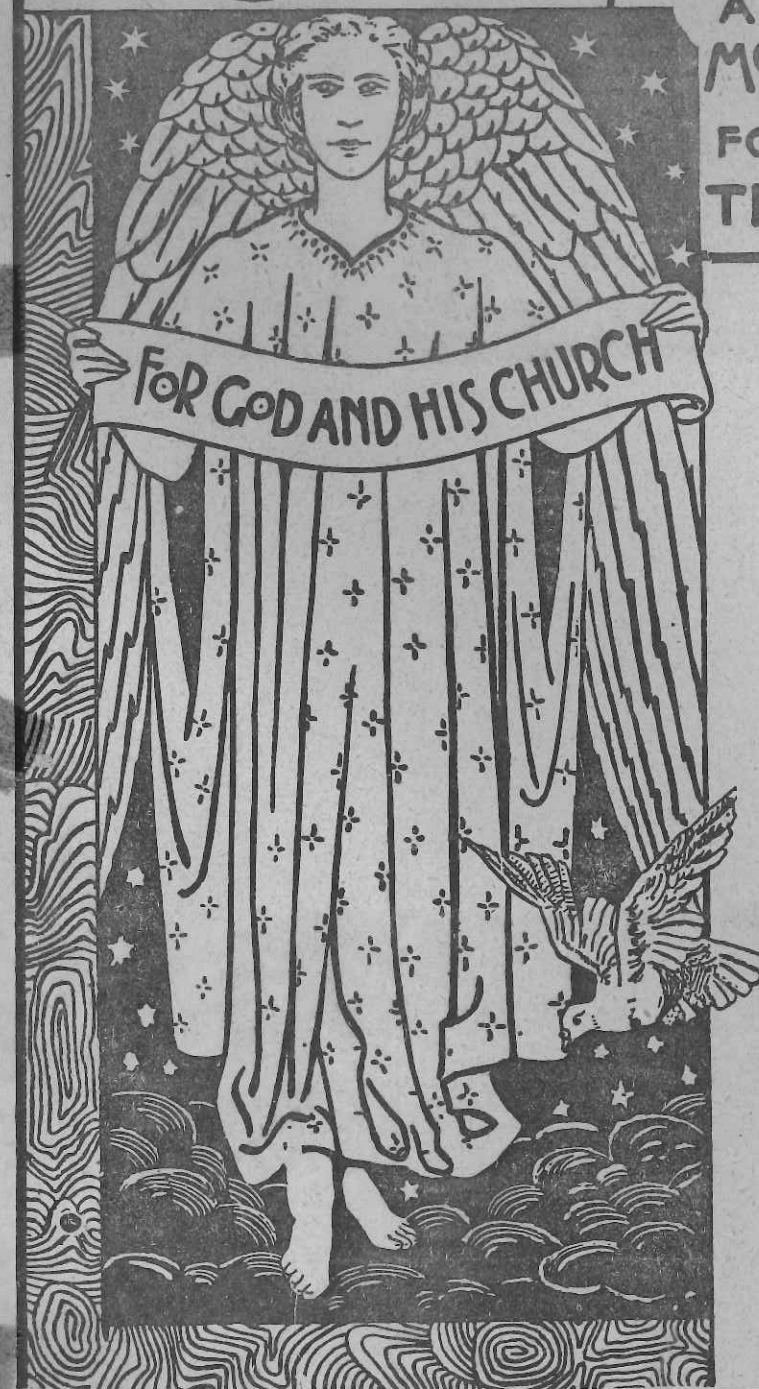
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MARVEL SOAP

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Forward, ever Forward.

VOL. VI. NO. 9.

LAUNCESTON, TASMANIA, APRIL 11, 1900.

PRICE, 1d.

INDIA'S CRY.

"GIVE US BREAD, OR WE PERISH."

THE month before last at Calcutta there was a large gathering together of native princes, bankers, merchants, and others to provide further relief for the famine-stricken provinces. The Viceroy (Lord Curzon) was present, and, in appealing to all for further assistance, remarked that if there were any there with hard hearts he would grant them a free railway pass to the famishing districts, and they would return with broken ones. And well they might, for they could travel for weeks together amongst a seething mass of suffering humanity whose cup of misery and woe is filled to the very brim; all of them our fellow subjects of the Queen. The magnitude of the visitation is appalling. Never before in the history of India has the drought in these parts been so thorough and the failure of the crops so complete. For the sake of a clearer understanding as to the immensity of the distress, let us picture every man, woman, and child in the whole of Australia grouped on some barren waste where no food is, starving, and all but living skeletons. Children by hundreds of thousands piteously clamouring for food, and their parents unable to satisfy them. Of course, we in Tasmania would figure in this suppositious picture.

We would know that, comparatively close at hand, there was full and plenty everywhere, and that all our fellow subjects of the Queen were abundantly nourished. Should we not naturally look to them for succour? Now, are not the starving millions of India comparatively close to us? Should not our hearts bleed for them in their agonising torments of hunger? Is it not the bounden duty of all of us to make some sacrifice on their behalf? It is particularly unfortunate that in this the hour of their sore need there is so much to distract the people at large from the crying wants of these poor sufferers, and that there have been many calls on the public pocket of late. There is therefore a danger, in a way, of all this touching misery being overlooked, or rather that it will not receive that undivided attention which it would command under ordinary circumstances. The Indian Government has behaved nobly, and has spent millions, but there is a limit beyond which it would not be safe to venture. London and the counties have freely given, and the colonies have also forwarded their contributions. But much more remains to be done, much more can be and ought to be done, and, may it be said, much more shall be done. Many who read this will already have opened their hearts and purses. May we ask them to open both a little wider? Many, through inadvertence

or what not, will have shut both. They will be sorry when their remissness comes home to them. With three good meals a day for themselves, for their wives and little ones if married, if as they rise refreshed from the table the vision of starving millions comes before them—and here let it be presented to their gaze—surely, oh, surely they will then and there determine to do their bravest and their best to save their fellow mortals from dying of absolute hunger. In many cases, perhaps, it may be a pinch to find a shilling or two; but let them be found. Small amounts and many of them are the "mighty atom" in this direction. A very few pence a week will keep body and soul together in India; so let none of our readers stop short in their good desires through fancied shame of small amounts. That story of the widow's mite holds as good to-day as it did of old. There is also that Divine pledge: "Blessed is the man that provideth for the sick and needy; the Lord shall deliver him in the time of trouble." This is a promise which never was and never will be broken; one which should be taken to heart in its most literal sense, and thankfully taken advantage of in its fullest significance, not callously disregarded as it too often is. Now we wish to be the recipients of as many mites as we have subscribers, namely, two thousand five hundred. They will be acknowledged in the next is-

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sue under the head of "Church Messenger" mites for the famine," and the amounts forwarded to the head of the movement in Launceston. Stamp should be sent, for convenience, no matter how few—or how many—and forwarded to the manager of this paper. Might we be allowed to still further trespass on the time of those who so ably and zealously further our interests in town and country by collecting subscriptions, securing subscribers, and distributing the "Messenger?" If we may, will they kindly canvass their respective districts, collecting the humble penny or the modest three-penny where no more can be afforded, and do their very best to make our fund a success?

HOLY WEEK.

HOLY WEEK is the name given to that week in which comes "Good Friday." It should be observed as a time of solemn preparation for that sad, dark Day which witnessed the stupendous Sacrifice of the "Lamb of God." In most Parish Churches there are daily services at convenient hours throughout the week. All should attend one or more of these. Those who cannot do so might read each day the Epistle and Gospel given for that especial day in the Prayer Book. In all Church Hymn Books are many beautiful hymns on the Passion. These will be found as great helps to devotion, especially if used on your knees. "Could ye not watch with Me one hour? Watch and pray lest ye enter into temptation."

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

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GOOD FRIDAY—

the great Day of Atonement—must be regarded as a time of fasting and self-abasement before God for our many sins of omissions or commission. It was SIN—our Sin—which nailed the Divine Sufferer to the Cross. It is truly abhorrent to a reverent mind to hear of many turning it into a day of pleasure and of merry-making by flood or field—in ship or train. At such a time we seem to hear the echo of those plaintive words, "Is it nothing to you, all ye that pass by? Behold and see if there be any sorrow like unto My Sorrow? Be warned then lest you be tempted to so regard it."

A BETTER and a HAPPIER WAY, because one more pleasing to the Redeemer, is to spend it as much as possible alone and on your knees. If your church is open that is the best place in which to pass the day. If not, seek some quiet, retired spot, where you may pour out your heart to God, and plead before His Mercy Seat.

EASTER SUNDAY

rings out the glad, clear note of a Risen Saviour. Its great tide of song is "an endless Alleluia." It is a marvellous foretaste of that magnificent article of your Creed which declares "I look for the Resurrection of the Dead, and the Life of the World to come!" More glorious words were never written! They outline with epigrammatic brevity the unending eternity of each soul true to Christ. In these days of unrest and of doubt, it is something, beyond the value of worlds, to have this assured to us; and Easter Day does give that assurance. Our Church beautifully emphasises it, too, in her insistence upon our receiving Holy Communion on that great Festival of the Resurrection. Read what St. John says in the Gospel, vi., 53, 54. Let nothing prevent your fulfilling this very plain duty.

O let "Thy Table" honour'd be
And furnished well with joyful guests;
And may each soul salvation see,
That here its sacred pledges taste.

A TOWNSHIP SKETCH.

VI.—OUR SUNDAY-SCHOOL.

MY earliest recollections of our Sunday-school date back to the time when I, a prim little girl in a starched print frock, holding my head high in proud consciousness of the crop of curls which had cost me an uneasy night's rest, used to trudge weekly to it, my Bible and prayer-book in a clean handkerchief in one hand, and dragging a small, unwilling brother by the other.

It seems to me in looking back that we were better behaved and more re-

spectful than children are now. We stood in great awe of our teachers—the schoolmaster and his wife, and stiff, bespectacled Miss Dalton, of "The Grange." They heard us say our collect and catechism and part of the Gospel for the day, and read a chapter in the Bible, and then the clergyman came and dismissed us with a prayer. We got very little explanation or teaching properly, so called, and I expect we should have thought Sunday-school rather wearisome if we had thought about it at all. But I cannot remember that we ever did. Children's likes and dislikes were not much considered in those days, and we accepted regular attendance at Sunday-school as part of the necessary order of things, and no more to be questioned than going to bed of a night. It was more wholesome, I think, than the practice so common now of bribing children with stories and rewards to come to school or letting them stay away for any trifling excuse.

I do not think the lessons we learned were to be despised, either; for, though they were learnt parrot-like, without being understood, they were stored in our memories at an age when it is easy to learn by heart, and not to forget, ready to be brought forth for our use and comfort in the trials of later life, when experience and trouble had clothed them with many and deep meanings. But, there, I set out to tell the history of our Sunday-school, and instead I am falling into my old bad habit of praising the old times at the expense of the present. "And shockingly bad the world must be getting!" as I heard a pert young miss remark the other day, "if it was so very much better in grandmother's time; and ever so much better again in her grandmother's, I suppose." Well, well, no doubt the world is improving in its Sunday-schools, as in everything else; but you must not be vexed with the old people for looking back tenderly on the ways of their youth; and perhaps it would be better if you were more ready to take hints from their experience at times.

After I gave up attending our Sunday-school I knew very little about it until I had been grown up and married some years. Meantime, Miss Dalton had died, the old schoolmaster and mistress had gone away, and the new ones refused to have anything to do with Sunday-school, saying they had enough teaching all the week, and wanted a rest on Sundays. Then I heard plenty of reports about the difficulty of getting teachers and the bad behaviour of the children, but I did not take much interest in them till Susy was four years old, and I thought it was time for her to go to Sunday-school. The first time I sent her she came home sobbing and frightened, and with her pinafore torn and dirty. After comforting her, I made out that the little children had had no teacher,

but one of the elder girls that day. Consequently they had played up, I suppose. One had pulled Susy's hair, and a big boy had pushed her down in crowding out of the school. I was much shocked and troubled to find what a pass things had come to, and gave my husband an indignant account of Susy's experiences when he came home, finishing up by declaring my intention of giving the superintendent a piece of my mind next day.

"You had much better go and offer him your services as a teacher," said my husband quietly.

"Me!" I gasped, too much astonished to get out more than the one word.

"Yes," he replied; "you had much better be keeping order among that crowd of youngsters, as I know you could, than sitting by the fire all Sunday afternoon pretending to read, and really fretting yourself sick over little Jack."

The words look unkind written down, but they weren't meant so, and I knew they were true enough. All the hardworking week there was no time for thinking, and the nights were too short for anything but much-needed sleep, and I cherished the Sunday afternoons as the only time I had for a quiet little cry over the dear baby whose grave was just beginning to grow green in the corner of the churchyard. But such luxuries are not good to indulge in, and, though I much doubted my fitness to teach anything, I loved little children, and knew that, as my husband said, I could at any rate keep them in order. So I spoke to the superintendent next day, and offered my services as teacher of the infant class on condition that it should be an afternoon class only. In my time Sunday-school had only been held in the morning; now it was held both morning and afternoon, and I thought it a very bad plan, as teachers could not be got to attend both times, and I felt some sympathy with the children for being naughty when they were expected to sit still all through school and church in the morning and again at school in the afternoon. The superintendent thought differently, but, being quite at a loss for teachers, he had to accept my condition, and next Sunday found me installed as teacher of 20 mites, whose ages varied from three to seven. Most of them

clutched text cards or battered hymn-books tightly in their chubby hands, and I found I was expected to hear these very haltingly repeated one after the other, and while one child stood beside me and stammered through its lesson the rest whispered, played, and occasionally pinched each other, which produced a howl from the victim and a buzz of voices from half a dozen little busybodies eager to tell teacher who was to blame. There was the same noise and disorder in the other classes, where the teachers, mostly girls without much authority or influence, seemed to go through their work with rather hopeless indifference, while the superintendent—a stout, torpid man—actually went to sleep at his desk, and was not to be roused by the paper pellets with which the boys liberally pelted him. I saw that I could never do any good with my class under these circumstances, but I was determined not to give it up without a struggle; so I got leave to use the lumber-room behind the school-room. It was dark, and draughty, and full of rubbish, but I cleaned it out thoroughly next week, and got my husband to mend the broken windows and the fastening of the door, and then at least I had a class-room where my "infants" would be away from the bad example of the elder children, and free to say their lessons all together at the top of their small voices. I took away all the cards and hymn-books, and made the whole class learn lessons by repeating them after me as loud as they liked, for you must let small children make a noise of some sort. Then if they were good I finished by telling them a story—not reading it. I tried that at first, and the children all fidgetted and whispered, and not one remembered a word of it. So I had to adopt the style of "Once there was a good little boy named David"—Johnnie, what was the boy's name? Maggie, what sort of a boy was he?" etc., etc. The children enjoyed this all thoroughly; and how I enjoyed teaching the dear, funny little mites—the chubby, rather stupid little boys; the sharp, eager little girls, who had sometimes to be snubbed for being so conceited about their quickness in learning; the anxious, motherly elder sisters, proudly in charge of one, two, or even three younger ones almost as big as them-

selves; and, most anxious and motherly of all—though this is a very Irish way of describing a boy—the solemn elder brother of seven, who led a fat five-year-old twin sister to school on either hand, and seemed quite depressed by the responsibility of looking after the two. How he would shake his head at them and threaten "I'll tell mother of you, Lily and Vi'let" when the obstinate monkeys shut their lips tight and could not be coaxed to say one word of the lesson. Poor, dear brother Jim! I am sorry to say he has turned out rather a lazy scamp—a reaction from such early cares was bound to come, I suppose; while the naughty twins have grown into model young women, and Vi'let teaches in the school where she was once a little rebel.

I was very proud of my success as a teacher, and my only trouble was that my well-drilled infants should have to be passed on into such an ill-managed upper school. But this was soon changed when Miss Fanny took charge. Young as she was, she had experience in managing boys, and a way with her that few children could resist; and she restored order and discipline in a wonderfully short time, with only a single expulsion, and without making use of the aid Master Paul and her other brothers were anxious to give by "lickin' any of the fellers that played up." But Miss Fanny would have none of that, and the Chester boys, much to their disgust, had to continue having "hard lessons" in private with their father instead of easy ones and the fun of playing police at Sunday-school.

Miss Fanny was always trying new ideas and experiments, some of which were decided failures; but they all interested the children, and school was certainly never monotonous in her time. One Christmas time, being rather shocked to find that the children's ideas of Christmas were mostly confined to plum pudding and presents, she got all her class to promise to try and do at least one kind action on Christmas Day, "in memory of the great gift God sent us on the first Christmas." The children agreed with enthusiasm; but some of the results were rather unexpected. Charlie and Harry Green, for instance, got up at daylight, determined to chop up a nice

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A. EDGAR FOOT, Secretary for Tasmania.

pile of wood for their next-door neighbour (old Mrs. Pantton), and pile it up beside her kitchen as a pleasant surprise for her. She was so deaf that they made sure she would not hear them, but the poor old thing was up getting something for her tooth-ache just as they made their entrance, and, happening to look out, she saw two boys clambering over her fence, and would not be persuaded that they had not come after her ripe raspberries. Dicky Hurst, too, got into trouble for splashing and dirtying a clean white suit, pumping a tankful of water as a surprise for his mother; and Minnie Gottschalk, in her new-born zeal for egg hunting, "surprised" her mother with a basketful, including the clutches of two sitting hens. However, Miss Fanny comforted the heroes of these tales of woe, and explained that it was best not to attempt surprises without letting some grown person into the secret, so next Christmas they tried again, and all went well. Another of Miss Fanny's ideas was for all the children to bring flowers on All Saints' Day, and walk in procession to the churchyard to deck the graves with them (we are too far from a hospital to send flowers to the sick), especially the old, neglected, and forgotten graves. This custom has been kept up ever since, and this year our solitary soldier's grave, where a one-armed Peninsula veteran was laid to rest more than fifty years ago, was a mass of wreaths and posies—a sign of the times, was it not?

Soon after the Chesters left I had an illness that kept me indoors all one winter; so I gave up Sunday-school

teaching. There were plenty of younger people to do it, I thought, and indeed the young people took it up with enthusiasm, as they did all church work in Mr. Perceval's time. I do not think he was very well satisfied with his new teachers, though. Most of them had little idea of doing more than hear their class say hymns and catechism, with a lot of extra questions and answers, which are supposed to explain the main part, and then to read them a story till it was time to sing the closing hymn. The Sunday-school had a nice new organ now, and the children were trained to sing very well at their annual festivals. Their treats were very well looked after, too, and they got more and better rewards than ever before, and some of our more prosperous people combined to overcome that constant trouble in country Sunday-schools—boots for the poorer bush children in winter. So altogether our Sunday-school seemed extremely flourishing; but nevertheless the teaching, which is after all the main thing, left much to be desired. Mr. Perceval tried to remedy its defects to some extent by holding monthly instruction services for the children. These were good, but not enough by themselves, and when Mr. Ashby came and examined the children he was astonished to find how little systematic knowledge they had. He determined to introduce the diocesan examinations, but none of the teachers knew how to set about preparing the children for them. Then he tried to find time to give the children lessons himself, and also to get the teachers to attend a weekly evening class. So far neither plan has been very successful, and very few

Arcadian children have certificates to show yet. But the teachers' class is more popular now under our new rector, and Mr. Joyce's Bible class is being trained to be real teachers, so I hope we shall do better by-and-by.

THE ANGLO-SAXON CHURCH.

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

THE QUESTION OF THE TEMPORAL AND SPIRITUAL POWERS.

THE story which we have before us to-day is of the deepest interest, both in Church and State. In the one it is the record of the tightest grip which Rome ever laid upon England; in the other it is the story of the struggles of the nation to be free.

From the Conquest onwards we see appeals to Rome becoming more frequent. In this page of our Church history we find the kingdom and crown actually laid at the feet of the Pope of Rome. This was immediately followed by the revolt of the nation, which claimed then its first freedom as a nation, in insisting upon the granting of the Magna Charta; and for ever afterwards there was a rising tide of opposition and revolt till the power of the papacy was swept aside, and the English Church became in truth what she had always before been—a separate and independent National Church.

Henry II. succeeded to Stephen in 1154, A.D., and found the kingdom in the last throes of disorder. It was the

decided support given to Henry by the Church which made his throne secure. The spiritual work of the Church was well maintained by Archbishop Theobald.

When Theobald died there was only one man whom the king deemed fit and proper to help him in the Government of the Church, and that man was Thomas Becket.

He had received an excellent education, and was one of the most popular men in England at the time. He had been secretary to the Archbishop of Canterbury, and became finally Chancellor to the king. His sheer ability took him to that high place. He also was boon companion to the king, and shared with him all his pleasures and enterprises. He was remarkable for his extravagance and love of display as a young man.

But Henry II. chose him for the highest post—that of Archbishop of Canterbury, and for this Becket not only felt his own unfitness, but the possibility of great differences with the king, whose character he so well knew, loomed large. "You will soon hate me as much as you love me now," he said, "for you assume an authority in the affairs of the Church to which I shall never submit."

Becket was only deacon when the king nominated him, but he was consecrated priest on Whit-Sunday, 1162, A.D., and eight days after Archbishop of Canterbury. It was an indecency of hurry, which could not be in these days, thank God, and gives us some idea of what kings thought of the Church in those days—that it was a department of the national life which they could use for their own purposes and as they pleased. The change in the

LIFE OF BECKET

was marvellous; the luxuriant courtier accustomed to extravagant living and light-hearted ways of wasting his time with the king, became at once an austere man. He gave up the Chancellorship and spent his vast possessions on the poor, and really prepared himself to enter upon the duties of his high office as Archbishop of Canterbury.

The giving up of the Chancellorship displeased the king, and little by little the opposition which Becket had foreseen and foretold revealed itself.

Becket openly defied the Conqueror's laws. He took upon him to excommunicate one of the barons, who had offended, and he objected to the unjust taxation which was always being imposed upon the Church.

He claimed also that certain possessions which had been taken from the See of Canterbury should be restored,

and in this he was right. He objected to the King claiming an extra taxation, and this was within his right of protest. The King replied with little petty annoyances, angry that one whom he had promoted to serve his purposes should turn against him.

But the question was brought to a head by a new law of the King, which somewhat reversed the laws of the Conqueror. Henry had determined that the clergy should be tried in secular courts for secular crimes, and this was contrary to the laws of the Conqueror, who, for sufficiently good reasons as they seemed, had separated the civil and clerical courts. There was a

REALLY JUST CAUSE

for Henry's law. The clergy, who were very lawless at that time, often escaped their due punishment for very bad crimes through the protection which the Church courts gave them, and this protection only allowed them to sin with more license. In fact, the Church courts had been seen to lead to gross injustice.

The King was undoubtedly on the side of justice and right when he claimed this change for the good of his nation, and Becket as undoubtedly wrong in resisting the change. To us who live in these days there is no shadow of a doubt concerning the righteousness of trying the clergy for civil crimes in civil courts like laymen. Our Church and ecclesiastical matters are still tried in ecclesiastical courts.

Becket objected to it because it was contrary to the Conqueror's laws. Henry insisted upon it because it was right.

"This trying in civil courts was a depriving of the clergy of the immunities that were destroying their national character and counteracting their spiritual work." (Stubbs.)

BECKET'S QUARREL

was a very different one to Anselm's, which we considered last time. Becket's, to our eyes, was a purely secular matter; Anselm's was a deeply religious one.

When the King insisted upon it, the bishops, headed by Becket, gave answer "that they were willing to observe the known customs without prejudice to their order," a vague and uncertain answer, which might mean anything or nothing.

Becket then sought the advice of Rome as to what he had better do, and the advice he received there was to resist the King's demand, but to arrange and compromise if there appeared to be any risk of a quarrel between the King and the papacy.

To further these laws a council was held in 1164 and sixteen articles were drawn up, called the

"CONSTITUTIONS OF CLARENDON,"

whose general drift was to restrain the privileges of the clergy. They enacted that all appeals of the clergy were to go through various courts, ending finally with the Archbishop's Court—where they were to end, unless the King gave special permission to go further. This, of course, was meant to save appeals to the Pope.

"They are no mere engine of tyranny or secular spite against a Churchman; they are really a part of the great administrative reform by which the debatable ground between the spiritual and temporal powers are brought within the reach of common justice, and the lawlessness arising from professional jealousies abolished." (Stubbs.)

But Becket refused to sign these articles, or signed them and repudiated them, for he asked pardon from Rome for some offence connected with them.

In 1165, A.D., the King began to put the secular courts to work to crush Becket's opposition. In the Council of Northampton, held that year, Becket was charged with perjury, contempt of court, and misappropriation of funds when Chancellor—vexatious and untrue charges, for he had before his consecration been absolved from all faults, and such charges were not fair afterwards, even had they been true. He said he would be judged

"BY THE POPE ALONE."

The barons called him traitor for this.

"Were I a knight," was his reply, "my sword should answer for that foul taunt."

The Christian spirit was not in that answer.

He fled from the assembly to Lincoln and Canterbury, and then to France.

Henry sent to the King of France to demand his surrender as a traitor, and subsequently to the Pope, with the same demand; but Becket went himself to the Pope (Alexander III.), laid a copy of the "Constitutions of Clarendon" before him, which the Pope characterised as "tyrannical usurpations," Becket then complaining that he could no longer bear the burden laid upon him, took his bishop's ring from his finger and surrendered it to the Pope, which was a testimony that he accepted his primacy from the Pope alone. The Pope returned the ring to Becket, which testified that henceforth allegiance was to him and not to the King.

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However, the quarrel was patched up, not healed, and Becket returned to England, making the "Constitutions of Clarendon" a dead letter, and excommunicating many who had been its authors. He also threatened the king with the same penalty. This Henry turned aside by acknowledging the Pope and permitting his legate to enquire into the causes of the quarrel.

But Henry made the matter very difficult by causing his young son to be crowned by the Archbishop of York instead of the Archbishop of Canterbury, and this fresh difficulty was patched up also.

"I GO TO ENGLAND TO DIE,"

was the forecast of the future which Becket uttered for himself, and so it proved.

When he returned to England he excommunicated many of the bishops who had sided with the King, who in turn told the King that "he would never have any peace while Becket was alive."

In a fit of rage he cried out, "Will no one rid me of this insolent priest?"

There were many who were ready to do this. Four knights went to carry out literally what had been uttered only as an expression of anger by Henry. They came to Canterbury Cathedral. Reginald Fitz-Urse called out, "Where is the traitor?" "Here am I?" answered Becket, "no traitor, but a priest of God." Becket defended himself while he could, but at length was overpowered and slain in S. Benedict's Chapel, Canterbury Cathedral—the spot is shown to this day.

"THE MURDER OF BECKET" was an unmixed evil for England. He had been a trouble to the Church in his life, and a greater mischief in his death." (Perry.)

He was made a saint and a martyr, and thousands flocked to his shrine.

It is said that in one year in Canterbury Cathedral over a thousand marks was offered at the shrine of Thomas Becket, sixty-four marks at the altar of the Blessed Virgin, but not one at the High Altar of Christ.

It was no martyrdom in the Christian sense.

A CHRISTIAN MARTYR

must die for a Christian principle necessary for the life of the Church of Christ.

But truth must be told that the halo round the memory of Thomas Becket was a misjudged devotion to a man who may have thought he was true to the Church of Christ, but was only obstinately true to a principle for which the Church is not answerable, and which it was wrong to maintain.

For civil crimes there is no difference, nor ought any to be made between clergy and laity. If there is

any difference it is worse for the clergy to be guilty of crimes which by their teaching they ought to guard against the more.

Yet this is what Becket insisted upon, and which the King rightly resisted.

To place such an end of life side by side with the end of S. Stephen's or S. Paul's life is surely more than wrong.

We can admire the courage and determination and will of Becket. In a better cause it would have been admirable, but there is no element in the tragedy which makes it martyrdom.

Stephen resisted not. "Lord, lay not this sin to their charge!" Becket used what force he could command to resist his murderers, and even paid them in their own coin, using an offensive word to one of them. It was

A BRUTAL MURDER

indeed, and both the King and the murderers had to expiate for it.

For a time it stopped the work which Henry II. had had in hand with regard to the Church. All Christendom reeled with the horror of the crime.

But it was a death in a bad cause, not a saint's martyrdom.

(To be Continued.)

The Rev. C. H. Grundy, M.A., has an interesting paper in the "Temple Magazine." One of the stories he tells is as follows:—"Poor people bring their children to the parson to be lectured. Once an excited mother brought a great, stupid-looking girl into Mr. Grundy's study, shouting, 'Now talk to her. I told Maria I'd bring her to you; now you just give her a good talking to.' 'What has she done?' 'Never mind what she's done; you talk to her.' 'Maria,' I said, 'I'm ashamed of you. How dare you cause all this trouble to your mother! At your age you ought to know better. Don't let me hear any more of this sort of thing, or I shall be very angry indeed.' They departed, and to this day what Maria had done remains a mystery."

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WILLIAM OLDHAM,

THE CHURCH IN MODERN JERUSALEM.

THE following letter, accompanied by an account of some of the chief works in connection with this remarkably unique mission, has been sent to us. The Bishop has established schools in the Holy City for native boys and girls; and several medical mission stations have also been started in other places. Canon Beresford, S. John's, Launceston, will be glad to receive and to forward any donations for this cause which may be sent to him. It is a needy and a deserving work:—

"Jerusalem, Epiphany, 1900. Reverend and dear sir,—Let me again ask the prayers and alms of your congregation for the work of Christ, which is in my hands, in the Bible Lands. May the new century open with a more general interest in the work of the Church in these lands, to which we owe so much, and in which He was the first Missionary of the Gospel. If I can only win the co-operation of the Clergy, whom I represent at the Cradle of the Faith, surely there is no congregation which will refuse your request in my behalf. Our present position is not yet as encouraging as your hearty goodwill may make it. This is a Bishopric representative of all dioceses of our communion, at the Mother City of Christianity. May I not claim and hope for a fuller measure of support from you? Jewish work has not yet received the recognition its present revival of claim demands; the Lambeth Conference of 1897, and Convocation in 1898, have emphasised this appeal. I enclose a brief statement of the work I now have in hand. There needs much development of each station, and I could open other centres of work if I had your greatly desired help; the opportunities are far beyond the means with which I am at present entrusted. I ask you for an offertory on Good Friday, if that day be convenient to your congregation and yourself, because it is the special day on which the Church prays for the Jews; and because on the day before the Passover (Good Friday) they wait for the degradation of their Church; so our prayers may meet theirs, and 'come up for a memorial before God.' But my real request to you is for one offertory in the year for work in the Bible Lands, at the time most convenient to you. May 'God give you blessing out of Zion,' on your own work and life, for your aid to His work here.—Believe me, yours very truly in Christ, G. F. POPHAM BLYTH, Bishop in Jerusalem."

Light as a gossamer is the circumstance which can bring enjoyment to a conscience which is not its own accuser.—W. Carleton.

THE CHURCHMAN'S LIBRARY.

(By the Rev. W. Perry, M.A.)

I.—THE NEED FOR IT.

IT is appalling to think of the reckless waste of good brain tissue expended on literature altogether unworthy of the dignity of the human mind. There can be little doubt that the bulk of the reading public derive their sole mental food supply from the evening newspapers and the periodicals generously styled comic, varying the diet with the luxury of an occasional novel. In this fact—for fact it does seem to be—we find some justification for Ruskin's strictures on a system of education which sends a multitude of people to the sporting columns of the newspapers, and to the stale witticisms of periodicals, in preference to the history and literature of their own country. Defect there certainly is here, and one, too, hampering the spread of truth of every kind—not least, religious truth. If it be true that only a minority of English readers occupy themselves with useful books of any kind, the number who pay any serious attention to religious thought must be very small indeed. Not one in twenty churchmen, we believe, outside of the clergy, read one volume dealing with a religious subject in a year. Yet one would expect that churchpeople would rather understand their religious position than not. A keen sportsman likes to have by him one or two books on his favourite pastimes, and it is not unreasonable to suppose that a churchman should now and then take up some readable volume dealing with some of the matters which he, by profession, believes to be more momentous than the details of sport, or the weak humour of ephemeral journalism. Are we not commanded to "contend earnestly for the faith once delivered unto the saints" (Jude 3), and to be able to "give a reason for the hope that is in us." (I. Pet. iii. 15)? And can a churchman intelligently do the one thing or the other without some thought and study? Our own Church in particular needs nothing so much as well-informed members, for we belong to a body that has carefully avoided the short cuts to religious truth that are supposed to be attained by narrow and sharply-defined propositions. The Bishop of London was making no groundless boast when he declared, "Our Church is the Church of sober learning." A friend put the matter with more point and humour when he said, "We have no ecclesiastical pill to administer." Some denominations have the misfortune to deliver religious truth somewhat in the form of pills, small pellets neatly com-

pounded and capable of being swallowed with much facility. One prescribes, "Swallow the infallibility of the Pope, and all is well;" another, "Take the infallibility of the Bible once a day, and all disquietude ends." But experience and history have shown that these nostrums are as doubtful in their results as they are in their composition.

II.—THE RANGE OF THE LIBRARY.

Falling in with the prevailing military sentiment of the hour, we may illustrate the range of the intelligent churchman's thought in this way. Imagine the Church to be the people's fortress, the Divinely appointed place of safety; the sacraments and the ministry will be "the scaffolding"—to quote a phrase of Mr. Gladstone—never to be torn down, since the fortress of "living stones" is ever growing; the Bible will be its charter and military code; the Prayer Book the continual expression of its loyalty. Some way off there will be redoubts for the purpose of defence, which maintain the approach to the fortress—conscience, reason, free-will, faith—and which are the first to be attacked. Without pressing the figure further, we can see that there are two classes of facts which demand the churchman's attention:—(1) Those relating to the Church and her doctrine; (2) those, not specially her own, but common to all religions, dealing with the existence of and belief in God. A few words, then, must be said on what is termed Apologetics or Evidences; they will be few, because on that subject alone a churchman might fill his bookshelves, and devote a lifetime of thought. What one finds wanted is the mention of a few books dealing with some of the more popular forms of scepticism.

III.—BOOKS ON UNBELIEF.

A caution must be given here. Every attack on Christianity is in some degree different from its predecessor and successor, for the obvious reason that every assailant delivers his blows with an objective that is peculiarly his own. Therefore, let no one suppose that the perusal of one or two small volumes will arm him sufficiently against every assault. A small work, clear and succinct, though elementary, is that by Dr. Stewart, "A Manual of Christian Evidences" (A. and C. Black, 6d); it has the merit, too, of promoting the reader to more advanced works. Another small book bearing the same title has been written by Dr. Fisher (Dickenson, 1s 6d). Still another volume that may be read with profit is "The Natural Religion," by Mr. Staley (Mowbray, 1s and 1s 6d). This book bears the commendation of an able philosopher, the Rev. J. R. Illingworth, and is an intentional compendium from fuller

works. Anyone who looks into either of these small volumes will, at least, gain some insight into the mode of meeting some of the manifold forms of modern doubt. Let an intelligent churchman, if he can, supplement these with Aubrey Moore's essay in "Lux Mundi" (Longman's, 6s), and Illingworth's vigorous treatise on "Personality, Human and Divine." The two most difficult and most valuable books we mention last; we hope some readers may tackle them. They are Flint's "Anti-theistic Theories" (Clark, 8s 6d), and Butler's "Analogy" (R. T. S., 2s 6d). The latter has been the foundation of the thought of men as great as Gladstone and Newman, and is a classic that is never out of date.

OUR NOTE BOOK.

WILL our subscribers kindly bear in mind that their annual subscriptions are now due. All who have not paid will much oblige by forwarding stamps or postal note to the manager, 2 George-street, Launceston, at their early convenience.

Arrangements for the Meeting of Synod.—After consultation with the Council of advice, the Bishop has called the Synod together on Monday, April 30. The general arrangements are almost the same as last year, with one exception. It is proposed this year to vary the details of the Town Hall meeting, and to have a conversazione in place of a formal meeting—in fact, to have a Diocesan Festival. The following are the arrangements:—Sunday, April 29—The Bishop gives his address to Synod at 3 p.m. in the Cathedral. Monday, April 30—Celebration of Holy Communion for all members of Synod at 10.30 a.m. in the Cathedral. At 2.30 p.m. the Synod assembles in the Synod Hall. At 8 p.m. a Synod conversazione will be held in the Town Hall. Tickets 1s. Special speakers will address the meeting.

Railway Tickets to Synod.—The Diocesan Secretary will be glad to receive the names of those who require the usual certificate for a railway ticket to Synod. Country members wishing for hospitality should send in their names as soon as possible, so as to allow plenty of time for making the necessary arrangements.

The Rev. H. Vale, Rector of Kingston, has been granted a year's leave of absence, which he will spend in New South Wales. The Rev. T. W. H. L'Oste will act as his locum tenens for that period. The Rev. A. Greenwood entered upon his work as Rector of Bothwell on the 1st inst.

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Mrs. Montgomery.—Mrs. Montgomery's health has for some time past been causing the Bishop much anxiety. Her medical adviser, who has attended her ever since she has been in Tasmania, has repeatedly urged that she must have complete rest for a prolonged period, not only from Diocesan work, but from all domestic duties. It is to be feared that the great strain in the attempt to assist the General Church Fund last year was too much for her strength, and if a serious breakdown in health is to be averted it can only be by prompt action. The doctor has now urged that in order to repair the strain of years of work, Mrs. Montgomery must take a voyage to England and back to obtain the needed rest. She hopes to return again in four months. Meanwhile, all communications and subscriptions for the Home Mission Unions should be sent to the Diocesan Secretary up to the quarter ending June 30. Subscriptions for the House of Mercy and Hope Cottage must be sent to Mr. Bucknell, All Saints' Rectory, Hobart. Mrs. Montgomery earnestly hopes that her temporary and unwilling absence will make no difference in the regularity of the payments.

Easter Offerings.—For some years past it has given us deep pleasure to record at this season acts of thoughtful kindness, taking the form of "Easter offerings," from parishioners to their clergy. We need but again to remind church folk of this universal and time-honoured custom in England to stimulate them afresh to their duty. In some churches the Easter Sunday offertory is presented to the Rector, whilst in other places the gift is one in kind. Let none overlook this simple yet acceptable way of marking their goodwill to their parish priest this Eastertide.

It has been officially reported that the Rev. F. Thorp, late Vicar of Mildura, has been appointed to Richmond. The Rev. E. Reader, late of Maona, N.S.W., is to take charge of Strahan, which has just been separated from Queenstown. This gentleman will therefore be its first Rector. The Rev. W. H. Murray, late of New Guinea, has also arrived to work in Tasmania, but has not yet been located. It is further reported that the Revs. F. C. Copeland and Cecil Fawns, both of whom have spent some time in England, are to arrive here shortly to resume permanent work.

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We have already in our leader-drawn attention to the terrible famine just now raging in India. This, in connection with the bubonic plague which threatens us, and also the appeal for help from Jerusalem, brings the distant East—the cradle of Christianity—prominently before us. Let those who are just now celebrating their "harvest nomes" remember these stricken lands, and in the presence of plenty learn, not only to thank God for their immunity thus far from all these horrors, but further to consecrate that thanksgiving by helping forward one or more of the many subscription lists opened everywhere for the amelioration of the miserable sufferers.

A MUSICAL EDUCATION FOR HALF-A-CROWN.

This above heading will, of course, appear to most people as the height of absurdity, yet the absurdity is more apparent than real. It goes without saying that a finished musical education in the regular course cannot be had for a half crown, or even with several hundred additional half-crowns, but can it be truthfully said that the person with a sufficient knowledge of music to play accompaniments on the piano or organ, to all the popular and standard songs of the day, has no musical education? Assuredly not. A musical education sufficient to enable one to play correctly accompaniments to the songs sung in the home, frequently gets and gives more pleasure from the modest accomplishment than do many on whose education large sums have been expended.

To the more modest musical education the above heading applies. Such an education the *Church Messenger* is now enabled to offer its music-loving readers for a half-crown, believing that it is the greatest benefit it can give to its subscribers.

This ready-made musical education consists of Pratt's Chart of Chords for the Piano and Organ, which is the nearest approach to a ready-made knowledge of music yet attained by science.

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Every home that has a piano or organ, especially where there are children, should have Pratt's Chart of Chords.

This offer is made for a short time only, and *Church Messenger* readers should avail themselves of it without delay, and in writing mention this paper.

Copies of the above Chart may be obtained from the Manager *Church Messenger*, 2 George Street, Launceston, upon receipt of P.O.O. including 2d. for postage.

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N.S.W.

Mr. A. Burnett, a trained lay evangelist, has been licensed to work under Canon Beresford in Launceston. All these new arrivals are men full of the vigour of life, and their advent augurs well for the welfare of the diocese. Let us hope shortly that we shall hear of the subdivision of some of the larger parishes, or, if not that, yet the addition of an assistant curate to each. Many of our cures are altogether beyond the strength of one man, and the sooner some such help is given the better. The income, however, is the great "crux."

We are not surprised to hear that throughout the length and breadth of the colony violent exception is being taken to the return of Captain Miles to his seat in Parliament. All right-minded people feel that so long as that report of the select committee of Parliament, which condemns Captain Miles's want of honesty so mercilessly, goes unanswered, his presence in the House of Assembly would be a reflection on the honour of our island, and a menace to morality generally. We trust that all God-fearing people of whatever creed will keep on protesting until either Captain Miles proves his innocence or is publicly ejected from a position where honour, honesty, and probity must stand as necessary attributes.

His Lordship the Bishop spent about a week towards the end of March visiting Cape Barren and Chappell Islands. The former is the place where the Tasmanian aborigines taken by Robinson two or more generations ago were located. A considerable number of their descendants are still there, though it is thought there is not a single full-blooded native now alive. The Bishop has taken a very warm interest in these people, and has, with the help of the Government, been instrumental in establishing a school and church amongst them. These poor creatures have been subjected to terrible temptations from the rough seafaring people occasionally visiting this spot, and the somewhat low moral tone of the community is one of the consequences. Much, as we have noticed, is being done for them now which cannot go unblest.

The latter island—Chappell—is famous for its mutton-birds. Just now the season is in full swing. Already some forty thousand have been captured and salted for market. This, however, we are assured by competent authority, is but a tiny proportion of the huge numbers slaughtered each year. The wonder is that the "sooty petrel," alias the "mutton-bird," has not long since become extinct. Large numbers of men and women go each year from Tasmania to catch these birds. The Bishop has written a great deal about these islands and this "industry," which has had a wide circulation, so we need hardly go into details.

MISSIONARY.

There are at present 200 boys and girls, native Melanesians, at Norfolk Island, receiving Christian education.

South Africa is still a black man's land. South of the Zambesi there are 750,000 whites and about 8,000,000 blacks—that is, the proportion is ten to one.

It is stated, on the authority of one of the Imperial officers, that the Emperor of China observes Sunday as a day of worship, and that he frequently retires to a lonely place to pray to God.

"Missionary work has made marked advance during the last hundred years, but still two-thirds of the human race lie outside the allegiance of Christ. The great work which yet remains to be done is another call to prayer."—Extract from letter by English bishops.

At the general meeting of the S.P.C.K., the Bishop of Saskatchewan and Calgary thanked the society for the valuable assistance it had rendered to missionary work in his diocese. Of 5000 Cree Indians, 3000 were members of the English Church. Considerable progress also amongst the Blackfoot Indians, two of whom he has recently ordained.

This month's "Log" contains many hopeful signs of progress. The Bishop of Melanesia now has 25 clergy, six ladies, and 400 black teachers. There are over 12,000 Christians, besides catechumens and hearers, and about 1000 is the average yearly increase in the number of baptised. The Bishop hopes much from the Jubilee movement; he wishes for 25 more white clergy, and, in fact, to double the whole staff, besides procuring a new "Southern Cross."

Under the auspices of the Zenana Bible and Medical Mission, the Widows' Union in aid of the Hindu widows has been formed with the hope of stirring up all Christian widows throughout the Empire to help their Hindu sisters. It has been truly said of Indian women that they are unwelcome at birth, untaught in childhood, enslaved when married, accursed when widowed, and unlamented at death. No less than one-sixth of the women of India—over 25,000,000—are widows, of whom 80,000 were widows before nine years of age.

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New Guinea.—The Bishop returns home early in March. He has been preaching and lecturing throughout the colonies since November, and has collected about £860. Two new workers, Mr. Ramsay and Mr. Smithson, have sailed for the mission, taking with them a much-needed printing press, presented by some English friends. The mission staff now numbers 26 in all. Two new clergy are urgently needed, and a lady with State-school experience as a teacher, also 142 subscribers of £5 each to clear off the debt.

Why should we trouble ourselves about the aborigines of Australia?

Because Christ says, "Preach the Gospel to every creature."

The aborigines are not left out.

God made man, and as at the first God's hand was upon all, so Christ's Cross overshadows all, and Christ's infinite heart welcomes all.

The aborigines need Christ as much as you do.

Three or four years ago hundreds of missionary collecting boxes were delivered throughout Australia and Tasmania. Those friends of Missions who have them in use are desired to forward their contents during this month to the treasurer of the board, 534 George-street, Sydney. Should any person have a box which has not been used, will they forward their address to the secretary, S. Thomas' Rectory, Balmain, Sydney, saying whether they desire to retain or return it? We have applications from friends for missionary collecting boxes, and from the receipts to hand, out of the thousand or more distributed, there must be many lying idle. We desire to locate them. Please drop a postcard to the secretary.—"Missionary Notes."

CHILDREN'S CORNER.

PRIZE SCRIPTURE QUESTIONS.

To be answered by any boys or girls under 16 years of age who do not get older persons to tell them, but who take their Bibles and hunt them out themselves.

- Q. 1. Of what wood was Noah's Ark made?
- Q. 2. What lad carried wood to the altar to burn himself?
- Q. 3. Where was David anointed King of Israel?

N.B.—For all boys or girls sending us the correct answers to the above questions we will send a copy of "The Messenger" free for six issues to any new name they may suggest. This is not intended to credit on the subscrip-

tion of present subscribers. Answers, together with the name and address of person proposed, must be forwarded to "Lithos," care S. John's Rectory, Launceston.

BE TRUE! BE TRUE.

Be true, little girl, be true;
Truth is a jewel rare
And pure as the mountain dew;
Cultivate truth with care.
If you would have God love you,
Be true, little girl, be true.

Be true, little boy, be true;
Truth is a manly thing.
The path of duty pursue
Now in your early spring.
If you would have God love you,
Be true, little boy, be true.

THE CHURCH IN OTHER LANDS.

ENGLAND.

Canon F. E. Carter, of Canterbury, Tait Missioner in the diocese, has been offered by Bishop Cornish the Deanery and Rectory of Grahamstown, which he has accepted. He will not leave England until August.

The Bishop of Stepney has just been presented by the parishioners of Bow, as an acknowledgment of the active part taken by him in the successful movement for saving Bow Church, with an elegant but substantial settee, executed by the Guild of Handicraft, Essex House, Mile End, and made of oak taken from the recent restoration from the roof of the church, where it is believed to have been for more than four hundred years.

The Archbishop of Canterbury consecrated the Rev. James Johnson, a C.M.S. missionary, who has worked on the West Coast of Africa for nearly 40 years, as Suffragan Bishop of the Niger, in the chapel of Lambeth Palace on Sexagesima Sunday. Mr. Johnstone was ordained in 1863, and has for many years been known as one of a group of talented men of colour associated with C.M.S. missionary work on the West Coast. He is a graduate of Durham University, to which Fourah Bay College, Sierra Leone, is affiliated, and he is an able speaker.

IRELAND.

Dean O'Hara has been appointed Bishop of Cashel. The nomination has been looked forward to, both inside and outside, the diocese, with much interest, since it is the first occasion on which such an appointment has lapsed to the Irish Episcopal Bench.

SOUTH AFRICA.

On Saturday, December 23, the Archbishop of Capetown consecrated the now completed Church of S. John the Evangelist, Wynberg. The original building was consecrated by Bishop Nixon, of Tasmania, about the year 1846. Since then a large and spacious nave of granite had been built, and the building is now completed by chancel, vestries, and organ-chamber of the same material.

The future of the Church in South Africa is a subject much in the minds of Church people at home at the present time. Canon Farmer, of Pretoria, addressed the members of the S.P.C.K. at their last monthly meeting, and the Rev. the Hon. A. V. Lyttelton, who has recently returned from South Africa, preached at All Saints', Margaret-street, in connection with the anniversary of the Bloemfontein Mission, dwelling at length on the very serious condition of the clergy of the diocese, and exhorting his bearers to be ready for the time for the revival of the Church in those lands, whatever might be the issue of the war.

In conjunction with the Archbishop of Capetown, and the military authorities, the Church Army has arranged for a number of thoroughly experienced Evangelists to proceed to the front in South Africa, for the purpose of assisting the military chaplains among the troops and in the hospitals. The entire cost of outfit, passage, fares, salary, and rations of the Evangelists will be borne by the Church Army. Sir Charles Warren, it is interesting to record, has on several occasions taken part in the Church Army meetings at Brompton, Chatham.

AMERICA.

The diocese of Chicago began the closing year of the century in a worthy manner by electing one of its own priests Bishop-Coadjutor to Bishop M'Laren. The priest chosen is the Rev. Charles P. Anderson, Rector of Grace Church, Oak Park, a suburb of Chicago. He is a Canadian who was

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called to this parish a few years ago, and has done an excellent work there. He is about 35 years of age. The remarkable thing about the election is that the Rev. C. P. Anderson was the only candidate seriously before the Convention of the diocese, held on Tuesday, January 9, and that he was elected by an overwhelming majority of the clergy and laity on the first ballot.

PARISH ECHOES.

FORTH AND LEVEN.

THE Rector and Mrs. de Coetlogon returned from their holiday on March 27, having been away nearly four weeks, and are thoroughly refreshed and invigorated by the rest and change. One of the specially pleasant recollections of their travels is the beautifully rendered daily even-song at our cathedral in Melbourne, the great reverence of the large choir, numbering about 40 men and boys, the exquisite singing of psalms and anthems, and the holy influence of the vast building itself, all combine to influence heart and mind to true devotion and earnest prayer. We do hope that when any of our people journey to Melbourne they will make a point of attending these beautiful services. When in Sydney it was our privilege to attend the Sunday services at Christ-church, St. Lawrence. Here we found a choral eucharist rendered with the utmost reverence and great solemnity, and we realised somewhat of the striking beauty of our greatest service when fully set forth. The church was very full at all the services, and the majority were men. We now desire to express our most hearty thanks to all who have so kindly helped in church matters while we were away, and who were so kind and attentive during the Rector's illness. Mr. Gurney and Mr. Curtis have not spared themselves, and their services have been most acceptable. Miss Lungley has ably filled the important post of organist in the place of Mrs. de Coetlogon, and the churchwardens of the parish church have done all in their power to help and arrange matters. We are very sure that the knowledge that they were doing a good work will in itself be a reward, but we wish to express our great appreciation of these kindly services. We now ask our people to carefully note the services arranged for Good

Friday and for Easter Sunday. At the parish church the Good Friday services will be at 11, 3, and 7 o'clock, and at the other centres as notified in the service list. The Rev. C. H. Young will officiate at the Forth Church at 11 o'clock on Good Friday, and at Leith at 3 o'clock. The Rev. W. Earle will officiate at Penguin at 11 and 7, and at West Pine at 3.15; while the Rector will take the North Motton service at 3 o'clock, and the parish church services at 11 and 7. We are sure our people will make a point of attending these solemn Good Friday services. On Easter Day there will be the following celebrations of the Holy Communion in the parish:—At the parish church at 7.30 and at 8.30 a.m.; at All Saints' Church, Forth, at 11 a.m.; and at S. Stephen's Church, Penguin, at 11 a.m. The Easter communion is specially insisted on in the Church of England, and the Rector very earnestly hopes to see all who have been confirmed in the three years he has been in charge of the parish, all who were confirmed in Canon Beresford's time here, and all other communicants coming forward on the glorious Easter morning and making their Easter communions. Specially choice decorations are being arranged for at the parish church for Easter, several ladies kindly making beautiful crosses and wreaths. We hope many will come and help us put up the decorations on the Saturday afternoon. We are most glad to learn that all the outlying centres intend to decorate their churches for Easter.

The harvest thanksgiving services will be held about a fortnight or three weeks after Easter at the parish church. We intend to have specially hearty services, and a special preacher if possible. On that occasion the churchwardens have agreed to give the offertories to the Indian Famine Fund.

We regret to have to record the departure of another family from our midst, namely, our worthy station-master and Mrs. Tolson. Mrs. Tolson was ever ready to help the church in every way possible, and was often to be seen, together with Miss Tolson, at our monthly early celebration of the Holy Communion. Miss Tolson was a regular Sunday-school teacher, and her valuable help in the Sunday-school will be much missed. A presentation of a gold cross was made to Miss Tolson by Mr. Lakin, on behalf of the Rector (who was away), the churchwardens, and Sunday-school

teachers. We all wish Mr. and Mrs. Tolson and their family all possible prosperity and happiness in their new home. We offer a hearty welcome to our new stationmaster and Mrs. Wells, and were very glad to see their children at the Sunday-school. In coming to Ulverstone they have come to the best place in Tasmania, and we rejoice to think that we shall often see them in our parish church.

DELORAINÉ.

HARVEST THANKSGIVING.—The decorations at S. Mark's were as usual of the prettiest order, and did ample justice to the bounteous supplies of corn and flowers, etc., sent by kind friends. The work was undertaken as follows:—Screen, Mr. and Mrs. N. Hart, Mr. and Mrs. Hughes, Mrs. Griffin, and Miss M. Fitzgerald; font and west window, the Misses Field; organ, Mr. L. Hart; pillars, Miss Horne; windows, Miss Slater; arches, Mrs. Peart and others; corbels, Miss E. Pitt; large wreath, Mrs. Griffin and Mrs. Poole; holy table and vases, Miss Pitt; communion rails, Miss I. Horne. Assistance was also given by Mrs. Woodberry, Miss Becker, Miss M. Poole, Mr. L. Poole, and others.

On Thursday evening, 22nd, the Rural Dean (the Rev. L. T. Tarleton) came to dedicate the new pulpit, which was left unadorned that it might the better be seen, but being unfinished it did not show to full advantage. The sermon was preached by the Rural Dean, and special harvest hymns and anthem were sung on Sunday. The services were well attended throughout the day, the church being full in the evening. The offertory at the latter service was devoted to the Indian Famine Fund.

It will interest all those who helped in the blackberrying expeditions to know that the sum of 22s was raised, to be divided between the Jubilee Fund of Australian Missions and the Patriotic Fund. We would take this opportunity of thanking all those who so kindly lent time and patience in gathering the fruit.

Elizabeth Town.—On Sunday, April 1, a presentation was made at Holy Cross to Mr. and Mrs. Hepworth, as a mark of appreciation for their constant and untiring labours in the service of the church and parish. They will be much missed, and it will be difficult to replace them. Mrs. Hepworth has

kindly undertaken the post of organist for some years, and our thanks are due to her for so ably filling it. They carry with them the good wishes of all who knew them, and we sincerely hope they will find their new home at Perth satisfactory.

On Sunday, April 1, the funeral of the late Miss F. Harris took place in S. Mark's Church. It was attended by a large following of friends and relatives. The church was suitably draped for the occasion, and during the service, which was held at 4.30, the "Dead March" was played and hymns sung which were specially chosen. Miss Harris was well known as a constant attendant at S. Mark's and a member of the choir, and will be much missed in the parish. Her father is a warden of the church, and deep sympathy is felt by all for him and his family in their great bereavement.

Chudleigh.—The new organ has been procured for the Church of the Good Shepherd, where it was so badly needed. A horticultural show and refreshment stall will be provided on Wednesday, April 25, to help pay off the debt. We hope it will be well supported.

Red Hills.—The harvest thanksgiving service took place on Sunday afternoon, April 1. S. Luke's Church was prettily decorated, and a large congregation assembled.

Owing to the thoughtful kindness of Mrs. Pitt, a swing has been provided for the scholars of S. Mark's School, for which hearty thanks are due.

Good Friday.—9 a.m., Matins, Litany, and address. A three hours' service from 12 to 3 o'clock will be conducted by the Very Rev. the Dean of Hobart, the offertory to be divided between the Jubilee Fund for Australian Missions and the House of Mercy, Hobart. Those attending this service are requested to enter or leave only during the singing of hymns. There will be an address to communicants each evening during Holy Week. The Dean will give the address on Thursday, April 12.

Easter Celebrations and Services.—S. Mark's—8 a.m., 11 (H.C.), and 7 p.m. S. Luke's—10 a.m. (H.C.) and 3 p.m. Holy Cross—11 a.m. (H.C.), offertory for General Church Fund. S. Saviour's—6.30 a.m. (H.C.) and at 5 p.m. Church of the Good Shepherd—8.30 a.m. (H.C.) and at 3 p.m.

Organ Recital.—After the evening service on Easter Day there will be a

short organ recital by Mr. Parsons, with solos by Mr. Reynolds.

Easter Monday.—The luncheon will be held in the Town Hall, the proceeds of which will be devoted to repairs of S. Mark's Church.

S. Mark's Day, Wednesday, April 25.—Matins and celebration, with address, 11.30. Offertory for Jubilee Mission Fund.

Sunday, April 29.—This being the fifth Sunday of the month there will be no services in the outlying districts.

S. Phillip's and S. James', Tuesday, May 1.—Matins and Ante-Communion, 11.30.

The Guild service will be held on Tuesday, May 15, instead of Tuesday, May 1. Subject of paper—"Duty of communicants to foreign missions."

Day School.—This will reopen on Monday, April 23.

Confirmation Classes.—A preliminary class will be held at S. Luke's, Monday, April 23, at 2.30 p.m.; at Holy Cross, Monday, April 23, at 4.30 p.m.; at S. Mark's, Monday, April 23, at 8.30 p.m.; at S. Saviour's, Tuesday, April 24, at 2.30 p.m.; at Good Shepherd, Tuesday, April 24, at 5 p.m.

Classes can be arranged at other centres if desired.

Baptisms.—March 11, Walter John Tinfield, Chudleigh; 13, Frances Hannah Cox, Parkham; 16, John Thomas Flower, Parkham; 18, Eveline Aylett, Mole Creek; 18, Lindsey Aylett, Mole Creek; 18, Cyril Aylett, Mole Creek; 18, James Cubit, Chudleigh.

Burial.—March 11.—John Baldock (48), Mole Creek.

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DEVONPORT.

S. JOHN'S, WEST DEVONPORT.—A tea meeting was held in the new Town Hall on Wednesday, the 21st inst., which was most successful. Mrs. L. Moore and Miss M. E. Brown were the prime movers in the matter, and they were ably assisted by Mesdames Webb, Nichols, Lathey, Naylor, Rafferty, Phillips, Latham, Smith, and Levy, and the Misses Phillips, Brown, Rodda, Jowett, Ramsay, Lathey, Plummer, Rafferty, Levy, and others. After the tea an entertainment took place, in which the members of the choir sang a glee. Songs and recitations were contributed by Mrs. Smith, Mrs. R. Young, and Misses W. and M. Shoobridge and Hardstaffe, and Messrs. Lindley, Beresford, Drake, and Little. The tableaux "Britannia" was most successfully staged with the help of Captain M'Call, Sergeant-Major Rafferty, and the volunteers. Mr. Holmes delighted the audience with his musical exhibition of club-swinging. Mrs. Moore, who was "Britannia," received quite an ovation. The takings at the door amounted to over £16.

The parishioners are reminded that the parish almanacs can be obtained at the booksellers' shops in the town. It is desirable that every church family should possess one. The hours of service and other useful information will be found on the sheet. We hope every year to have one printed.

The Rector now holds a morning class for the Sunday-schools at S. Paul's, East Devonport, at 10 a.m. on the first Sunday in every month, and at S. John's, West Devonport, at 10 a.m. on the third Sunday in every month. He trusts that both teachers and scholars will attend regularly, as this is the only chance the clergyman has of being in touch with the schools.

DON.—We hope that shortly after Synod has sat we shall be in a position to move the church to the new site generously given by Mr. Nickols, which will be more central, and then we also hope to have more services.

MELROSE.—This is a part of the parish which hitherto, as regards the work of the Church, has been "a no man's land," but it is strictly within the parish of Devonport. The Rector intends, D.V., holding a first service here at the residence of Mr. Wilson on Wednesday in Holy Week, April 11, at 3.30 p.m., when the Sacrament of Holy Baptism will be administered to five or

six candidates, and we trust a regular monthly service may be held in the future. During Holy Week daily service will be held at S. Paul's, East Devonport, at 10 a.m., and at S. John's, West Devonport, at 7.30 p.m. Good Friday the services will be—S. Paul's, E.D., 11 a.m.; S. James's, Northdown, 3 p.m.; S. John's, West Devonport, 7.30 p.m. Synod is summoned to meet on Sunday, April 29, therefore the Rector hopes to be in Hobart that day, and he will have to ask the lay readers to kindly take all the services. This parish is fortunately blessed with gentlemen always willing to help the church in taking such services as a layman can do, and we need hardly say how much we all appreciate their valuable help.

Extracts from "Church Register" since January 1, 1900:—

Baptisms.—January 4, Vera Lilian Leary; 7, Vida Emma Bryan; 8, Charles William Smee; 23, Albert Alfred Thompson. February 18, George Albert Tucker Henricks. March 1, Alfred James Irwin; 18, Herbert Gladstone Beswick; 19, William George Clement Swift, Jessie Elizabeth Henry; 26, Kathleen Sarah Donaldson.

Marriages.—March 11, William Holyman Sayer to Margaret Thompson.

Burials.—January 3, William Thomas Henigan; 20, Allan Smallbon. March 3, Daisy Gardiner.

ST. JOHN'S, LAUNCESTON.

THERE are a good many items of interest to record this month. For some years past there has been here a branch of the S. Barnabas' Association. This useful little society has for its aim and object the raising of funds to purchase material with which to make up garments for the black children or the native teachers at Norfolk Island. It confines its work to the season of Lent. The work party is now "in session," and meets every Monday at 2.30 p.m. at S. John's Rectory. The numbers, however, are very small. Ladies of S. John's, let not this grand opportunity of helping this deserving mission go unheeded. Come next Monday. Mrs. Bushman is the secretary, and is always in attendance. Remember to ask her to send you the splendid little monthly paper in connection with this mission, called the "Melanesian Log." It costs only a shilling a year, and is worth four. It comes out each month.

The Rev. J. E. M. Roche has taken over permanently the church work hitherto supplied from S. John's in connection with Breadalbane and Franklin Village. This was arranged with the Bishop's consent.

The daily services (7.30 a.m. and 5.15 p.m.) have been better attended during Lent than hitherto. Many of our best people, however, never enter a church except on Sundays. May we remind them such an omission is a matter about which they should think very seriously. The special Lenten services at 7.30 on Thursday evenings have been well attended, and the worshippers greatly helped by the splendid addresses of the visiting clergy. We desire to thank those gentlemen for their valued assistance. We are sorry space is lacking to speak more fully of these able studies.

On March 20 the Rev. A. W. Schapira gave a most interesting lecture on the "Holy Land." It took place in the School-room, and was illustrated by views from the magic lantern in the skilled hands of Mr. Harold Brownrigg. The lecture was delivered under the auspices of the Young People's Christian Union. We were very glad to see such a good attendance. Part of the proceeds—which totalled about £6—went to the Melanesian Mission, and part was donated to some special work being undertaken in the rev. lecturer's parish.

On Sunday, March 25, the Festival of the Annunciation, that being the anniversary of the foundation of the Mothers' Union all over the world, a special service, with a celebration of the H.C., was held at 8 a.m. in S. John's. Canon Howell gave a most touching and beautiful address to the mothers present; but as the numbers were far short of the roll membership, the Canon was specially requested by the Rector to re-deliver it at a full meeting held on the 29th ult. This was accordingly done, and we pray much good may thus have eventuated.

On Good Friday there are to be special and frequent services throughout the day. We cannot here give the hours for such, but will request all interested to ask for a printed list of them, which will be circulated throughout the parish. The Bishop has kindly consented to take the special "three hours' service" on that day, which lasts from noon till 3 p.m.

May we earnestly appeal to all to regard this Great Day of Atonement as a most solemn, sacred time. If any day in the whole year should be regarded as a day of fasting and supplication for our sins, that day is "Good Friday." The world of pleasure will offer you a choice of many distractions. Heed none of them. Let it not be said of you, as foretold by the prophet, "Is it nothing to you all ye that pass by?"

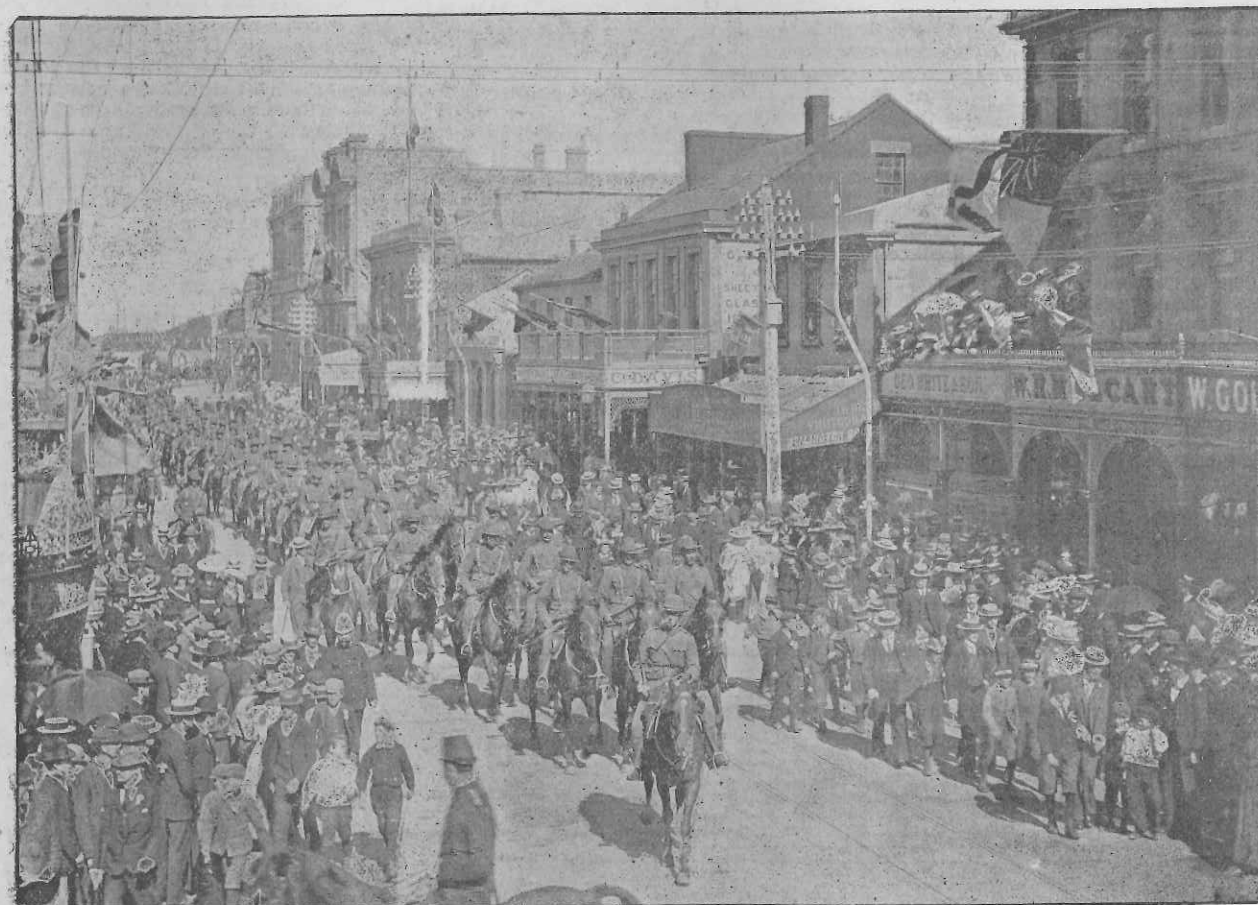
After evensong on Thursday, the 5th inst., Dr. Stainer's masterful and beautiful sacred oratorio, "The Crucifixion," was sung by the choir. Canon Howell prefaced it by a short address, explaining clearly the idea in the composer's

to communicate. This is a very plain and blessed duty, and let no one who has been confirmed neglect it. Special circulars will be distributed throughout the parish with full particulars.

Baptisms.—March 7, Gordon Chaplain, Ella May Beveridge, Mabel Mildred Beveridge; March 14, Horace Henry Eirsdale Duncan, Lily Elaine Henty; March 21, Kate Elizabeth Rusden, Phillis Mabel Harris; March 28, Florence Lena Isabel Rowley, Stella Florence Whittle, Ailsa Stieglitz Mayne; April 4, Robert Walpole, Eugene M'Question, Harold Redvers Turner, Henry Richard Styles, William James Brient.

well attended. A great blow has been given to the Church Lads' Brigade by the unexpected departure, to fill some appointment in the South, of Captain Craske, who has been the life and soul of the whole movement. Mr. Lawrence Green and Mr. Curtis are doing their best to keep matters going, and have, we understand, secured the services of Sergeant Dobson, who is one of the drill instructors to the local Volunteers. We cannot thank Captain Craske too warmly for his valued help in this matter, and trust success may signalise his efforts wherever he goes.

Mr. Burnett, a trained evangelist, from Australia, has been engaged by



THE BUSHMEN'S CONTINGENT PASSING ALONG ELIZABETH-STREET, HOBART.

mind and the aim of such a service as an act of Christian worship. We hope to reprint his address later on. The congregation was fair, but the appreciation of the choir's efforts was most helpful. Our warmest thanks are due to the organist and his helpers on this occasion. Much labour had evidently been spent, and not fruitlessly, on this touching setting of Dr. Stainer.

On Easter Sunday there will be several celebrations of Holy Communion, so that each one may be able

Burials.—March 7, Annie Herbertson; March 8, Eva Linton; March 19, Melville Cook Bushby; March 24, Eileen Beatrice Tait; April 1, Elizabeth Spearman; April 3, Irene May Rankin.

Marriage.—Mr. John Henry Martin to Miss Ellen Baker.

S. JOHN'S MISSION HOUSE.

Things at this important centre are now in full swing. The various classes, work parties, and such like being very

the Rector to undertake the work in connection with the Mission House. He will not of course interfere in any way with that done by lady assistants. It will be rather by way of development. We hope he may, as we say, get hold of the men and boys, and by many organisations, common in such efforts, build up a strong mission centre.

The work of building a Mission Hall with necessary residence for the helpers is yet too immature to allow us to say much. A site has been secured in a

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central part of the parish, and shortly we hope a start may be made.

On the 4th inst. a short special service, followed by a meeting of all in connection with the Mission House, was held to welcome Mr. Burnett. The greeting was a very hearty one, and all seemed determined to do their best to make his work a success. Again our lack of room prevents us saying all we want to say about this matter, but we will try to do so next month.

DONATIONS TO THE MISSION HOUSE.

March—Ludbrook's, hats; Mrs. Holyman, clothes; Mrs. T. C. Archer, clothes; Dunning and Brown, sample pieces; Miss J. Thomas, clothes; Mrs. Lawrence, clothes; Murray and Co., sample pieces; Mr. R. Gee, books; Dempsters, pattern pieces; "M.S.," clothes; Mrs. Watson, clothes.

S. JOHN THE BAPTIST'S, HOBART

At the quarterly meeting of the Guild Council the balance-sheet of the sale held on February 7 was published. Receipts amounted to £35 13s 1d. The items which made this were:—Donations of 10s each, Rev. E. T. Howell and Miss Mayson, of 2s each, Messrs. J. and E. Williams, Miss Clennett; of 20s, Mrs. Wm. Grahame; of 7s 6d, Mrs. White-Parsons; of 1s 6d, Mr. A. Chatterton; of 1s, Mr. Oscar Neilson; total, £2 16s. Proceeds of sale, £32 13s 1d; admission, £2 8s 6d. Picture-frame stall, Misses Rule, Norris, and Johnstone, £11 1s; needlework, Mrs. Norris and Nurse Charles, £7 6s 5d; refreshments, Mrs. Finnis, and Misses Reed and Wallack, £2 19s 7½d; sweets, Mrs. Newman, and Misses C. Newman and F. Rule, £2 8s 6d; dairy produce, Mrs. C. B. Pitman, Miss Ethel Ritchie, £2 1s 8½d; paper and stationery, Mrs. and Miss Don-

nelly, £1 16s 9d; snowball, Misses C. Norris and Gourlay, £1 4s 6½d; art gallery and mummies, Misses Hood, Tibbs, and Finlayson, £1 4s 6½d; competitions, Mr. T. Pitt, 6s 6d. Expenditure—Materials for picture frames, £7 12s; cartage, hire, etc., 25s 9d; advertising, 16s; stationery, 6s 10d; cleaning room, 2s 6d. Balance paid to churchwardens, £25 10s.

At a subsequent council meeting the hon. secretary reported that sales had been effected privately of picture frames and other articles, which, after defraying some expenditure connected with the fair, left a balance of £2 1s 9d. It was decided to ask for a subscription of 6d a member to make up a balance of three guineas, required for the new violet altar frontal. It was also agreed to have a social for the guild about St. John the Baptist's Day, June 24 next.

The services on Good Friday will be at 7.30 a.m., 10.30 a.m., children's service at 3.30 p.m., evensong and sermon 7.20 p.m. It is to be hoped that as many as possible of our people will attend the three hours' devotion at the Cathedral.

On Easter Day there will be two celebrations of the Holy Communion at half-past 7 a.m. and at midday. Harvest thanksgiving services will be held on the Sunday after Easter Day.

The Lenten services have been fairly well attended. We are much indebted to the visiting preachers—the Very Rev. the Dean, the Venerable the Archdeacon, the Revs. Canon Shoo-bridge, S. Bucknell, and A. G. Taylor.

On the 21st the Archdeacon helped us in the revival of the parochial branch of the Australian Missionary Union. About 20 members were enrolled. Miss F. Rule was appointed hon. secretary, and monthly meetings were arranged for the third Friday in every month after evensong.

Baptisms.—March 18, Elsie Maud Bowring, Violet Lilian May Clark; March 26, Doris Elizabeth Jeffrey.

Offeratories, Collections, and Communicants.—March 1, 6 communicants, 6s 5d; March 4, 44 communicants, £3 8s; March 8, 5 communicants, 2s 5d; March 11, 10 communicants, £4 12s 6½d; March 15, 5 communicants, 2s 3d; March 18, 12 communicants, £6 16s 8½d (£2 11s 7d Sunday-school missionary offerings); March 22, 4 communicants, 1s 5½d; March 25, £3 15s 4d, 21 communicants; March 29, 6 communicants, 3s 11d; March 30, 8s 4½d (House of Mercy).

WESTBURY.

ON Sunday, March 11, and on Sunday, the 1st inst., harvest thanksgiving services were held at the Black Sugarloaf and Fernbank respectively in the afternoon. At both places the decorations were tasteful and appropriate, and the congregations good.

A social was lately held in the Fernbank school-room to raise funds to have the organ repaired. An enjoyable afternoon and evening were spent, and the proceeds more than covered the cost of repairing the instrument. We are especially indebted to Miss Hampson, the organist, for moving in the matter and carrying things to a successful issue.

Tenders are being called for roofing and repairing S. Andrew's Church. We have not sufficient funds yet to complete the work, but we hope soon to be able to raise the amount and have the church put in thorough order.

We announced the date of the autumn flower and produce show last month. Miss Mary Adams is the secretary. We hope all will work well to make it a success.

QUEENSTOWN SPECIAL PAGE

Residents and those going to the West Coast will do well to deal with those advertising below.

Please quote this Paper.

PERCY A. CRAW,

DIRECT IMPORTER of DRAPERY, CLOTHING, FURNISHINGS, And BOOTS.

Late CRAW, BROS., & CREED,

The Cheapest and Best House for all kinds of Drapery on the West Coast.

Addresses—**ORR STREET, QUEENSTOWN, PETERS STREET, GORMANSTON.**

Orders by post receive prompt personal attention.

R. C. BROADBY,

BOOTMAKER,

Best and Cheapest Shop for Boots & Shoes. REPAIRS NEATLY DONE.

Opposite Bank of Australasia, **ORR-STREET.**

JNO. HUNNIFORD,

OUR TAILOR,

ORR-STREET, QUEENSTOWN.

Best Goods.

H. A. LAMB,

Stock and Sharebroker, Land and Estate Agent.

Latest Quotations on Application.

ORR STREET, QUEENSTOWN, Next Harvey's Hotel.

R. URQUHART,

BUILDER AND CONTRACTOR,

CUTTEN-STREET.

QUEENSTOWN PHARMACY

PRESCRIPTIONS CAREFULLY MADE UP.

The most approved Perfumes always in stock.

J. D. M'FARLANE, Pharmaceutical Chemist.

IMPERIAL HOTEL

QUEENSTOWN (MOUNT LYELL), TASMANIA.

The largest and most commodious and only brick hotel in Queenstown.

Accommodation for 100 Visitors.

All rooms well ventilated

Sanitation perfect

Baths, Sample Rooms

Attendant meets all trains

TERMS MODERATE.

PARER AND HIGGINS, Proprietors.

MADAME ALSTON,

COSTUMIERE.

Latest Tailor Costumes,

Visiting Gowns,

Ball Dresses.

J. A. WHITE,

AUCTIONEER,

House, Land, and Estate Agent, and Produce Merchant.

CALL ON W. H. LEWIS & CO.,

For all the latest delicacies in

GROCERIES, BISCUITS, & PRESERVES.

BEST GOODS ONLY.

AT LOWEST PRICES.

E. M. WHITE, T. L. HOOD, ORR STREET,

BOOKSELLER, STATIONER AND MUSICSELLER.

All the newest Books and Magazines arriving every mail.

HARVEY'S HOTEL,

ORR-STREET, QUEENSTOWN.

Near the Railway Station.

Excellent Accommodation for Visitors.

THE BEST LIQUORS ONLY KEPT.

F. HARVEY, Proprietor.

WILLIAM GRIEVE,

BUILDERS' IRONMONGER AND

TIMBER MERCHANT,

Corner Driffield and Cutten Streets.

THE CASH PROVISION EMPORIUM

ORR-STREET.

Dairy Produce,

Small Goods,

Poultry, etc. W. WILSON.

H. TURNER,

BUTCHER.

STICHT-STREET.

Primest Meat only kept.

Small Goods a speciality.

WATCHMAKER, JEWELLER, GEO. WHITFIELD,

GOLD BUYER.

Repairs a speciality.

Orr Street, QUEENSTOWN. Main Street, ZEEHAN.

THE MOST AND THE BEST FOR YOUR MONEY.

F. W. MOORE & CO.'S TASMANIAN PRESERVES

OUR JAMS ARE MADE FROM SELECTED FRESHLY GATHERED FRUIT AND THE FINEST CANE SUGAR PROCURABLE.

COMPARE THE WEIGHT OF JAM IN OUR TINS WITH OTHER BRANDS WE GIVE THE MOST AND THE VERY BEST.

IF YOUR GROCER DOES NOT KEEP IT WRITE TO US.

F. W. MOORE & CO., 1 MONTPELIER STREET, NEW WHARF, HOBART.

JOHN BLUNDSTONE & SON,
BOOT MANUFACTURERS
AND IMPORTERS
LEATHER AND GRINDERY
WAREHOUSEMEN.
122 & 124 COLLINS ST., HOBART.

A Large Stock of . . .
FURNISHING IRONMONGERY

SPECIAL INDUCEMENTS FOR CASH.
CHARLES DAVIS,
WHOLESALE & RETAIL IRONMONGER
ELIZABETH STREET, HOBART.

Platedware, Chinaware,
General Ironmongery,
Furnishing,
A SPECIALITY. * * * *

H. J. MARSH & CO.,
MURRAY AND COLLINS STREETS,
HOBART.

HENRY CLARK.
Sawmills and Timber Yard—
151 COLLINS STREET,
HOBART.
Telephone 149.

W. SALTER, COACH BUILDER,
124 Elizabeth Street, Hobart.
Established 1866.

Vehicles of every description made and repaired.

TIMBER . . .
Of any description can be obtained
at lowest prices from

ERNEST T. CRISP,
Macquarie Street, HOBART.

**USE ONLY
MAGIC SOAP!**

RISBY BROTHERS,

... **TIMBER** ...

... **MERCHANTS** ...

HOBART & STRAHAN

LIGHTHOUSE BUTTER.—This is
one of the finest butters in Tasmania, and
is fast surpassing all other brands.
SOLE AGENT: **E. C. ROGERS,**
Perthshire House,
Wholesale and Retail Grocery Warehouse,
171 Liverpool Street, Hobart.
Telephone 286.

**HADLEY'S
ORIENT HOTEL,**
MURRAY STREET,
HOBART.

C. G. EADY, BUTCHER,
121 Liverpool Street, HOBART.

Families waited on for orders. Only first
quality meat kept. Small goods a specialty.

**Bamboo and A t Wicker Furniture and Chairs
Invalid Carriages, etc.**
Cradles, Tea Tables, and every description of
Basketware made on the premises.

BRIDGES BROS.,
(By appointment to His Excellency.)
126 Elizabeth Street, Hobart.

J. W. ABBOTT,
Auctioneer,
COLLINS STREET,
HOBART.

J. N. POOL,
Boot Importer and Manufacturer,
Supplies the Public direct from
his factory to their feet.
91 and 148 Liverpool St., Hobart.

ALABASTINE . .
For CEILINGS and WALLS.

M. L. MOORHOUSE,
136 Collins Street, Hobart.

PASTINACA COFFEE
Highly recommended specific for
Asthma, etc. In 6d. and 1s. tins.
ROBERT WALKER & Co.
The Emporium, HOBART.

BALATA BELTING
The Finest in the World.
Sole Agent—
S. H. BURROWS,
103 Elizabeth Street, Hobart.

ARTHUR ENTWISLE,
ENGRAVER,
76 Murray Street, Hobart,
Late of 95 Collins Street.

Gold, Silver, and Metal Monograms and Initials
pierced, engraved, and fixed to purses,
pocket books, hand bags, etc., etc.
Inscriptions of any amount of lettering engraved
on presentations. Silver Shields made and
engraved, and fixed to cricket bats.
Badges of every description made for Clubs and
Societies.
Repairs of every description done.
Country orders promptly attended to.

To prevent mistakes, all letters and tele-
grams should be addressed as under, and
NOT Mr. Crisp, Timber Merchant, Hobart,
BUT

FRED. H. CRISP,
Timber Merchant,
Melville Street, HOBART.

Absolutely Pure!

JONES' I X L JAMS

Manufactured in the Huon Orchards.

**CHAS. D. HAYWOOD, CATERER,
CONFECTIONER, ETC.**
139 Elizabeth Street, HOBART.

WEDDING CAKES SUPPLIED OF THE BEST DESCRIPTION
Branch Establishments—Murray Street and 34 Elizabeth Street.

Visitors from the country will find every convenience for their comfort at the Excelsior
Cafe, lower Elizabeth Street, Hobart. Light Refreshments and Meals
obtainable at any hour of the day.

STABB BROS.,
Builders & General Contractors, & Brick Manufacturers,
BEST LOCAL BRICKS IN THE MARKET.

All kinds of general repairs executed with promptness. Agents for Hyatt & Co.'s
Illuminating Skylights, Floor Lights, and Pavement Lights; also Sezerelmey Stone
Liquid for Damp Walls, etc. Office and Workshops:
Telephone 215. Collins Street West, HOBART.

LADIES, Please!

The Steam Laundry now uses **AUSTRAL SOAP**
exclusively.

They found, after severe tests, it cleaned the clothes quicker, lasted longer, did NOT
burn the clothes, destroy the colours, or chafe the skin. As the Steam Laundry's White
Shirts, Dresses, Curtains, etc., are simply perfection,

IF YOU WANT PERFECTION USE **AUSTRAL SOAP.**

ALL SAINTS', HOBART.

A T a recent meeting of the District
Visitors the districts were revised
and the whole parish divided into 17
instead of 24 divisions, which were
allotted as follows:—

1. Macquarie-street, Molle-street, to All
Saints' Church, Miss Maxwell.
2. All Saints' Church to Anglesea-
street, Miss S. Butler.
3. Anglesea-street to Cascades, Miss
Clarke.
4. Cascades to Washington-street east,
Miss Mace.
5. Washington, Wentworth, and Upper
D'Arcy streets, Miss Hale.
6. Davey-street to Elphinstone-street
east, Miss L. Wright.
7. Paget-street, John-street, and Mac-
quarie-street, to Elloden-street,
Miss White.
8. Macquarie-street, Elloden Parade,
to Antill-street, Miss Stuart.

9. Dennison-street and D'Arcy-street,
Mrs. Hale.
10. Adelaide-street, Miss Sutcliffe.
11. Elphinstone-street, Miss Stephens.
12. Davey-street to Antill-street west,
Mrs. Stephens.
13. Antill-street to Molle-street, Miss F.
White.
14. Fitzroy Crescent, Antill-street, and
Garden Crescent, Miss M. Belstead.
15. Cascade and Macrobie's Gullies,
vacant.
16. Davey-street, Elloden-street, to
Molle-street east, Miss A. Howell.
17. Macquarie-street, Antill-street, to
Molle-street east, Mrs. Henry Dob-
son.

The Church Lads' Brigade, under
command of Mr. N. L. Butler, meets
weekly, and is already showing signs
of military discipline. It is hoped that
more boys will join as the winter
months draw on. A cricket club has
been started, to be followed by a foot-

ball club, and, it is hoped, gymnastics.
The work parties in aid of the Patriotic
Fund have met regularly, and are still
at work. They are under the care of
Miss Stephens, and have been well
attended.

The Rector is holding five confirma-
tion classes weekly, and between 40 and
50 candidates are at present attending.
The confirmation is fixed for Palm Sun-
day, April 8, at 3 p.m.

The daily matins and evensong are
being better attended this Lent than
before, and a good congregation assem-
bles for the special Wednesday evening
services, though there is plenty of room
for more. Up to going to press we have
had very helpful addresses at these
services from the Rev. L. S. Clougher
and the Rev. A. G. Taylor. The first
on "Prayer," and the latter on
"Temptation." The Lent preachers yet
to come are the Very Rev. the Dean, the
Ven. Archdeacon Whittington, and
Canon Finnis.

Our daily prayers for those on duty
in South Africa have special meaning
for us, as there are now four of our
young men at the front, viz., Messrs.
Frank Adams, Algernon Hortin, Ernest
Smallhorn, and Ronald Mace; and that
they may be spared to come back to us
when the war is over and our victory
accomplished and peace assured is our
daily prayer.

Church Offerings.—March 4, £5 2s
4d; March 6, 13s 10d; March 11, £4
13s 10d; March 18, £6 2s 1d; March
25, £4 9s 10d. Total, £21 1s 11d.

Baptisms.—February 16, Hilton John
Delane Bompas and Barton Richard De-
lane Bompas; March 1, Alfred Little;
March 7, Alice Maud Sellars; March
14, Edric Marley, Naomi Geoffry,
Joyce Westwood, and Frederick Sey-
mour Fry; March 21, Donald Neil
Mackenzie; March 23, Harold Ernest
Jones; March 25, William Eli Sullivan.

Burials.—March 17, Mary Ann Wil-
son, aged 80 years; March 22, Horace
Campbell Urquhart, aged 24 years.

BANGOR.

A CONCERT, following a picnic held
in Mr. W. Hammersley's ground
for the Sunday-school children, was
given on Thursday, 22nd March, in aid
of the prize fund. Mr. Clement
Dowling presided. Besides the local
talent, in which Mr. Churchwarden
Bladon delighted the audience with
humorous songs, which were encored,
Mr. Cheek, of Karoola, gave a recita-
tion, and the children sang some glees.
Mrs. Atherton sang two songs and
kindly played the accompaniments.

DEHLE, BENNISON & CO., Dairy Produce and Dairy Machinery Merchants
... Tasmanian Agents for ...

THE "SHARPLES" CREAM SEPARATORS, THOMAS' "STAR" PHOSPHATE AND KAINIT, Cherry's Churns, Workers,
and Printers, Engines, Boilers, Milk Testers, "FREEZING" (nothing to equal it for preserving milk and cream), Wells, Richardson and
Co.'s Butter and Cheese Colours, "PRESERVITAS" (the saviour of our butter trade), and all Dairying and Farm Requisites.

PRODUCE RECEIVED ON CONSIGNMENT.

HIGHEST PRICES.

PROMPT RETURNS.

DEHLE, BENNISON & CO., 132 Collins Street, Hobart

S. JOHN'S, NEW TOWN.

SUNDAY-SCHOOL Prize Giving.—Besides the annual outing, we have for the last year or two made a separate event of the prize-giving to the Sunday-school children. On Shrove Tuesday evening the school-room was fairly filled with parents and scholars, and some fifty prizes were handed over to the happy winners. Nothing of the competitive system enters into our Sunday-school plan of awards, as first prizes are given to all who gain 75 per cent. on the maximum marks, and second prizes to those who obtain 60 per cent. This increases the number of prizes to be provided, but does away with unwholesome emulation between the scholars. After the prizes had been given some of the teachers and children contributed songs and recitations, and so helped to make the occasion a pleasant one for all.

Our Synodsmen.—After many years of service to the parish as one of its Synodsmen, Mr. C. J. Jorden has resigned, and at a parishioner's meeting, held on Friday evening, March 2, Mr. A. J. Weedon was elected to the vacancy.

Lent and Easter.—During the Church's great season of fasting there has been a devotional reading at the late Evensong in the parish church on Fridays; on Sundays, a special course of sermons at Matins on "Growth in Godliness," and a service of Intercessory Prayer after Evensong; in Holy Week a daily celebration of the Holy Communion, and an address at the late Evensong at 7.30; the Ante-Communion will be said at 8 o'clock on Good Friday, and Matins and Litany at 11, followed from 12 to 3 p.m. by the Three Hours' Service, and Evensong with sermon will be at 7.30. The church decorators are asked to get their work done on Easter Eve, before the late Evensong at 7.30, at which there will be a service of preparation for the Easter Eucharist. On Easter Day the Celebrations will be at S. John's at 7.30, 9, and (choral) after Matins and sermon at 11. At Kangaroo Valley there will be a Celebration at 9. During Lent there is Evensong with sermon at the Valley at 7.30. On Thursday, April 26, it is proposed to have an Easter social gathering, probably in the Public Hall. All our people should make a note of the date, and arrange to join with us in making the evening a pleasant one in every way.

Synod.—It has been decided to have a Synod conversazione on Monday evening, April 30, in the Town Hall, and the city and suburban parishes are being asked to provide the refreshments. Mrs. Whittington was invited to undertake provision for 80 people as the New Town contribution, and she promised to do her best. Will our

generous parishioners, therefore, kindly let her know what they can supply?

The Imperial Contingent.—Our bushmen being camped within a stone's throw of the church, has made the parish a busy-looking spot lately. The men have come in large numbers to the Sunday morning services, and have welcomed the Archdeacon to their recreation room. He has had also to visit three of them who were invalided.

LONGFORD.

THE parish is much indebted to the Rev. C. G. Wilkinson, who on the 25th of March came out to assist in the harvest thanksgiving services, which everywhere throughout the parish were bright and hearty. The services, which were largely attended, were held at Cressy road, Longford, Perth, and Pateena, the decorations being most effective, showing skill and devotion on the part of the workers. It would be invidious to mention names where all were so willing and energetic. It is to be hoped that the Easter services will be still more hearty and largely attended. Special Easter service will be held at Cressy road school on Sunday, April 22, at 3 p.m. Services at the parish church on 15th will be H.C. at 8 a.m. and midday, with special anthem by the choir who rendered the harvest services so pleasingly. The services on Good Friday will be held at 11 a.m., 1 to 3 p.m., and 7 p.m. The collections all day will be in aid of New Guinea Mission.

Through the kindness of Dr. Anderson the children spent a happy afternoon in February in the picturesque grounds of "the old parsonage." The tea was spread on tables under the shade of the grand old trees. It was pleasant to see some elders who spoke of "the happy days gone by" and of dear old friends well loved and now "far distant." The Warden kindly provided vehicles, the children much enjoying the drive. Mr. Crack, who drove on this occasion and was always the children's friend, has since passed away. He is much regretted, and is spoken of with love by all who knew him.

The Rector has begun his lantern services again, and is using these as a means of raising funds for foreign missions and our rescue work (Hope Cottage), help being urgently needed for both. We trust many will give privately to Mrs. Tarleton.

The winter socials and entertainments will begin in the S.S. room soon after Easter. It is intended to have a pretty cantata later on to raise £24 so as to pay £50 off the rectory debt, but we hope others will follow the example of Messrs. Whitfield and Dodery, who have each given £2 to the fund.

BRIGHTON-CUM-KEMPTON.

THE annual services in connection with the Sunday-schools in the Brighton parish were held on February 25, and were fairly well attended. In the afternoon the children from Tea Tree were brought in to join the Brighton children, when the prizes were distributed and a very bright service held. The Sunday-school picnic had been held the week previous, and a happy time spent by a large number of children and adults.

We hope to be able to remove our Sunday-school work from the church to the new parish room very shortly. The room is quite finished, and the delay in using it has been caused by the want of furniture. However, our good friend, Captain de Hoghton, has given us half the number of forms required, and the rest have been ordered, so that the necessity of using the church as a school-room will soon, we trust, be a thing of the past.

We are sorry that more interest is not taken in Sunday-school work in Kempton. Were it not for the zeal of just one or two there would be no Sunday-school at all there. This year special services will be held in connection with the Sunday-school. We all regretted the absence of the superintendent, Miss Ada Ellis, especially as her absence was caused by the serious illness (which has since terminated fatally) of one of her brothers. In her absence Miss Rodda acted as organist, and we feel we are much indebted to her and the choir for the success of the services.

We regret very much that work in connection with the building of a church at Bagdad is not proceeding as we would wish. The contract was signed on December 15, but up to the present no work has been done, and the contractor has now intimated he cannot go on with the work at the contract price. In connection with this work a concert will be held on Sayce Court, Bagdad, is hon. secretary May 9. Mrs. R. H. Chalmers, of Sayce Court, Bagdad, is hon. secretary for the latter, and will be glad to receive donations of any kind.

MACQUARIE PLAINS.

A VIGOROUS effort is being made to make up the deficit in the local stipend fund; a concert and jumble fair is advertised for the 18th of this month at the Victoria Hall. The energy of the hon. secretaries, Miss Walker and Miss Downie, promises success. We hope that the Ven. Archdeacon Whittington, ever welcome in this parish, will help to amuse us on the occasion; and it is possible that he may exchange duty with the Rector on Sunday, 22nd, when we hold our harvest festival at St. Mary's.

TRY A. J. NETTLEFOLD'S SUPPLY STORES,
58, 60, and 62 LIVERPOOL STREET, HOBART.

HAVE YOU TRIED VITADATIO?

NINE OPERATIONS
UNSUCCESSFUL.

14 YEARS' SUFFERING FROM
HYDATIDS.
NOW THOROUGHLY CURED BY
WEBBER'S "VITADATIO."

READ!

Nicholson-street, Woodend, 28/10/99.

MR. S. A. PALMER,

Vitadatio Institute, Melbourne.

Dear Sir,—It affords me the greatest of pleasure in bearing testimony to the genuineness and power of your wonderful Herbal preparation, "WEBBER'S VITADATIO." You may rely on my doing all that lies in my power to let other poor sufferers know of the benefit I have derived from it. Briefly, the particulars of my case are as follows:—Some 14 or 15 years ago "I was suddenly taken ill" with Pleurisy, and shortly afterwards "Hydatids formed on the Lungs." I was treated by several of the best doctors, but as they failed to give me any relief, I decided to enter the "Kyneton Hospital," where I was "operated on" on nine (9) different occasions, and they wanted me to undergo the tenth, when one day a Mr. E. Jones, of Kyneton, called on me and told me what he personally knew of VITADATIO, he was sure it would give me great relief, if not altogether cure me. As I felt I could only rely on this gentleman's word, and as everything else had failed, I thought I would give it "a fair trial," with the result that "I am absolutely cured." The Hydatids began to come away very shortly after I commenced the medicine, so you may be sure I stuck to it, till at last every Hydatid has left me. I can honestly say I AM IN BETTER HEALTH AND SPIRITS TO-DAY THAN I HAVE BEEN FOR THE PAST FIFTEEN YEARS. For this marvellous change I have to thank Mr. Jones for his kind advice, and "WEBBER'S VITADATIO" FOR THE COMPLETE CURE. I may tell you that during the time I was under the various medical men I took innumerable quantities of medicine without any result whatever. Herbalists' and Specialists' medicine I have drunk gallons. One Melbourne Specialist in Hydatids guaranteed to cure me for £6, but my case was beyond him. I can honestly say "WEBBER'S VITADATIO" ALONE CURED ME. I give this testimonial of my own free will for the good of suffering humanity, and out of a grateful heart. I shall be pleased to answer any enquiries

and give full particulars to any one interested on receipt of stamped addressed envelope. Trusting some may be led by my experience and testimony to give WEBBER'S VITADATIO a trial.

Yours gratefully,

MARY ANN DAVIS.

(TESTIMONIAL.)

MR. W. WEBBER, Proprietor "VITADATIO."

Dear Sir,—For upwards of one year I have owed you a debt of gratitude which no words of mine, however far-reaching in their effects, can ever repay. Many times when I have seen you in the streets of Launceston my conscience has always condemned me for not telling you the facts of my case; for, after all, I always think "honour to whom honour is due" is a motto to which every public benefactor has a just claim. Scores of people in this city know that I have been the victim of great suffering for the past eight years, from LEAD POISONING, RHEUMATISM, and SCIATICA. I tried all patent medicines and liniments I could think of. At last the sciatica got the mastery of me, and I could not turn in my bed for upwards of three months. Anyone who knows the torturing pains of Sciatica can better imagine than I can described what I suffered during those eight long years, and especially the three months I was bedridden.

I tried the skill of our local doctors, and then went through a course of treatment in our City Hospital, but got very little better. In a state of desperation, and almost hopeless despair, I went, at great expense, to Sydney, in the hope that some relief from pain might be obtained by treatment in that city. I was treated by several Sydney doctors, and, without in any way reflecting upon the skill of any member of the medical profession, all my hopes were doomed to despair, and I returned to Launceston no better than when I left.

Many times during these years I was urged by my friends to use your Vitadatio, and now I frankly admit there was an amount of prejudice lurking in my mind against it, because of it being a local preparation. But the most astonishing part of the whole affair is that eight bottles of your Vitadatio, purchased from one of our local chemists, effected the great cure in my case, of which I am proud to boast. I have never been laid up a day from work since the cure was effected. The hale and strong may be slow to believe the facts of my case (and it is a very small matter to me whether they do or not), but I hope that any fellow-sufferer who may read this will be induced to try the virtues of Vitadatio, and thus prove it to be a conqueror of pain and a positive boon to suffering humanity. Of course I can only speak as I find; and, personally, it is my opinion based on experience, that the invention of Vitadatio may rightly be classed as one of the most valuable discoveries of the nineteenth century. I cannot but speak well of it.

You have my full consent to use this account of my case in any way you think fit.—Yours very truly,

ANDREW MILLER.

Aug. 30, 1899.

51 Canning-street, Launceston.

Mrs. Spotswood, Red Hills,
Tasmania.

Dear Sir,—Words are mere empty sounds to express the debt of gratitude I owe you as the inventor and proprietor of your superlative medicine Vitadatio. From the time I was 13 years of age, it may be said with absolute truth I did not enjoy scarcely a day's good health, and this continued for upwards of 15 years. During that long period I have been treated by six doctors for the following complaints, viz., Palpitation of the Heart, Starved Nerves, Sluggish Liver, and Consumption. My state of health and vitality became so low the doctor said there was no hope for my recovery but to leave Tasmania, and go to one of the warmer colonies; this was during the year 1894. While in a state of great indecision as to what course to take—leave the colony, or, as the doctor said, remain here and die—your great and good medicine was then for the first time, so far as I know, advertised in the newspapers in northern Tasmania, and what was then a new remedy to us as a family was for the first time brought under my notice. As a last forlorn hope, and after considerable pressing, I consented, with great reluctance, to try its effects in my case. It is so many years since the course was taken that I do not remember the exact number of bottles, but think it was 10 or 11. The Vitadatio proved to be just the right medicine for my complication of troubles, for it restored me to perfect health, and restored my whole body, with all the deranged functions, to a healthy condition, added to which I have enjoyed good health from the time of your medicine having cured me to the present. I must ask you to excuse my apparent want of gratitude for not sending you the truth of my case years ago. And let me further add, sir, for the benefit of any of my sex who may be hesitating and cannot decide to give Webber's Vitadatio a fair trial, that a medicine which has so thoroughly cleansed my system as to keep a chronic subject to the ailments and diseases which I have named above free from pain, and the fearful mental anxiety for so many years, is worthy of a trial, and is, as I know, from a thankful experience, more valuable to suffering ladies than you claim for it.

I. SPOTSWOOD.
December 4, 1899.

HATTON & LAWS, Sole Agents, and all Chemists.

SCOTTSDALE.

BAPTISMS.—Frederick Alfred Anderson and Arthur Edward Wines, Mount Maurice; Irene White Easterbrook, Scottsdale West.

Marriage.—Alfred George Worker and Cecilia Styles.

Contributions to Stipend.—Mrs. Steve, 4s; Mrs. Bennett, 8s; Mrs. Hy. Clarke, 2s 6d.

UNDER THE SOUTHERN CROSS.

All the money (£10,000) has now been raised for the endowment of the See of North Australia.

The Rev. H. Saumarez Smith, son of the Primate of Australia is about to quit England, to serve under his father. Mr. Smith was formerly a student under Bishop Lightfoot, and recently he has been acting as a curate at St. Peter's, Auckland.

We are sorry to hear that the Very Reverend the Dean of Melbourne has been ordered by his medical advisers to undergo an operation and to rest from work for three months.

Western Australia.—The Rev. Percy W. Henn is arriving at Kalgoorlie this month from England, to take up work as assistant priest. Mr. Henn has been working in the Woodford Schools since 188. As headmaster of St. Outhbert's College, Worksop, he achieved an unexampled success.

Brisbane.—The Bishop is expected in Brisbane towards the close of this month. From the Church papers to hand, he seems to have been very busy during his short stay in London.

The Church Lads' Brigade has at last been introduced into the diocese. A company has been formed at Milton, and another will shortly be formed in Toowong.

Newcastle.—The parishioners of Christ Church Pro-Cathedral, Newcastle, and a few friends of the late Dean Selwyn, have had a handsome cross erected to his memory in the cemetery at Sandgate. It is a plain Latin cross of pure white marble erected on a granite base, and stands in the centre of an enclosure of Sydney freestone.

Grafton and Armidale.—Canon Dalton, of Ballina, has left his parish on leave of absence for twelve months, during which time he proposes to visit the old country. We hear also that Canon Sowter, of Moree, is about to leave for home. Eminently zealous and hard workers, both these gentlemen thoroughly deserve this proposed rest and change, and their parishes will benefit on their return by the healthy influences they will bring with them from contact with the larger Church-life of the old world.

The effort made by leading Churchmen of Victoria to induce Dr. Thornton, the Bishop of Ballarat, to reconsider his contemplated resignation of the See, has failed. Dr. Thornton replied to a deputation, which waited on him recently, stating that he had arrived at the conclusion that a change of Bishop after a period of twenty-five years would be best in the interests of the sacred and momentarily important work concerned. He had therefore felt it his duty to forward his resignation to the Archbishops of Canterbury and Sydney. He hoped to be relieved of his duties by June 30 next, or, at the latest, by the end of the year.

The treatment of aborigines in Australia is being undoubtedly bettered by the increased missionary zeal of churchmen. The latest departure is in Queensland, where for some years past the Government have been trying to settle the difficulty on non-religious lines. The attempt to keep the black in his natural state on Frazer Island has been crowned with disastrous results. Better counsels now prevail. The Church of Queensland has been asked to take over the management of the island, sending a man to teach and arrange for the employment of the natives. The Government will subsidise to the extent of £500 per annum, and will build a church and dormitory. The Diocesan Committee of the Board of Missions are sending down to the work two of the Church Evangelists, who will act under the advice of the Rev. E. Gribble (who has succeeded so wonderfully with aborigines in North Queensland), and the inspection of the Board.

The Queen has approved the appointment of the Duke of Fife to be Lord Lieutenant of the County of London in the room of the late Duke of Westminster.

TEMPERANCE JOTTINGS.

LORD Roberts's name is held in high honour by every British subject. A true soldier and a true man. Here is his latest, just before leaving England, and published in the "Christian Commonwealth" of November 16:—

"Lord Roberts, speaking at a council meeting of the Army Temperance Association on Thursday, commented strongly upon the public supplying soldiers with drink when marching through London preparatory to starting for Africa. Shortly, he said, the militia would be embodied. Those responsible for the control of the army deeply and earnestly hoped that the public would understand that it was not a really kindly thing to give young soldiers drink. It was better to encourage them to be abstainers—better for them, better for the army, and better for the country they served. Subsequent speakers proved that a great change for the better in this respect had taken place since the time of the Crimean War."

In the Upper House of Convocation of Canterbury recently the Bishop of Rochester called attention to reports of the Royal Commission of Licensing and asked whether the Church intended to move independently or in concert with others to obtain improvement in the law. The Archbishop, in reply, said he was not in a position to state that temperance reformers had finally settled their course of action, but he was afraid they would get nothing from the Government. The attempt to move by instalment was the wiser course, and he thought that whatever was done should come through the House of Commons, which directly represented the people.

The Rev. C. G. Lang, the bachelor vicar of Portsea, is one of the clerical friends of the Queen, who, twice a year, invites him to preach before her, and invariably has a chat with him about the condition of the poor in the vicinity of the famous dockyard. One night when he was dining at Osborne her Majesty asked if it was true that he had twelve curates. He replied in the affirmative. "Now, Mr. Lang, would it not be wise to discharge three curates and marry?" observed the Queen. "Well, ma'am, if I disagree with my curates we can part; but if I were to disagree with my wife it might end in my having to leave my parish." The Queen laughed.

THE NORFOLK ISLANDERS.

THE death of Mrs. Nobbs, the widow of the Rev. George Hunn Nobbs, reminds us of the strange history of our good friends the "Norfolk Islanders," amongst whom the headquarters of the Melanesian Mission has been since it was removed from Kohimarama, near Auckland, in 1867. We believe that the short history of our friends and neighbours, taken from the Digest of S.P.G. Records, will be read with interest:—

"In December, 1787, H.M.S. "Bounty," commanded by Lieut. Bligh, was sent to the South Sea Islands to procure plants of the bread-fruit tree for introduction into the West Indies. On the return voyage a mutiny took place off Tofoa, one of the Friendly Islands, on April 27, 1789, when the commander and 18 officers and men were sent adrift in a launch. After losing one of their number by an attack of the natives of Tofoa, and suffering terrible privations, they arrived on June 14, at Timor, a Dutch island in the East Indies, a distance of 3618 miles. Four died and another remained at Batavia, the others reached England in March, 1790. The mutineers were less fortunate. Fourteen were taken by a British frigate at Otaheite, in 1791; four of these were drowned during shipwreck, three were hung, three pardoned, and four acquitted. Two others could be accounted for—the ship's corporal had become king of Teirraboo, and had been shot by a companion, who in turn was killed by the natives; but the fate of the remainder was not discovered until 1808. In that year Captain Folger, of an American ship, visited Pitcairn Island, and was astonished to find it inhabited by English-speaking people.

"These proved to be the sole survivors of the missing mutineers—John Adams—and their descendants. On parting from their companions at Otaheite, Adams and the other eight had proceeded to Pitcairn Island, taking with them a native wife each, six Otaheitian men (three of whom had wives), and a native girl—in all a party of 28. On landing they destroyed the ship, and soon began to destroy one another. Five of the whites were murdered by the Otaheitian men in 1793, and everyone of the latter were slain in the same year. The native women resigned themselves to their lot, but not until they had failed in an attempt to escape and to kill the other

whites. Of the latter one committed suicide in 1798, another was killed by his companion in self-defence in the next year, and the third died a natural death in 1800. Thus Adams was left the only man on the island, in the midst of five or six heathen women, and twenty fatherless children. About ten years later he was troubled by two dreams, under the influence of which he was led to search the Scriptures, a copy of which, with a Prayer-book, had been saved from the "Bounty," but long laid aside. His heart being turned to God, he sought to atone for the past by instructing the other members of the settlement, and a chapel was built, in which all met for worship according to the form in the Prayer-book. The next visitors to the island—the captains of H.M.S. "Briton" and "Tagus," in 1814—found there a happy, flourishing, and devout community, numbering about 46, besides infants.

"The part that Adams had taken in the mutiny was practically condoned by the British Government, and he continued the head of the settlement until his death in 1829. In the previous year there had come to the island one well qualified to carry on the work of instructing the people.

"George Hunn Nobbs was born in Ireland, in 1799. After serving as a midshipman in the British Navy, as a lieutenant in the Chilean service, and in other capacities at sea, he was attracted to Pitcairn Island by the reports of the happiness of the people there, a happiness which he desired not only to share, but to increase. On his succeeding Adams as teacher in 1829, the inhabitants numbered 68. By 1831 they had increased to 87, and in anticipation of a scarcity of fresh water they were then removed by the British Government to Otaheite. There they were welcomed by Queen Pomare and her subjects; but the climate and licentiousness of the place did not suit the immigrants, and in the same year all but twelve, who had died, returned to Pitcairn Island. Some trouble was now caused by the intrusion of a Mr. Joshua Hill, a pompous personage, who posed as a relative of the Duke of Bedford, and an authorised Resident of the British Government. In a few months he succeeded in excluding the other Europeans from the island, during which time Mr. Nobbs occupied himself in teaching at the Gambier Islands, about 300 miles distant. In 1837 a son of the Duke of Bedford arrived in H.M.S. "Actaon," and the impostor was soon removed.

"As early as 1847 the islanders had expressed a desire that their teacher should receive the licence of a Bishop of the Church of England; and in 1852 Admiral Moresby persuaded them to consent to Mr. Nobbs going to England for ordination, promising them the services of a chaplain (Rev. Mr. Holman) meanwhile."

Mr. Nobbs returned to Pitcairn Island after being ordained deacon and priest by the Bishop of London, in 1853. Three years later Pitcairn Island had become altogether too small a place for the people on it, and they decided to accept the offer of the Government to transfer them to Norfolk Island, which had the previous year been vacated by the convicts. They arrived on June 8, 1856, a day which is still kept under the name of "Bounty Day," as the anniversary of the Norfolk Islanders (now so called). In 1867 Bishop Patteson removed the headquarters of the Mission to Norfolk Island, and thus began a friendship between Norfolk Islanders and Mission which has lasted for 32 years, and has been cemented by the blood of two young men of the Norfolk community, shed in the Mission's service in the islands. One of these was Fisher Young, grandson of one of the mutineers; the other was Edwin Nobbs, son of Mrs. Nobbs, who has just died, and who herself was granddaughter of the ringleader of the mutiny, Fletcher Christian, and daughter of the little native child whom the mutineers took with them from Otaheite to Pitcairn.

Mrs. Nobbs, therefore, has been a link with the past, and has an important place in the history of the people.

Norfolk Island has formed part of many dioceses—Australia in 1836, New Zealand in 1841, and Tasmania in 1842 or 1843—and now is in none. It might be supposed that it is in Melanesia, but it is not. Episcopal functions are administered there by the Bishop of Melanesia only at the request of the people, and with consent of the Primate of New Zealand and the Colonial Secretary. Melanesia lies 800 miles away to the north, and Norfolk Island is merely the nursery where its missionaries are trained. The Norfolk Islanders number over 700 now, under a chief Magistrate (Mr. C. King, grandson of Governor King, first Governor of the island), and a council of twelve elders. Their chaplain is the Rev. P. M. Aldous, of Selwyn College, Cambridge, and it is not too much to say that, although he has only recently taken up this work, he has, with his wife, won the affection of these warm-hearted islanders.

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HORIZON BOUNDED.

AN extensive view depends upon the proper selection of what the German calls "standpunkt," and what the Anglo-Saxon translates verbatim "standpoint." Said the rabbit down in the hollow to his mate—"What a great world!" and the sharp-eyed eagle, which flew to his eyrie on the mountain, laughed himself almost to death over bunny's "great world."

Many of us are "horizon bounded." Some people's horizon does not extend beyond the length of their own shadow.

The motto of the race seems to be, "Respire, aspire, expire."

Respire—Get all the fresh air you can; leave the miasmatic to your neighbour.

Aspire—Life is a ladder; human beings are rungs. Climb up, climb up. Never mind who squeals, bleeds, or is wounded. Your business is to get to the top.

Expire—One has to; one does not want to; but one gives in. "In coelo quies" (there is rest in heaven) may prove to many an unsuitable epitaph.

Let us chain the demon Selfishness in the bottomless pit.

Can we not, aye, shall we not, forego a little of our own enjoyment, sacrifice some of our privileges, that we may contribute to the happiness of the diffident, the backward, the lonely?

There are crowds of people wandering about this world of ours who are in need of a word of cheer and a little fellowship.

By doing this we shall be adding to our enjoyment and privilege the inestimable satisfaction of throwing a ray of sunshine athwart another's gloom.

Hear what the "Old Book" says:—"They helped every one his neighbour; and every one said to his brother, be of good courage. So the carpenter encouraged the goldsmith, and he that smoothened with the hammer him that smiteth the anvil."

And thus the life in the parish became changed.

"Go and do thou likewise."

The "Advocate" announces that amongst other possessions of his Holiness the Pope is a diamond presented by Kruger, which is valued at £800,000. We do not like to be suspicious, but we cannot help wondering if the pro-Boer display in certain Roman Catholic journals has any connection with this diamond.—"The Mitre."

The Queen's Epiphany gifts of gold, frankincense, and myrrh were presented at the Chapel Royal, St. James's Palace. After a service one of the Queen's gentlemen ushers entered bearing a crimson purse containing 25 sovereigns and some frankincense and myrrh. These were passed to the Bishop of London, who placed them on the altar.

AN INDIAN CONVERT.

THE following story of the conversion of an Indian gentleman will be read with interest. He and his wife and little son were baptised on March 30, at Christ Church, Calcutta. We read in the North Indian "C.M. Gleaner":—

"For the past ten years Amrita Lal Babu has been seeking to know the truth. He has visited many shrines, and conversed with many Gurus, but could find no peace or satisfaction. Some years ago Mr. and Mrs. Goldsmith and Miss Mulvaney spent a few days in a rest-house at Diamond Harbour, near his village, and Mr. Goldsmith gave a lecture in the school-room on the parable of the prodigal son. Amrita Babu interpreted it to the boys. A great impression was made on his mind at the time, and he looks upon it as one of the steps by which he was led to Christ, but he still visited Hindu shrines and looked elsewhere for peace. On one occasion when visiting Kali Ghat he met with a Hindu speaking Sadhu, and sitting down by him tried to learn from him. But he was silent, except at times when he cried out, 'Now I am God.' Amrita Babu begged him to explain what the sensation was that enabled him to say this, and how it was to be obtained, and questioned him very closely on the subject. At last he said, 'If you will leave your home and live a life of meditation as I do, you will gain salvation; or if you cannot leave your family, go home and give alms to the Brahmans and feed the poor; but if you want to know the reason of things you had better go and be a Christian.' Such advice from a Hindu Sadhu impressed him much, and he went home determined to read the Bible. He did so, and met with Christian friends who helped and taught him. After going through several phases of thought he has found rest and peace of mind. His wife was greatly distressed at the thought of his becoming a Christian, and did all in her power to prevent it, but God, in His Mercy, has led her also to recognise our Lord as her Saviour, and she is now very bright and happy, and will be, we trust, a true helpmate to him."

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GEMS OF THOUGHT.

Kindness is the basis of religion.—F. Cowdery.

Friends, though absent, are still present.—Cicero.

He conquers well who conquers without a word.—Eric Mackay.

Be candid but not rude.—Edward Bates.

Candour is ever the brightest gem of true criticism.—B. Disraeli.

Candour is a very pretty thing to compound of justice and the love of truth.—J. Abercrombie.

Candour is not a more conspicuous trait in the character of governments than it is of individuals.—Washington.

The simplicity or candour of women is always a valuable quality; but when conducted with good sense, it approaches to perfection.—Feyjo.

Candour is a very pretty thing to talk about; in some people it may be compared to barley-sugar drops, in which the acid preponderates over the sweetness.—Chatfield.

None fall into so few mistakes, none so free from the pain of doing wrong, as those who walk amid the errors of our tainted life, clothed habitually with candour.—Grace Greenwood.

Candour is a disposition to form a fair and impartial judgment on the opinions and actions of others; or a temper of mind unsoured by envy, unruffled by malice, and seduced by prejudice; sweet without weakness and impartial without rigour.—C. Buck.

The enemy is more easily repulsed if we never suffer him to get within us, but, upon the very first approach, draw up our forces and fight him without the gate.—Thomas a Kempis.

There is not a little generalship and stratagem required in the managing and marshalling of our pleasures, so that each shall not mutually encroach to the destruction of all; for pleasures are very voracious, too apt to worry one another, and each, like Aaron's serpent, is prone to swallow up the rest; thus, drinking will soon destroy the power, gaming the means, and sensuality the taste, for other pleasures less seductive, but far more salubrious and permanent, as they are pure—Colton.

ODDS AND ENDS.

According to the latest official statistics, there are 291 Bishops of the Anglican Communion, having 32,360 priests and deacons working under them.

The Bishop of Mashonaland in an address to his people says:—"Let us remember that the Banner of England is stamped with the Red Cross of Sacrifice on the white ground of Purity, and that only so far as her social and national life exemplifies her duty to God and man, can she justify her claim to be a Christian nation, and the mother of true spiritual and moral freedom."

An English barrister, who was accustomed to train students for the practice of law, and who was not himself a religious man, was once asked why he put students, from the very first, to the study and analysis of the most difficult parts of the sacred Scriptures. "Because," said he, "there is nothing else like it in any language for the development of mind and character."

The late D. L. Moody once said in one of his addresses that he had heard of a blind man who used to sit by the roadside with a lighted lantern. When he was asked why he kept the lantern lighted when it could not help himself, he said it was to keep other people from tumbling over him. Would it not be well if all professing Christians kept their lamps lighted, instead of letting others stumble over their inconsistencies and weakness?

"The spirit of Materialism which has invaded national and social life, the consequent relaxation of the sense of personal responsibility, the power and influence of sins which lower national character, such as intemperance, gambling, and self-indulgence, and the thoughtless and indolent acquiescence in grave public evils—these things, which sadly contrast with the blessings and advantages given to us of God—loudly call us to prayer."

"Moreover, we cannot disguise from ourselves that the greatest hindrances to the advance of the kingdom of Christ among men are to be found in the bosom of Christendom itself. Next to the inconsistent lives and the irreligious spirit of many professing Christians, perhaps the chief hindrance is to be found in the unhappy divisions in the Church of Christ. The divisions of Christendom, the present troubles in our own communion, and more grievous still, the acrimonious temper which too often characterises religious controversy are deplorable impediments to the progress of the Gospel. All these hindrances are again a call to prayer."—From letter by English bishops.

IN TIME OF WAR.

Lord God of Hosts, Whose Arm is strong salvation,
The battle-surge breaks on our coasts afar;
Visit, behold, and aid Thy suppliant nation
Involved in deadly war.

Surely, O Lord, this strife is not our choosing,
Vainly we wrought to find a peaceful way;
Yet if in aught we erred, Thy path refusing,
Pardon our fault this day.

See! from our homes, and homes beyond the ocean,
Britain's true sons arm at their country's call;
For her, throned Queen of their life's deep devotion,
To fight, perchance to fall.

Arm of the Lord, awake! be outstretched o'er them,
Their shield, their sword, their victory in the fight;
Let angels militant march unseen before them,
And God defend the right.

O Captain! Christ! take Thou the host's direction;
Bid each brave soldier own supreme Thy sway;
Thy saving blood his refuge and protection,
Thy hand to guide his way.

Safe then, where storms of shot and shell are flying,
Safe as the babe hushed on its mother's breast!
Solace the wounded ones, and to the dying
Open Thy gate of rest.

Comfort the eyes that watch with gaze un-sleeping
For tidings of their loved from that far shore;
And heal the broken hearts, in anguish weeping,
Those who return no more.

Assuage this bitter wrath of kindred nations,
Thou Whose calm voice can bid war's thunder cease;
Grant to Thy people's fervent supplications
A firm and righteous peace.

Ellesmere, Nov., 1899.

M.M.

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"News from the Front."—The organ of the Soldiers' Christian Association says:—"An officer remarked the other day that 'life on the veldt'—i.e., facing the foe—'makes God seem very real and things of the world very small.' And we are finding a similar spirit among the majority of our men. Many are realising the solemnity of the present and its terrible uncertainty, and are seeking after their souls' welfare. Night after night in our soldiers' home 'the old old story' is told forth, and many a British soldier is to-day praising God and experiencing that Modder River battlefield has since become the scene of wonderful deliverance from the bondage of sin. Christmas Day will ever be a red-letter day in the spiritual calendar of our campaign, and is styled by some of us 'The Modder River Pentecost.'"

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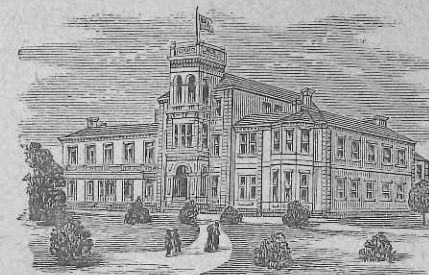
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