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THE CHURCH MESSENGER

A
MONTHLY MAGAZINE
FOR
THE PEOPLE. . .



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MARVEL SOAP

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Forward, ever Forward.

VOL. VI. No. 6.

JANUARY 23, 1900.

PRICE, ONE PENNY.

A LARGE-MINDED CHURCH.

LAST month we pleaded for a little more charity on the part of those who have separated from us. Why should they call us hard names because we keep simply, constantly, generation after generation, to what we hold to be vital truths, handed down to us from Apostolic days? Those who differ from us are the children of ancestors, who for hundreds of years believed as we do, and those who separated when sectarian life began to abound rejected, many of them, with contempt, the truths of Holy Order which are still most sacred in our eyes. No doubt the Church answered them at times with asperity, and the State persecuted them. But all these things are matters of the past, and may well now be forgotten. We know now the value of peace and goodwill, and are ready to do more than tolerate great differences which separate bodies of Christians from the Church of their forefathers. We gladly, as we said in our last article, acknowledge the working of the Spirit of Christ in communities which do not respect the constitution and ordinances of the Church as held by us to be Divine. And so we pray those who are divided from us to let us peacefully go on our way, doing our proper work. To-day, at the beginning of a new year, the very figures of which strike our im-

agination as typifying some complete change, so long have we been writing 18—, we wish to appeal to our fellow-churchmen for more peace and unity within the Church. We long to see it in the mother country with all our heart. But there the circumstances are very different. The position of the incumbent, the status of the laity, the organisation of the diocese, are different, and there is far more scope for diversities of ritual and teaching than there is here. So clear is this point that one wonders how the Ritualists in England can for a moment imagine that they will be free to go any length beyond the Prayer Book rubrics and the customs of the Church of England, if disestablishment took place. Do they think that disestablishment would mean the "Times of the Judges," when every parish priest should do that which was right in his own eyes? Surely not. They fancy that when the disestablished Church had organised herself with her Synods in the most correct primitive form, all the practices which are alleged to be "Catholic" would be at once tolerated, or even legalised, and adopted wherever it was wished. They are very much mistaken. We in these colonies know how cautious and conservative a disestablished Church is, and how little can be done to change any custom until the body of the people are led to see the use of it. And that brings us to

our present point. We have been much disturbed here with fears and anxieties about innovations, lawlessness, etc., and that, not only during the past year, but on many occasions in the past, from the times of Bishop Nixon. We cannot but believe that it is time that these troubles should end. The Bishop of London remarked the other day that English people usually thought that the only way to purge the Church was to get rid of all those who disagreed with them. We may hope that if this has been so, it will be so no longer. There are, and ever will be, in the Church, at least three large classes of men of the most different temperaments and habits of thought; and we venture to predict that never at any future time will the teaching and mode of worship be the same in every Church in any diocese. Some congregations will seek simplicity in their services, and others, on the contrary, every help that music and art can furnish. Some will set the highest value on every ordinance of the Church, even those, perhaps, which have been neglected for centuries; others will almost pass them by in their desire for direct, unassisted, access to the presence of God. What we most earnestly desire is that each class should respect the other, and give the other credit for true faith and loyalty to the Church. Of this we may be sure, that Englishmen will never be controlled by one

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another, that they will constantly appeal to law, and by the law of their Church they will abide. The difficulty in England is to know what the law is. Such a difficulty has never, as far as we know, occurred in these colonial dioceses. Bishop and Synod have ruled, and ruled well. While we have such guardians of the law we need never fear. Let us then go on our way this year, and for the future, free from fears and suspicions. Our work is far too important to be hindered by any such feelings, which can only profit Rome and Dissent. A great Church must be large-minded and tolerant, and we all wish that our Church may be great and powerful in the world.

GIRL LABOUR.

(By H.R.F.)

THE well-worn subject, domestic service, has been touched upon in both the correspondence and leader columns of the "Mercury," but several most important aspects of the subject have been entirely overlooked. Mothers find that when their daughters go away to "places" they lose all control over them. If mistresses find that the girls resent interference with what they call their private affairs—e.g., lovers, letters, language, frocks, and hats, exactly the same holds good with regard to the mother's position. Now, if the girls go to shops, the mothers hope to keep their hold over them, so they are willing to lose much in the way of pay.

It is true that domestic service is looked down upon by girls in shops, but this is simply a matter of fashion, and may quickly change. The labour of young girls should be regulated in the interests of the race that is to be.

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Many girls have this past Christmas worked for more than twelve hours a day. Many work rooms are intensely cold in winter, and like ovens in summer, and never properly ventilated. In England these places are looked after by lady inspectors appointed by the Government. The labour of young girls can never be left to competition to settle. The "laissez faire" school of political economists is dead, except in out of the way corners, where we may expect to see survivals of the unfittest in every walk of life. "Competition ought to be regulated," is now changed into "competition shall be regulated." Canon Gore's protegee, the match girl with phosphy jaw, is a striking instance of the energy of the new school. Britain's ascendancy in the world is lost, never to be regained, when we cease to care for either the health or the morals of the future mothers of our boys. Let us deprecate the glaringly unfair argument which insinuates that girls like work in shops and factory because then they will have more time to walk about the streets and generally misconduct themselves. The records go to show that there are more breaches of the moral law among domestic servants than among those who earn their bread in the other spheres of labour. But there is no need to compare them in this direction. All honest work is honourable. A great part of the 1st Epistle of St. Peter is addressed to domestic servants, and in it they are shown to hold a most honourable position in the church, and was not Priscilla (the companion with her husband of St. Paul) what some would call in these days "a factory hand!"

ORGANISATION OF THE JUBILEE OF MISSIONS MOVEMENT.

AN ADDRESS BY THE BISHOP.

T O-NIGHT we face a momentous problem—nothing less than our attitude towards the evangelisation of the world. I want to take what I say now in conjunction with an Advent Pastoral, which will appear in the "Church News" at the end of the week.

First, I want you to realise what an unique, what a perfectly awful opportunity is opening before us in the year 1900. We are asked to meet in Sydney for nine clear days, not merely to give in a little money, but to refashion for ourselves our idea of Christ's Will and of our work for Him. We are to do it, gathering up all the wonderful experience of this century and focussing it in order that it may become a fruitful source of power for the 20th century. In one word, we are called upon to unite as one Church, ignoring all party sections, to proclaim our belief that Christ is universal Lord of this

world and of all worlds, and claims to reconquer ground lost to Him temporarily in this world.

On an occasion so momentous as this, we naturally take stock of our work in the past; our view must be world wide, as a Church we must comprehend all Church Missions in our survey. We must not merely ask what are we doing among the natives in our corner of the world? we must begin further back, and ask, What is the English Church doing in the world? Wherein is she lacking in the mission field?

Understand me, this must be the extent of our survey. Then follows another question, What part of the field shall we ourselves help? Let us keep the two questions distinct.

Preparation for the Jubilee (if it is to be the great occasion we expect, if it is worth collecting leaders from all parts of the world to be present at) must consist in uninking the greatest thoughts, taking the widest surveys—gaining the fullest knowledge of all the Church's Missions, even if we go no further. It means that we must by prayer and study and largeness of spirit light an intensely glowing fire, burning with heat so fierce that it can even kindle the cold dead hearts of thousands of conventional Christians who at present see no vision of Christ's universal empire, and smile at the fervour of the few who are now aflame.

1. First, then, we must prepare for the widest thoughts and aspirations.

2. Secondly, we must light the fire of devotion for Christ, and an ardent desire to carry out His command, because we cannot help doing so, because we are consumed with longing to enthrone Him in the hearts of all.

I feel inclined to insist most of all upon this point. It seems almost useless to go at first to some and say to them, "Will you help China, or Africa, or New Guinea, or Melanesia?" Why should they if they do not believe in Christ's claim and sovereignty? Why should they if they are all the time really believing that Christ died for the Anglon-Saxon race principally, and cares nothing for black races? Why should they help our cause if they believe that the Faith of the Gospel is simply a system of morals, and that Mohammed's is another system, and Buddha's another, each very good for its own race. The reason why we make slow progress is because we scratch the surface and have not touched the subsoil.

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I entreat the clergy and mission workers and Sunday-school teachers to dwell first upon the fundamental position. There is only one fully true Revelation of God—one Son of God, Living, Saving, Atoning, now in Glory, and invested with power—one Holy Spirit. This is our King. Are you prepared to obey? Have you learnt to love?

Then come the details of the warfare. It has occurred to me under this head that we ought to issue a Catechism which shall be learnt by all our children in the whole Diocese, putting clearly Christ's claim and our duty—making it a duty lost in the love and devotion which ought to be ours.

What after this? The next Jubilee article is called "Our Jubilee offering a reality, not a sham." It is written in order to impress upon our people in the strongest way the fact that the offering must be extra; that it must not diminish to any extent the usual yearly fund. It is a fact that the Missions specially assisted by us are becoming nervous on this point already. They ask whether they will be really aided at all, whether the Jubilee offering will not be little else than the ordinary yearly sum given in another way. We all know the danger, and I believe we are all most anxious that no such reproach should be laid upon us. If the yearly offerings were seriously affected by the Jubilee offering, then I think the Jubilee offering becomes an immoral thing, a sham, a delusion. Such a result must never come to pass.

I wish then to impress upon you to put in the forefront of your effort

The Jubilee offering means an extra sum.

How shall we attain this end?

I suggest that all the usual collections for our Missions should be made first. Every collection in church, every collection in schools and families in the ordinary way ought to be called in, if possible, before anything is done for the Jubilee. The object before every parish ought to be to see first that the sum raised in 1899 is secured for 1900. Far and wide in Australia we are pressing this point. The difficulty, of course, is obvious. Can we, for once, not only get the ordinary gifts, but a double gift for Missions by August? I think we ought to make every effort to do so.

1. Having looked far and wide, then
2. Having lighted the fire.
3. Having determined that the Jubilee offering shall be really extra, because it is not a mere sham,

We come to organisation.

(a) I have advocated the attempt to get a double work done, to get so much as an extra gift, and from so many persons. I believe in it, and I hope that my own Diocese may take it up. I do not know whether it will be generally

adopted, except in the case of New Guinea and Melanesia, who will certainly adopt it.

I believe too that it will help us in this way. For our Jubilee gift we shall have to go to a great extent outside our regular givers if the gift is to be in any sense adequate. Then let us approach every one. Let us try and bring this new force into our parishes—a message to every man, woman, and child—asking them to give two things, some money and a prayer to bless it. Many a pastor may thus get into touch with his people in a deeper way. By the help of his organisation he may find out what his people really think about Christ's great Commission and His great Claim. Doubtless he will find that a great many won't listen to the Commission, and don't believe in the Claim. That will open their eyes. They will find out how many there are who have to be converted in their own neighbourhood to believe in the plainest truths of the Faith, and that although they may be regular worshippers and even communicants.

How much money as an extra gift, beyond that which we gave in 1899, to fight for Christ in this world?

(b) How much money shall we aim at as our Jubilee offering? I do not like to put any limit as a maximum, but the minimum ought to be as much again as we gave in 1899. Could every one who gave in 1899 double his offering? A good many could. Some of us could not, I doubt—I mean, whether I could double my offering. But since we intend, I hope, to ask everyone, we ought to leave the minimum far behind. I pray you to begin with large hopes. For the Self-Denial Movement we gave about £400 extra in this Diocese. It was in bad times. It was nothing like so solemn an occasion as the present—a gift, too, presented in the presence of all Australia, and of delegates from all parts of the world. I think £600 as our extra Jubilee offering is the lowest at which we ought to aim.

I have, too, a personal plea to press. I am, in some sense, responsible for the general organisation of the Jubilee

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throughout Australia. I should stand ashamed if Tasmania were to fall far short of others. I do not wish to hear it said to me all over Australia—"Physician, heal thyself."

(c) Is there such great need for a large offering? There is indeed. In our own hemisphere we are working side by side with other Missions which have a high ideal as regards staff and money. Witness the facts in Article V. of the Jubilee series. Our own Missions are crying out that we must raise our ideals too.

Let us take two Missions by way of example.

Melanesia.—The Bishop is just issuing an appeal which will startle the supporters of the Mission. It is nothing less than a cry for a new ideal. First, £12,000 for a new ship; but that is not all. The Bishop feels that he must at once double his staff. These are days when events crowd on one another. How long are we to be content not to have touched three or four large islands in our own Melanesia? Other Missions offer to do the work. The Roman Catholics have now come into the Solomons, and have as large a staff of white workers there as we have. We can never again leave our native workers alone there for months at a time. It would be cruel. This alone means doubling the staff. I fancy Melanesia expects at least £3000 or £4000 as an extra contribution at Jubilee time.

New Guinea.—There is at this moment an overdraft of £1100 in the New Guinea Fund, to reduce which the Bishop is now in Sydney, and he proposes to visit Melbourne, Adelaide, and Brisbane for the same purpose. Besides paying off the overdraft, the Bishop expects to get next year 25 new workers, and to start five new stations. He considers this will cost £5000, including the overdraft.

Then take Bellenden Ker—the Government of Queensland is most anxious that we should double our work, and take another large grant of land from them.

I have not spoken of Chinese Missions, nor of further help in China, India, and Africa. But to speak of our own Australian Missions proper, it looks as if £10,000 is what is expected of us as our extra Jubilee offering. Were the fire really burning hotly, there ought to be no difficulty in getting that sum. But does our fire burn hotly? Does it burn at all? Have we the real devotion? That is the all-important question. (1) How shall we organise? First, a letter must come from myself, in addition to the Advent Pastoral. Next, shall we have a public meeting in our two cities? I am not sure about this; it is a very bad time of the year.

I venture to fix upon the Rural Deanery as the best unit of organisation. Where that breaks down, then the parishes must do the work. The

Chapter and the Conference ought both to meet, receive my letter, be addressed by someone (Rural Dean or Archdeacon) who is prepared to speak, and is already on fire. A plan of organisation can be submitted, but it ought not to be compulsory. Circumstances are not alike, and each locality ought to be at perfect liberty to organise as it likes. Joint meetings of workers and leaders in the Rural Deanery ought to be arranged, collecting boxes and cards supplied, meetings in the parishes fixed. At all these there ought to be present a strong spirit of devotion—the Lord's words, their meaning, their lesson—these ought to be emphasised. A sort of bible reading I advocate highly, not discussion, but very warm and earnest coming to the root of the matter. There is an immense literature to draw upon now.

Missionary texts and subjects ought to be suggested to the clergy.

Every worker should keep an account of those who give, not the amount, but the fact of a gift.

Every one who gives must be given a printed prayer prepared for the purpose.

Visits to a centre in a Rural Deanery can be arranged for by myself or some one deputed by me.

Literature.—All Jubilee articles can be obtained in any quantity. Stereos have been, and will be, kept of all of them. Fresh articles can be written, can appear monthly in the "Church News" and in the "Messenger," and copies can be struck off for distribution. My own feeling is that these fresh articles ought to go to the root of the question, and dwell upon deep

spiritual duty and be meant to warm and uplift the heart.

What we want to fashion is a new ideal, and that is why our coming year is of such infinite significance. When we have our new ideal we shall find no financial difficulty at home. The tide of devotion to the Blessed Master will have covered old landmarks up. When God has stirred up our wills then the horizon of duty and accomplished duty is immeasurably increased.

I have asked myself whether it would be wise to assess our parishes for certain sums for the Jubilee offering. I do not think so. I do not think that, at a time like this, we ought to let any parish think "I have done my duty."

Again, ought indirect methods for collecting money be permitted? I confess I am against them. The subject is too solemn, too high. Only I am sorry for those few who can only give work. I think we might meet that difficulty by getting such work from such persons and selling it privately.

The Diocese of Perth is collecting £10,000 for an assistant-Bishop's income as their Jubilee offering, and it is an entirely good missionary effort. They ask only communicants to give, thinking it is too sacred a mission for those who will not communicate. I am sure we are rejoiced at the high ideal set. Let us keep clear ourselves of indirect methods.

Naturally, the best method of collection is the systematic attempt to get an extra weekly or monthly sum. These could be given in the plate on Sundays in the church.

One word about myself. I have deliberately kept to this Diocese since I

came from England, except for a few days at the Ballarat Church Congress; but I feel that next year, considering the position I hold in this movement, I consider that it will be right for me as winter comes on to spend some time in Australia, especially where help is most needed. We are but a small number in Tasmania. You must so work here as to permit me to be where I may be of service to others.

One general remark on our organisations. Do not let us be too stiff. Do not consider yourself bound to accept any one system; only do your very best. Fix your eyes upon Him for whom we work. We shall not fear then, and we shall perform miracles. And remember that you are asked to help those Church Missions where your hearts have been. There is no restriction. If I may invert a text—"Where your hearts are, there shall your treasure be also." The call is great from every quarter. We beg you, in God's name, to look wide, to think deep, and to give as those who find it a joy, not a painful duty, to fight for the Lord who has died for us, and lives for us—freely to give to Him who has given us all.

A curate, a new one, paid his first visit to an old lady, who at once said, in broad Yorkshire:—

"Eh! you're the new curate, ain't you?"

"Yes," he said.

"Well, now, I'll tell yer what yer does when yer comes to see me. . . . You take that stool, d'ye see? You sits down, reads me a short—mind, a short—Psalm. You gives me a shilling and then ye can go."

THE ANGLO-SAXON CHURCH.

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

III.

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

WE now turn to a period of darkness and cruelty, which more or less for a period of two hundred years was to be the lot of England.

As the Angles and Saxons had devastated Britain in the fifth and sixth centuries, so now the Danes of the same race from the North of Europe during the eighth, ninth, and tenth centuries ceased not to pillage, slay, and destroy.

They landed in Wessex in 787 A.D., and in 793 A.D. they settled in our north country, landing near Whitby. The chief and favourite points of attack were the churches and the religious houses. There the greatest treasures were found, and a special hatred was shown to the Christian religion as the destroyer of their own. Lindisfarne was attacked and destroyed. S. Cuthbert's body was conveyed from that place, found refuge in Melrose, but not for long, and for 200 years it found no final resting place, until at length it obtained one in Durham Cathedral.

Jarrow and Wearmouth were also attacked and despoiled. A special petition was put into the litany—"From the fury of the Northmen, good Lord deliver us."

In the eastern counties they destroyed Crowland, Peterborough, Ely, in 870 A.D.

The Danish invaders offered Edmund, King of East Anglia, his life if he would give up the Christian faith. But he refused their terms, and suffered martyrdom. He was tied to an oak tree and shot at with arrows. That was more than a thousand years ago. The tree to which he was bound stood till within a few years of our time, and the arrow head of the Danish chief, embedded in the tree, is now in the British Museum. Edmund's body was finally placed in Bury St. Edmunds—the monastery and church built by Canute, the Danish King of England, converted to the faith, in expiation of the evil deeds of his Danish ancestors.

But now deliverance was ordained for our people, and a most famous leader arose in the providence of God, as good a Christian as he was a king.

We have seen how in 827 the State became one under King Egbert. He had a son called Ethelwulf, whose "Donation" to the Church is famous, he and his nobles agreeing to make grants from their individual properties for the maintenance of the Church.

Ethelwulf had four sons, all of whom were kings, and the most famous was King Alfred, who reigned between 871 A.D. and 901 A.D., and after many defeats at last crushed the power of the Danes.

He came to the throne at a time of great darkness. The early purity and enlightenment of the Church had declined, "and notwithstanding occasional flashes of light, the darkness in Church and State grew deeper."

King Alfred had to confess that when he came to the throne "none south of the Thames could understand their rituals or translate a letter from Latin, very few south of the Humber, and not many beyond it." The Danes had destroyed everything, even the little culture there had been. Many and many a time was he defeated, but at length learning victory from defeat he severely worsted the Danes in 878, taking their chief, Guthrum, prisoner. Guthrum was afterwards baptised under the name of Athelstan, and Alfred himself was his godfather.

He forced upon them a treaty, which they were glad to make, that they should confine themselves to the north of England, north of the Watling-street, as it is called, the Roman road extending from Chester to London.

It was called the Danelagh, or the Dane's part. There they settled and were baptised and became Christians.

You can tell for yourself in any journey you take where the Danes settled. Every place ending in the syllable "by," which means a town, is a trace of the Danish settlers.

Daneby Wiske, just beyond Darlington; Whitby; all the Kirkbys, "kirk" being church, and "by" the town—Kirby Lonsdale, Kirby Misperton, Kirby Stephen—the Danish towns with churches very early built there.

Freed from the harassment of war, King Alfred was enabled to set about his more congenial and useful work. He translated parts of the Bible for his benighted people into their Anglo-Saxon language, Bede's History, and other books.

It was his custom to have a daily Eucharist, and even when in camp he carried his missal with him.

Bishop Lightfoot says of him:—"The great and wise Alfred, poet, scholar, warrior, legislator, the one man who deserves to be regarded as the founder of our English literature, the unifier

of our English territory, the chief author of our English greatness." "In the hour of England's sorest need, when the land was invaded by foreign foes, and darkness, spiritual, intellectual and social, was gathering fast and thick upon it, God raised up this great deliverer, as great as he was wise, as pious and devout as he was great, the noblest type of Englishman who has ever trod this soil. Who can say what would have become of England if Alfred had never been?" (Bishop Lightfoot's "Leaders of the Northern Church," p. 74.)

King Alfred died in the year 901 A.D. The next names of note in the Anglo-Saxon Church are those of Odo, Archbishop of Canterbury, and Dunstan, the latter one of the greatest of Englishmen. Their lot had fallen upon days wherein light and grace were nigh to extinguishment. They did much to strengthen the discipline of the Church—not always in ways which we might approve.

They both strove to make the clergy celibate—both the monastic and the parochial clergy.

Archbishop Odo's pastoral letter is still in existence in which he tells his bishops to visit their dioceses once a year; to observe fasting on the Wednesdays and Fridays of Lent; and to observe religiously both Sundays and Saints' days.

But Dunstan is the greater figure of the two. He had been Abbot of Glastonbury, and in 959 A.D. became Archbishop of Canterbury, and was practically the ruler of England.

An English nobleman had contracted an unlawful marriage, and Dunstan excommunicated him. This Earl appealed to Rome, and the Pope ordered Dunstan to receive the Earl back into communion. Dunstan refused to listen to this command, nor was the nobleman restored till such time as he repented.

Here is another mark of the independence of the Church of England of all foreign influences. Dunstan died in the year 988 A.D. It was about this period that Durham Cathedral was founded.

Soon after this the Danes commenced fresh depredations in England, and Ethelred "the Unready," as he is called, committed the folly of buying them off. They of course repeated their visits, and a regular tax called the Danegelt was levied upon the country to satisfy the Danes.

In 1002 A.D. Ethelred caused a great slaughter of the Danes, which brought down upon the kingdom other attacks for several years under Sweyn.

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In one of these expeditions they took Alphege, Archbishop of Canterbury, and held him prisoner till a ransom should be forthcoming; but the brave and saintly old man would not allow the money and goods of the Church to be spent on him. At a feast they killed him—a friendly Dane giving him a kindly blow with his axe to save him from further suffering.

Frequent battles took place between Sweyn and Edmund Ironside, the English king, ending as before in a mutual agreement to occupy different parts of the country in peace, Edmund taking the south and Canute the north. When Edmund died Canute became sole ruler of England.

Canute became a Christian, and a fervent and earnest one. He went on a pilgrimage to Rome, and wrote to his people promising to rule them well and to lead a righteous life.

The story of the rebuke which he gave to his courtiers who were flattering his power and prowess is well known. He ordered his chair to be brought to the seashore as the tide was rising. He addressed the waves thus: "O sea, I am thy lord; stay thou thy waves, and dare not to wet the feet of thy lord and master."

The tide waits no man's pleasure; it rose, as Canute knew it would. He was enabled, however, to administer a wholesome lesson to his foolish flatterers, by reminding them that the elements were in the hands of a greater Power than himself.

Canute died in 1033 A.D., and was succeeded by two sons, one in the north and the other in the south. When the latter one died the kingdom passed into the hands of the representatives of the English line of kings—Edward called "the Confessor," from his religious character and pursuits. He was a son of Ethelred the Unready, and had been brought up in Normandy. He was more of a Norman than an Englishman, and he introduced many foreign bishops into England, who became the Pope's men and gradually increased his power over the English Church and nation.

Some of these Norman bishops behaved with such overbearing rudeness that Godwin, the Saxon earl, whose daughter had married Edward the Confessor, revolted and was outlawed. But the people objected to this treatment of Godwin, and rose in rebellion. All the Norman bishops and monks were driven out with the exception of William the Norman bishop of London, and Stigand was appointed archbishop and was the last Saxon who occupied that position.

The noblest monument of the Confessor is Westminster Abbey, dedicated in 1065, within a very few days of

his death. In that noble abbey all the sovereigns of England have been crowned from that day to this, and a very large number are buried there. The history of England runs through that venerable, beautiful building. More stories of the Church and State of England are enshrined therein than in any other place.

Harold succeeded Edward the Confessor, but the disaster of the battle of Hastings brought William the Conqueror to the English throne, and for five centuries onward Roman influence was felt and constantly resisted. The influence of the Church of Christ in England is well summed up for this period by the greatest living historian:—"The Church of England is not only the agency by which Christianity is brought to heathen people, a herald of spiritual blessings and glorious hopes in another life—it is not only the tamer of cruel natures, the civiliser of the rude, the cultivator of the waste places, the educator, the guide, and the protector whose guardianship is the safeguard of the woman, the child, and the slave against the tyranny of their lord and master. The Church is this in many other countries beside Britain; but here it is much more. The unity of the Church in England is the pattern of the unity of the State; the cohesion of the Church was for ages the substitute of the cohesion which the divided nation was unable to realise. Strong in its own conformation, it was more than a match for the despotic rule of such kings as Offa, and was the guardian of liberties as well as the defence of oppressed. For a great part of the period under our view the interference of foreign Churches was scarcely felt at all. There was no Roman legation from the days of Theodore to those of Offa, and there are only scanty vestiges of such interference for the next three centuries. Dunstan boldly refused to obey a Papal sentence. The use of the native tongue in prayers and sermons is continuous, the observance of native festivals also, and the reverence paid to native saints. If the stimulating force of foreign intercourse were wanting, the intensity with which the Church threw itself into the interest of the nation more than made up for what was lacking. The ecclesiastical and national spirit, thus growing into one another, supplied something at least of that strong passive power which the Norman despotism was unable to break. The Churches were schools and nurseries of patriots, depositories of old traditional glories, and the refuge of the persecuted. The English clergy supplied the basis of the strength of Anselm, when the Norman bishops sided with the king. It was again to edu-

cate the growing nation for its distant destiny as the teacher and herald of freedom to all the world." ("Stubbs' Constitutional History," I., 267.)

We have thus reviewed the story of the Church of Christ in this land during the first thousand years of the Christian era. As we go on we must pause frequently. The next five hundred years is a time of foreign rule—at last thrown off, and never, by God's blessing, to be permitted to return again.

NEW GUINEA.

HERE has been progress lately here in some departments of our work, which you will be glad to hear of. For one thing, we have sent out a mission to Mambare, where the work will be conducted, both for the benefit of the natives and the diggers, and I know which will be the easiest and the pleasantest of the two branches.

First, Mr. Hines went upon an exploration tour, to find out whether the work was feasible there, and how. Then he came back here, and having, after consultation with the Bishop, decided on both points, he secured some helpers—e.g., Mr. Poott, who has been recently at Taupota; Gabriel, a native of Taupota, baptised last year; Edgar, a boy who has lived on the station here for a long time, and was just being prepared for baptism at the time; and some other Taupota boys. They had various farewell services here, and started in the schooner after it had deposited the Bishop at Samarai on his way south. Of course we heard no more news of them, but the missionary spirit in which Gabriel and Edgar have taken up their work argues well for our success in the future evangelisation of the New Guineans by those who are now being trained. Here every Sunday boys and young men go out to take services in the villages around, and the same at Taupota, where, under Mr. Daker's direction, several evangelistic tours have been tried.

Samarai is now to the fore. The Bishop is attempting an educational scheme, and the little opposition which has been found on behalf of a secular school has only given zest to his supporters, and their zeal is testified to by the money being freely contributed by the parents of the children whom the school will affect. With the building of the school goes the erection of the church; in fact, the idea is to have the two in one, with a chancel blocked off by folding doors. Our space is limited. We only expect a single allotment, and on that have to erect a house big enough for a board-

ing school, which will have some half-caste children, a good number of the traders in New Guinea having married native women. The building of the church will relieve us from the necessity of holding our services in the School of Arts, turn about with the L.M.S. or other missionaries. There was some vexation among the dissenters about that, as the L.M.S. people were trying for a Union Church, and objected to the two schemes being run at the same time. But the Bishop, having incorporated the school into his scheme, has left the other, I expect, high and dry.

I am very busy at translation, having the Acts and extracts from Genesis both on hand. With all good wishes for the success of your work for the Jubilee,

COPLAND KING.

A TOWNSHIP SKETCH.

MY NEXT DOOR NEIGHBOUR.

(By Mrs. Gummage.)

MR. JOYCE will be very much surprised to find that I have put him next to "Our Parsons," and so, I dare say, will most of my readers, when I explain that he is just a little hump-backed shoemaker. "A very humble and unimportant personage, surely!" you will say; but nevertheless I find he is continually appearing in all my recollections of this parish; so I think I had better tell you something about him before I proceed further with them.

To begin with, despite his deformity, ill-health, and humble position he is far from being an unimportant person to us in Arcadia, and indeed I do not know whatever we should do without him. He is quite as shy and sensitive as deformed people usually are, so it is hard to say how it has come about; but none of us ever think of beginning anything unusual without consulting Mr. Joyce, and the schoolmaster is quite jealous of the way we apply to "that self-educated person," as he calls him, for information about everything under the sun. "Except cookery and the fashions," says Mr. Joyce himself. "I can never make you women believe me an authority on these."

Yes, he is always ready with his fun and jokes, and yet his life has been a sad enough one. He was a white-faced boy of sixteen when I first came to the village, and I well remember him sitting working patiently beside his surly father in the little dark shop, and sometimes gazing wistfully through the grimy window at me, as I ran past to school. Of course I soon heard of the cause of his deformity. His

father when a young man had been rather idle and unsteady—a ne'er-do-well, in fact, though his friends called him a good fellow. Coming home half tipsy one afternoon, he had picked up the baby, who from his seat on the floor had held up both hands, pleading for a ride on daddy's shoulder. One stumble over a loose mat, a heavy fall, and the result—the child's life ruined, the father's embittered, and the invalid mother's cut short. Is it not terrible to think of the harm we can do in one little moment? And consequences are so pitiless. Not all our remorse can alter them one whit, and as far as we can see they are never-ending. This thought would make life unbearable to many of us, I think, did we not trust that God is all the time working to overrule our evil for good to them that love Him. Sometimes we can see this plainly if we look close enough. In this case, for example, I called the child's life ruined. I should rather have said his health, for a more useful and beautiful life it would be hard to find. The father's, too, was embittered, but it also became a nobler one. The selfish, careless, young fellow was changed suddenly into a staid, quiet man—very stern, it is true, but sober and tirelessly industrious, and full of devotion (though he showed it in a curious way) to his son. And the mother's death?—Well, she was but young, but should we always call it such a misfortune to die young? I believe some of the old heathen had a proverb—"Whom the gods love die young." We Christians mostly seem to think differently.

To return to the Joyces. Our village doctor soon gave up all hope of curing little Harry, but said he thought a certain clever surgeon in Melbourne might do him good. Harry's father worked early and late, and stinted himself in every way to raise money enough to take his child to Melbourne. But the great surgeon could only tell him gently that the child's case was hopeless. So a fortnight later the pair were home again, and the stern, silent shoemaker hard at work as ever at his cobbler's bench. People had admired him for working and saving for the trip to Melbourne; but when he still kept up the same mode of life from year to year they began to call him miserly and grasping, and even to say that he half starved the boy as well as himself. This was quite untrue, for we have all heard since from Harry Joyce how tender and indulgent his father always was to him. But old Joyce—for so the grey-haired stooping man began to be called when young enough in years—was terribly sensitive about his boy's appearance, and full of dread lest anyone should show contempt for him or laugh at him. So he scarcely ever allowed him

to go beyond the quiet hedged-in garden behind the cottage, and offended the curious and sympathetic neighbours by refusing to let them do anything for the child. This dread that his son should meet with contemptuous pity from the world was the secret of old Joyce's miserliness too. To be rich seemed to him to command respect, and he strained every nerve to make Harry at least rich among his own class. As for Harry himself, he did not care a bit for money. His two great passions were for birds and books. The birds were his only companions in the shady, ill-kept old garden where he spent so much of his time, and after he had managed to pick up reading with a little help from his father he spent most of his time reading and re-reading his few books. Old Joyce used to bring him a new book every time he went to town for leather, and at Harry's earnest pleading he engaged the schoolmaster for awhile to come and give him evening lessons; but he "had no opinion of learning," as he sometimes said, and when Harry was only thirteen he insisted on his leaving his books and going to work at the shoemaker's bench. He was far from intending to be cruel in this, though cruel he was, for the boy hated the trade, and the close confinement was bad for his health. But he was naturally docile and light-hearted, so his father never guessed what hardship he was causing him, and, tormented by secret fear that he should die before he had placed his son beyond danger of poverty, he kept him at work almost as closely as the two apprentices. The business increased and prospered, and old Joyce, like many small village capitalists, added considerably to his profits by doing a little money-lending. So he was enabled to realise his ambition, and leave Harry at the age of twenty-three the possessor of two nice farms, besides the cottage he lived in and two or three thousands in the bank. Harry did not altogether give up the business, but turned it over mostly to the 'prentices, one of whom was just out of his time, and he has lived almost entirely ever since among his books, birds, and flowers.

It is a queer house, Mr. Joyce's. Every room is lined with books from floor to ceiling, and there are piles of them on the tables, and even on chairs and floor besides. It is kept clean and well dusted since Lizzie began to grow up, for she is a smart little housekeeper; but she has got some of Mr. Joyce's queer notions, and won't hear of moving some of the books out of the best room and putting a few ornaments and antimacassars about to make it a bit more like other people's. The books are not pretty to look at nor interesting to

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read either, to my taste, being nearly all dry old histories or lives of people—mostly soldiers, for it is curious how fond Mr. Joyce is of reading or telling of battles and brave deeds. The boys love to get him to tell them stories, and I have often watched his face light up and heard his voice sing out clear and strong as he described some act of heroism to his excited, breathless listeners, and have sighed to think of the soldier's heart shut up in a cripple's body. And yet I do not know that he has a soldier's heart, after all, for it is the tenderest one I ever knew. He cannot bear to hurt or kill the smallest creature; and his love for birds and animals is wonderful. The township children always bring any of their pets that are hurt or sick for him to cure, and he has half-a-dozen magpies and parrots hopping about his garden, which have been found maimed by shot or fallen from nests. Besides these, his garden is just alive with wild birds. It is a shady old garden, shut in on all sides by hedges or the thick scrub bordering the creek; but there is a gap in the hedge which divides it from my garden, and I often watch of an evening, when Mr. Joyce stands in the middle of his lawn, and throws various sorts of food to the birds. It is pretty to see them fluttering fearlessly around him, and I well remember how delighted Paul Chester was the first time Mr. Joyce brought him in and let him watch from the arbour while he fed the birds. That was the day Paul had caught the new blacksmith's boys pretending to hobble along beside Mr. Joyce, and calling out "Humpty-back! humpty-back!" Master Paul had slipped quietly up behind the boys, knocked their heads together, and sent them off howling. Then he insisted on escorting Mr. Joyce home, though there was no need to fear any further annoyance, for none but strangers would ever dream of being rude to Mr. Joyce. However, he was so much obliged to Paul that he invited him in to have the very rarely offered treat of seeing his birds. After this the two were great friends, and when the Chesters went home Paul sent Mr. Joyce a beautiful picture of S. Francis with birds fluttering round his head and perched on his shoulders. Mr. Joyce was ever so pleased, and called me in at once to look at it. But I was not sure that I quite approved, because, as I told him, I had never

heard of S. Francis among the Bible or Prayer Book saints, so I supposed he must be one of those Catholic saints.

"Well," said Mr. Joyce, "are not all the saints Catholic, and you and I too, for that matter?"

"Indeed," said I rather huffily, "there is nothing Catholic about me; I am a good Protestant, as my father and mother were before me."

"I know you are," replied Mr. Joyce, "and so am I, and I am proud of the name, for it reminds me that my forefathers dared to suffer imprisonment and persecution and death for protesting against what they thought to be error. All honour to them for winning back for us a pure faith. But don't you think we should be prouder still of the name that reminds us we belong to the Holy Catholic Church founded by our Lord Himself? I know that the Romanists call themselves Catholics, and claim to be the only true Church; but why people of other churches should allow their claim puzzles me. It is like the people of the United States calling themselves Americans, as if there were no such places as Canada and Mexico. But if you appropriate a thing boldly, however little right you have to it, most people will let you stick to it. However, you are right in supposing that S. Francis was a Romanist; but he was a good man for all that, and I do not see why I should not have his picture. I have no intention of worshipping it any more than you would worship your picture of the Queen."

There! I hope I have written enough to give you some idea of our Mr. Joyce. There are many other things I should like to tell you about him—his many kind acts to those who are in any trouble, his generosity and helpfulness in all church affairs, though he has always shrunk from helping publicly, and was even unwilling to let his fine voice be heard in the choir till the time they quarrelled with Mr. Ashby. Mr. Paul has persuaded him lately that he ought not to let all his knowledge of the Bible and church history be hidden either, so he has started a Sunday afternoon class for elder boys and girls at his own cottage. My Susie goes, and learns all manner of things that we never heard of in my young days. She seems to understand them, and says they are very interesting, but they are quite beyond me.

I meant to have told you something, too, about Lizzie, the poor blind child that Mr. Joyce bought from her horrid old drunken tramp mother. We all said he must be mad, and even Mr. Perceval called him Quixotic, and wanted to get her into an asylum. But the affair has turned out well after all. The child's mother drank herself to death a month later, and so has not given the trouble we all expected, and

Lizzie has partly regained her sight and turned out a gentle, loving companion to the lonely old man. But I shall have more to tell you about her another time.

Open Letter to the Clergy, Church-Workers, and Communicants.

I WISH to say a few words to you, my fellow workers, as the year 1900 dawns. I ask you first to read what I have said in regard to the "Missions Jubilee" in the December number of the "Church News." Keep that number by you for reference. If you do not possess it look for a reprint of the part I refer to in the "Church Messenger" for January, and keep that carefully. But it is not enough to write to you. I wish to meet as many of our wardens and workers and communicants in certain specified centres before Lent begins if possible, in order that, together, we may deepen our convictions, and gain a clearer vision of what our Great Master asks of us at this time. My brethren of the clergy I hope to meet ere then in full numbers, and possibly in three divisions, for their own convenience. I propose to make them "Quiet Days" for one definite and special purpose—to enter as deeply as possible into the spirit of the Great Commission of our Lord to us—His last and clearest command. Through you, through the clergy, the workers, and communicants, I trust we may light such a fire of devotion in this Diocese that the heat of it may endure for years for the greater glory of God, working mightily in Australia, and affecting all our work, whether social, moral, intellectual, or spiritual.

January is a holiday month, and I do not purpose to call you together till February. Meanwhile I have much to do to prepare to impart to you some spiritual gift and to give you the result of the best and deepest thoughts which I can impart to you. Pray for me that I may be able to strengthen you. I have before me, then, a twofold work, to gather round me the clergy for a whole day in such places as may be most suitable to them, and also to meet in suitable centres all our workers and communicants so far as it is possible to do it.

Yours faithfully in Christ,

H. H. TASMANIA.

CHANCELLOR,

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HOBART.

THE MELANESIAN MISSION.

THE Melanesian Mission held its annual meeting on Monday, Nov. 13, at the Church House, Westminster, London, when the President of the English Committee, the Lord Bishop of Newcastle, presided, and was supported by the Archbishop of Canterbury, the Lord Bishops of London and Brisbane, Bishop Barry, Ven. Archdeacon Dudley, of Auckland, N.Z., the Revs. C. Hamerton Gould (treasurer), F. J. Tuck, of Eton College, L. P. Robin (secretary), and others.

The Lord Bishop of Newcastle said he wished to bring before the meeting the most pressing needs of the mission. To enable them to carry out the work properly they required at least £6000 per annum from England, besides the £3000 given by New Zealand and £1600 by Australia. Last year England gave £4000! They were face to face with a great difficulty, their head-quarters was at Norfolk Island—800 miles south of any of the islands incorporated in the work—and their ship, the "Southern Cross," was inefficient for the work it had to do. It carried the clergy and teachers to all parts of the diocese. A new and larger ship was absolutely imperative; the old ship had served its purpose, and those who supplied it could hardly have anticipated the great strides the mission would make through its services; but the work had greatly increased. The present ship cost about £10,000, the new one would cost at least £15,000. With the new vessel other islands that the mission had been unable to touch could be visited, and the reproach of having the heathen say, "We ask for you in vain," would be removed. One native chief, whose people had applied again and again for a Christian teacher, said to one of the English clergy, "Father, we shall die before you come to us." His Lordship said that Viscount Hampden (late Governor of New South Wales) had written, saying that he was sorry not to keep his promise to speak at that meeting, but he was unavoidably prevented. He enclosed a subscription of £5. The Bishop also thanked the Eton Association and the Rev. Wm. Selwyn for all they had done for the mission. He hoped the Eton College would always consider the Melanesian Mission as its child. He also expressed the appreciation and gratitude of the mission for the long and invaluable services rendered to it by Archdeacon Dudley, of Auckland, who had just retired from the office of treasurer in New Zealand, and by Captain Tilly, who had been till recently the indefatigable agent for the mission in Auckland.

His Grace, the Lord Archbishop of Canterbury, said he had come to the meeting because he had been asked, and he was glad to be there. He certainly thought it was high time the mission had a better and larger mission-ship. Why, he could walk five miles an hour when he was younger, and for the ship only to steam at that rate was utterly out of proportion to the vast work that had to be done. The Church of England was responsible for the missions she sent to the heathen, and he felt it somewhat of a reproach that the Melanesian Mission was not better supported. The world had to be evangelised, and the Church of England had done more or less well in that work. The natives of those islands were appealing to them that day, and all should do their utmost to insure that that appeal be not in vain.

The Lord Bishop of London said he was there to learn of the mission. He had been ordered there by their energetic secretary, and had meekly come. The mission was one which appealed to all, and one thought of those who had founded and worked in it—Bishops G. A. Selwyn, Patteson, and J. R. Selwyn. He thought that it was an excellent plan carried out by the mission to train the native girls and boys as Christian teachers to go back and teach their fellows. He considered that the mission should receive the fullest support of the whole English Church. His Lordship then spoke in stirring language of the future of the world's history, pointing out how the federation of the human races on the common platform of Christianity was that to which they alone could look for the realisation of the ideal set before the Church by its founder.

Captain H. R. Adams, R.N., late of H.M.S. Pylades, gave an interesting account of what he had himself seen of the mission and its effects on the natives, and bore the highest testimony thereto. He said that when the monsoon was blowing, a ship steaming five knots an hour would be drifted backwards; it could make no headway. No vessel steaming under 10 knots would be safe. The London Missionary Society's ship, the "John Williams," did 10 knots, and was a very good ship; and when the Presbyterian mission ship "Day-break" was wrecked, the money for a ship to replace her was found within a few months. It seemed strange if the Church of England could not supply her mission with as good, if not a better, ship. He thought £15,000 was barely sufficient to pay for a thoroughly serviceable vessel.

The Rev. C. W. Browning, who is on furlough from Melanesia, said that the mission staff had seen wonderful results which the Spirit of God had achieved there. The characters and habits of races had been transformed; trust-

worthiness substituted for treachery, bringing love, joy, and hope into some of the darkest places. In place of dark superstition and distrust of their fellow men, freedom and friendly intercourse now prevailed. They had seen it themselves, and they knew that such work was far beyond the power of man to accomplish, and therefore they thanked God for so protecting and advancing His work, and they took courage for the future. They knew, too, how the natives valued the blessings which were brought to them by the new faith. From some of the darkest places of cannibalism and savagery, which had appeared hopeless, appeals were coming begging them to send teachers. A heathen chief sent a message to one of their teachers asking him "for how much could he buy the law of peace, so that he and his people might be able to live together in the same peaceful way in which they saw the people in the Christian villages living." Captain Adams had told them of his own observations as to the difference between a Christian and a heathen place. Such testimony, coming from an independent witness, was above suspicion. He wished a deputation of laymen could go and see the difference between a Christian and a heathen village; that would counteract the effect of so much talk about the uselessness of missions, and of their not achieving practical results. The mission was very thankful for the success which had been granted to its work, and that the bulk of that work was carried on by natives. That was one of their proudest boasts. They were not transplanting a white man's Church into an alien soil, but were helping the natives to build up such a native Church as they would be able to manage for themselves. The mission did not want to make third-rate white men of them. The native who mimicked the ways of the white man was one of the most detestable that could be found. Civilisation did not consist of pigeon-English. Opposition to the mission was practically a thing of the past, and what the mission wanted above all was the money, the men, and the ship about which Captain Adams had spoken, and which would enable them to do the work efficiently. If they were to double their present staff of white men, employment could at once be found for them. They wanted men of the right sort to go and help men with enthusiasm. Men were wanted who had the very foundations of an earnest love of Christ and of the souls for whom He gave Himself. He wished to impress one thing on his hearers, it was that English Church people must work shoulder to shoulder, and do everything for the advancement of the mission; for, if they did not, others would. There was a Romanish Mission already in the Solomon islands,

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and he believed it would be a very great misfortune to the natives if the Roman ousted the Anglican Christianity from the Islands, and if proper means were not taken that would undoubtedly happen. The Roman Church could command unlimited devotion, men, and money; but he hoped his hearers would not leave it to others to step in and carry out the work which the Church of England had begun. He believed if all the friends of the mission prayed more earnestly about its special wants they would see more success, the money coming in and the right men stirred up to join the mission in God's good time, and the work of evangelisation, and of building up the native Church of the Melanesian Islands would be accomplished. They would then see that the mission had carried out its scheme of Melanesia for the Melanesians.

The Ven. Archdeacon Dudley, of Auckland, N.Z., said it was his privilege to be taken through Melanesia in 1857, accompanying Bishop G. A. Selwyn and Mr. (afterwards Bishop) Patterson, in what was perhaps the most exhaustive of the voyages of investigation which had ever been made in connection with the Melanesian Mission. Then there were so few Melanesian Christians that they could be counted on one's fingers, whilst at present they numbered over 12,000. This was due, under God's blessing, to the labours of the two Selwyn's, Bishop Patterson, and those working under them. One was thrilled through and through with thankfulness, and said, "What hath God wrought!" The Archdeacon said he was proud to number among dear personal friends many Melanesians. He should like to bear his humble testimony to the appeal which had been made for a new ship. The ship was absolutely necessary if the work was to be carried on and developed. In addition to the islands ceded to Great Britain by the recent Samoan agreement, there were other islands which were waiting for the Gospel. If the mission did not undertake the evangelisation of these islands, the Romanists or Methodists would. As a Church they dared not neglect them.

The Lord Bishop of Brisbane (representing Queensland), said that Captain Adams had referred to the work of the Melanesian Mission in the Bundaburg district, and he supposed that the Captain intended to include Isis Scrub, because in those two districts there were about 1500 "boys" from the various

Melanesian islands, and the Malaita or Mala "boys" were the most troublesome and pugnacious. Mr. Williams (who had very successfully managed the "boys") was wanted in the Islands, and they had now absolutely no one to look after these 1500 Melanesians. They had sent one of their own Evangelists from Brisbane to look after them, but he proved quite incompetent for the work, and they feared that it would collapse unless the right man was obtained. His Lordship concluded by saying that he hoped the work of the mission would be so strengthened that that most important work on the mainland of Queensland amongst the Melanesian "boys" would not be allowed to languish.

The Chairman said, after thanking the Archbishop for coming and remaining to the end of the meeting, that his only hope was that all present would go away determined to carry on more than ever the work of the Melanesian Mission, which was so dear to them all by its past history, so largely blessed in its present work, and with such a great future before it, and that they would give it the proper equipment which it needed, and which it must have, in the new ship.

The Rev. William Selwyn proposed a vote of thanks to the Archbishop, the Chairman, and other speakers for their presence there, and for their interesting speeches. He said it was the first time that the mission had been honoured by the presence of an Archbishop of Canterbury at one of their meetings.

The Archbishop closed the meeting with the Benediction.

NEW GUINEA MISSION.

THE PAST YEAR.

THE chief features in a review of the past year are:—

1. The baptisms at Taupota.
2. The disastrous hurricane of December 3rd.
3. The completion of the house at Mukawa.
4. The visit of Mr. Hines to the Mam-bare.

The baptisms at Taupota gain an additional interest in view of Mr. Clark's call to rest. They proved to be his first and only offering of candidates for the initiatory Sacrament, and the months that have elapsed since December 2nd have given evidence that his faith in

those whom he recommended for this grace was well founded. A further baptism, in April, at Wedau, brings the total number to forty-one, as against eighteen at the corresponding period last year. I refer to native baptisms only. I do not think that a speedy increase of baptisms is at all desirable at so early a stage in the history of the mission; a largely increased staff is a prior requisite, that those who are brought within the Christian fold may never fail of a shepherd to tend and feed them.

The hurricane on December 3rd seemed at the time a stunning blow, but it drew forth such generous response from friends in Australia that it has been turned into a blessing. The £600 asked for to make good the mission's losses has been practically subscribed.

A year ago, the Mukawa extension was represented by a sick man in a tent. Now, the substantial Mission house, all complete with what, when furnished, will be its pretty chapel, stands as a visible testimony to the labours of members of the mission staff. Without ignoring the help received from others, I can safely ascribe this result to the exertions of Messrs. Tomlinson and Sage; and it is a great cause of pride to the head of the mission that it was able to accomplish this heavy task without external aid. Work so begun should not fail of happy development.

It is early yet to speak of the Mam-bare extension. Mr. Hines, on his return from a visit there, will report on the whole question; but it is possible that in a few months' time work will have been commenced there, both amongst the natives and the diggers on the goldfield.

HELP FOR NEW GUINEA.

For the information of our many friends and supporters who often desire that their contribution should be devoted to some special object, we give the following useful information relative to

GIFTS TO THE NEW GUINEA MISSION.

- £1 will build a school church.
- £2 will provide a school church and the teacher's house.
- £3 will build a school church and houses for the teacher and boarders.
- £4 will provide a new station with a bell.

NOTES.

Representations having been made to the Editor by the Diocesan and many others, that the third week in the month is too late for the "Messenger" to appear, it will henceforth be published in the second. Will correspondents therefore please note that all literary contributions must in future be in the hands of the Editor on the 7th of each month. If received later they will have to stand over to the next issue.

The management and financial concerns of the "Messenger" having been transferred to No. 2 George-street, Launceston, our readers are kindly requested to make a note of the change. Subscriptions and advertising accounts for 1900 being now due, it will save the management much trouble if all amounts owing are forwarded to the above address at the early convenience of our supporters.

Several Parish Notes came to hand much too late for insertion in this number, but they will appear in the next.

"Waking thoughts for the Twentieth Century" is the title of a very neat and well-executed piece of work by the Launceston printer, Mr. A. J. Pasmore, in the shape of a prettily-bound almanac, with a text for each day of the year.

The Bishop of Stepney told a crowded meeting in the People's Palace, Mile-end, that he was the busiest man in London, and gave these instances of pressure:—He prepared his speeches on the tops of omnibuses; composed his sermons in trains; partook of his lunch in underground trains; and on a holiday trip through the Midlands collected £500 for the East London Church Fund.

"Undenominationalism, that brand new heresy, that maze of contradictions, that mushroom religion of the nineteenth century, is now positively a rival of the Catholic faith."—Dr. Leeper.

C. J. BRAMMALL,
General Secretary.

DIOCESAN CONFERENCE.

THE reception committee met in Holy Trinity school-room on the 8th, Mr. W. J. Genders in the chair. A sub-committee was appointed to make arrangements for the conversazione on February 12, and the ladies present took charge of the cards to admit to all the meetings, including the conversazione. They are Mesdames Panton, Wetton, H. Flexman, Barry, Genders, Miss Barkway, and Messrs. H. Weedon and W. J. Genders. On the 11th, there will be a men's meeting and women's meeting; on the 12th, his Worship the Mayor will receive and welcome the members of the conference, the programme of subjects is printed on the cards of admission, price 1s, and the names of readers and speakers will be published in due course. The executive committee met after the close of the meeting of the reception committee, Mr. Whitfield, P.M., in the chair, and advanced the proceedings another step.

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An American paper, the "Atlantic Constitution," furnishes this agreeable anecdote:—An author who was his own publisher advertised a book of his as follows:—"Send idol for my new book with autograph." Shortly afterwards he received this order from a rural reader: "I enclose idol. If the autograph is one o' them talkin' machines send it on by freight. I don't want the book."

Rudolf de Cordova has been interviewing the Bishop of London, and an account of the interview appears in the "Strand." Amongst other things, his Lordship said:—"I don't dictate; I write myself with my own hand, and with a pen, not a pencil. The morning and afternoon are my best times. I never have worked late, and I always try to go to bed early, as I want a good deal of sleep. I prefer eight hours, but I take what I can get. I never work before breakfast, but I find that I work best on very light food. A cup of tea, an egg, and a slice of toast is my meal when I am writing hard, for I think, when one has much to do, the less one eats the better. My big meal at these times is dinner, when my work for the day is over. Another point, which is perhaps important, is that work rarely worries me. I dismiss it from my mind when I have done with it, although, of course, there are some problems which one keeps in the pigeon-holes of one's brain to think about when one has time."—The serials in this magazine maintain their interest, and the remaining contents are quite up to "Strand" level.

The sum of £5362 has been subscribed towards the completion of the Cathedral. Twelve thousand pounds in all are needed. Concerning the plan for raising the balance the Bishop says:

"This, then, is my proposal:—That we members of the Synod, Clergy, and Laity, with others willing to assist us, shall set ourselves to raise the greater part of the sum required before November of next year, to be presented at a great Festival Service in the Cathedral as our thank-offering to God; and that the work of building be then put in hand and carried to completion. For my own part, I propose to devote as much time as I can spare to this special effort next year. I have prepared a plan of operations, which will be submitted to the clergy, and in pursuance of which I shall ask and obtain their loyal assistance."—Christchurch, New Zealand.

"It's the greatest fun in the world being a coach-driver!" Such was the remark of a driver of a vehicle at the National Park on a recent occasion. The vehicle was at the bottom of the hill, and contained two passengers. The remark occasioned some surprise, and the passengers were naturally anxious to ascertain wherein the fun consisted. An explanation was voluntarily offered. "You see," the driver said, "I might stay here for an hour, and would not get another fare. I take no notice, but just drive to the top of the hill and wait there. Then people, who might have got in when I started, come up weary and tired, their shoes pinching them, and are glad to take a seat in the coach. It's the fun of the world." In the journey of life is it not just so? What difficulties might be avoided if the invitation, "Come unto Me," were only accepted at the start. How many—alas! too many—slight the command, and after much unnecessary and painful toiling, weary and worn they are glad to avail themselves of the privilege, and having done so they realise the gracious fulfilment of the promise, "And I will give you rest."

The Most Reverend the Primate, Bishop of Wellington, N.Z., has sanctioned the use

- (1) Of a tippet to persons who have passed the Examination for Grade IV. of the Board of Theological Studies. The tippet is to be black, with an edging of violet two inches in width.
- (2) Of a tippet (or collar) to persons who are licensed by the Bishop of the Diocese to which they belong to act as Lay-Readers. This tippet is to be black, with an edging of blue half-an-inch in width.

I would rather, when I am laid in the grave, that some one in his manhood should stand over me and say, "There lies one who was a real friend to me, and privately warned me of the dangers of the young; no one knew it, but he aided me in time of need; I owe what I am to him." Or would rather have some widow, with choking utterance, telling her children, "There is your friend and mine; he visited me in my affliction, and found you, my son, an employer, and you, my daughter, a happy home in a virtuous family." I would rather that such persons should stand at my grave than to have erected over it the most beautiful sculptured

monument of Parian or Italian marble. The heart's broken utterances of reflections of past kindness, and the tears of grateful memory shed upon the grave, are more valuable in my estimation than the most costly cenotaph ever reared.—Dr. Sharp.

PARISH ECHOES.

BRIGHTON-CUM-KEMPTON.

WE have to acknowledge with great thankfulness the gift of a beautifully-worked altar cloth from Mrs. R. Walker, of Hobart, for the church that is to be built at Bagdad. For the same church we are indebted to our friend Mr. T. Westbrook for the altar reading desk, lectern, and pulpit. We are indeed thankful for having already received so much of the furniture required. Perhaps some other friends can see their way to supply some of the seating accommodation required.

In connection with S. Mark's, Brighton, Miss Butler and Mrs. Hughes have presented an altar cloth suitable for the advent season. We beg to thank them both, especially Miss Butler, who did the major portion of the work required.

S. Mary's, Kempton, has been very short of altar linen. This defect, however, has now been remedied by the receipt by the rector of a set of altar linen from Miss M. M. Brown.

Our fair at Brighton on November 29 was a great success.

In connection with the event the Early Closing Association ran one of their cheap excursions from Hobart to Pontville station, and this brought a good crowd of visitors to swell the attendance. All the excursionists seemed to much enjoy the outing.

The Hon. C. E. Davies, M.L.C. (with whom were Mrs. Davies and Mrs. Wolfhagen), opened the show and fair. In doing so he expressed his pleasure in meeting so many friends. (Applause.) He heartily congratulated the promoters upon the success of their effort. It was, indeed, a great attraction, and the object most worthy. The stalls were highly creditable to the ladies in charge, who deserved their cordial thanks, and he hoped a substantial sum would be netted. (Applause.)

A bouquet was here prettily presented to Mrs. C. E. Davies by the infant child of the Rev. S. H. Hughes.

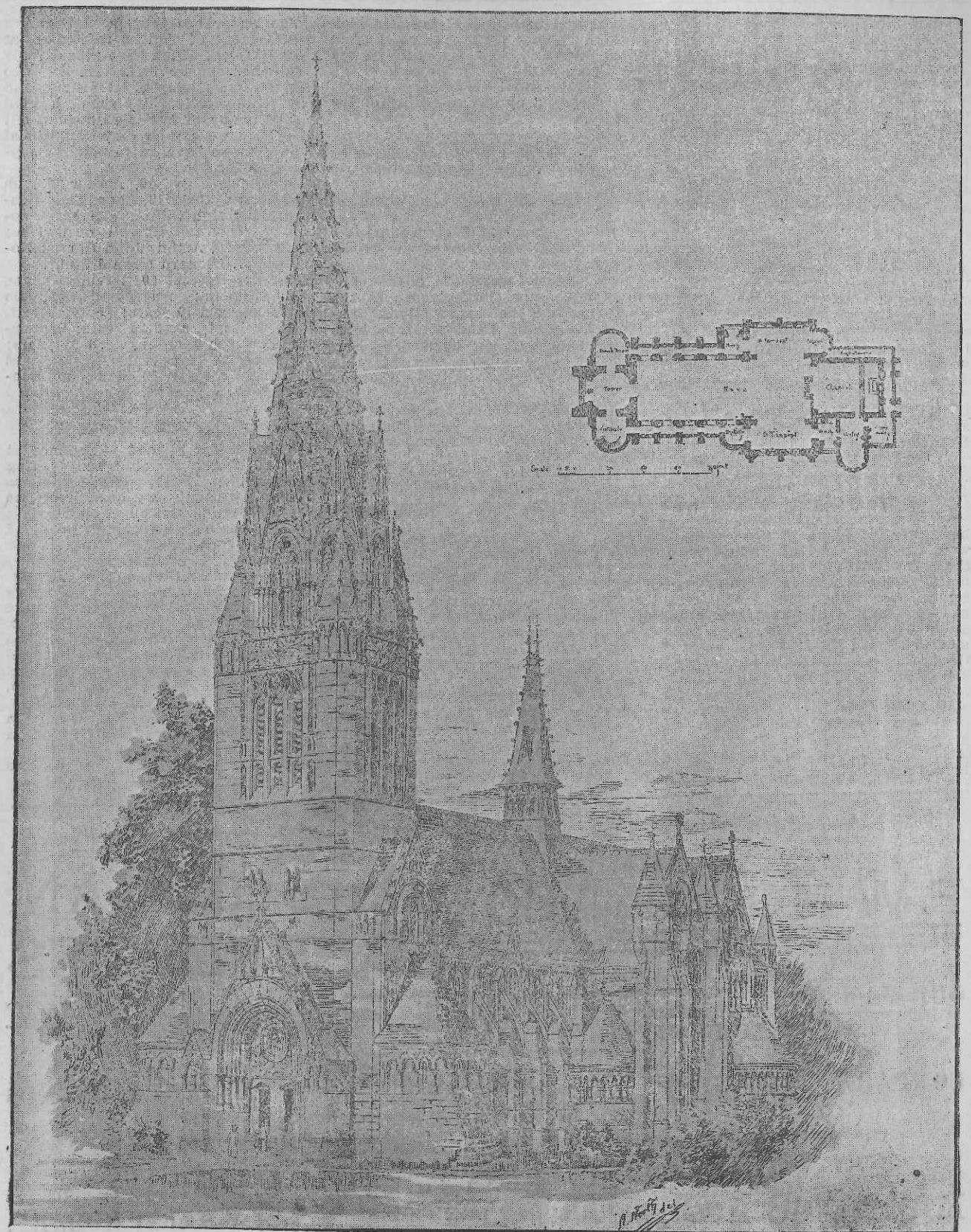
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The stall-holders were as follow:— Fancy work, nick-nacks, etc. (very attractive), Mrs. Sidney and Mrs. Gore. Produce, Mrs. Joseph Porter; the butter, poultry, eggs, and other produce on this stall making a splendid display. Competition fancy display, Miss Dora Butler, on which were many attractive articles. Cake stall, Mrs. de Hoghton and Miss Page, containing a lot of tempting confectionery. Sweets, Mrs. Hughes and Mrs. Lamprill, who made a good clearance of sweets in prettily-designed baskets, etc. A well-laden Christmas-tree, Miss Dyer and Miss E. Walker. Fish-pond, Miss Nellie Butler. Rifle competitions, Mr. G. Chalmers. Wheel of fortune, Mr. Thos. Westbrook. Aunt Sally, Miss Hughes. Afternoon tea and refreshments (immensely patronised), Mrs. and Misses Mortyn. Collection of flowers, Miss Bailey. Flowers, sprays, and buttonholes, Miss E. Walker. Flower girls, Misses Ruby and Vera Bedford, Ruby Gore, Charlotte Hyland, Resa Daniel, Eva Mundy, and Florrie Suter. Fortune telling, a Hobart lady.

SCOTTSDALE.

OUR Christmas festival has come and gone, and I hope left us the better for it. The services were all well attended, and the attendance at the holy communion satisfactory, nine-tenths of the communicants being present at the various celebrations. The most touching sight was to see father, mother, and children kneeling side by side to receive the body and blood of the Lord. The angels in heaven must have rejoiced at the scene, as did many of the faithful upon earth. The church was crowded at the carol service on Christmas evening, and everyone enjoyed the singing of these ancient and modern melodies of the Babe of Bethlehem. On New Year's Eve a midnight

service was held in the church, which was nearly full. The rector delivered an address, and gave as a motto for the New Year, "Holiness to the Lord." We trust the spiritual life of those present was deepened by the solemnity of the service.

NORTH DORSET.

SINCE our last contribution to "Parish Echoes" one half of the parish has suffered from whooping cough and the other half from influenza. Of course both were imported, neither being indigenous in this breezy corner of the island. The whooping cough was not confined to the children alone, nor the influenza to the adults; hence the congregations, Sunday-schools, and Band of Hope have all been more or less affected.

On the 18th October a very enjoyable social was held in Stubs' Hall, Lefroy, in aid of S. Andrew's Church. Our thanks are due to all the ladies and gentlemen who so kindly contributed in various ways to the evening's success, but especially to Mrs. A. T. Jones for the admirable way in which every detail was carried out. The entertainment realised the substantial sum of £9.

We are glad to chronicle the fact that at last the Piper building, where our services are held, possesses a neat blackwood lectern, the gift of Mr. Percy Hurst. We trust that some other kind friend with a taste for carpentry will present us with a blackwood prayer desk to match the lectern. Our sincere thanks are due to Mr. Hurst for his thoughtful present.

At Low Head, too, Mr. Churchwarden Kelly has made and fixed a blackwood retable in lieu of the very primitive arrangement which did duty for one before. We sincerely thank Mr. Kelly for his gift to our pretty little church.

The rector has introduced Barnby's arrangement of Tallis's responses at George Town, which have considerably brightened our services. He hopes to see the same adopted at Lefroy and Low Head shortly. We should be glad indeed if any of our friends could tell us where we can procure additional copies, as we have an insufficient supply even for George Town.

Baptisms.—July 16, Arthur Vernon Williams; October 16, Laura Jane Denmen and Ralph Clifton Warren; October 22, Thomas Russell Hardwicke; November 20, Arthur John Harris; November 27, Leonard Oswald Stubs.

Burials.—August 20, David Lanham, aged 47 years; August 24, William Harrison, aged 70 years; September 11, Ellen Gillespie, aged 28 years; September 11, Sarah Stanton, aged 61 years; September 28, Mary Anne Rowley, aged 68 years; December 10, Laura Jane Denmen, aged 5 months.

QUAMBY AND HAGLEY.

THERE was a good attendance at S. Mary's morning and evening on Christmas Day. The Christmas hymns were sung very heartily on the Sunday evening as well as on the day; the anthems were—Morning, "Behold, I bring you good tidings"—Vincent. In the evening, "There were shepherds."—W. V. Bennett. On the following Sunday afternoon there was a children's service, after which the prizes were distributed, and the missionary box opened. The watchnight service was attended by a large and devout congregation, mostly men. The services at S. Mary's and Rose Vale, on the 14th, were taken by Mr. H. C. Brammall.

Baptisms.—Alfred William Read, Asa Betran Churchill, and Cyril Gordon Ansell.

Burials.—Allan Henry Jordan, and Susan Flood.

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on presentations. Silver Shields made and
engraved, and fixed to cricket bats.

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S. JOHN THE BAPTIST'S, HOBART

FRIENDS of Mr. Kissack will be
pleased to know that he has been
successful in his Theological College
Examination, and will probably be ob-
tained next year.

Again we have lost choir members,
Misses Teats and Buzzard have left Ho-
bart to start a church day school at
Zeehan. After the practise on the Fri-
day before Christmas the choir ad-
journed to the vestry, when the rector
presented these ladies with a silver-
plated cruet-stand from the choir, and
expressed the deep regret they all felt
in their leaving. He instanced the
regularity of their attendance as an
example to be followed. In a letter ac-
knowledging the gift, the recipients
say that they will "always look back
with pleasure to the happy years spent
in S. John's parish, and can never be
thankful enough for the help received
and the many lessons learnt there."

On the 22nd the Lord Bishop visited
the church in order to administer the
sacred right of confirmation. There
were twenty-five candidates. Some of
these had been under continuous pre-
paration for over two years, and most
of them since the ordinary classes com-
menced on May 7th last. The Bishop's
address was founded on the analogy

between the life of a soldier and that
of the Christian. On Christmas morn-
ing at half-past 7 His Lordship again
visited the Church as celebrant at Holy
Communion. There were 128 com-
municants. The service was choral
throughout, the full choir being pre-
sent. The Church, as usual, was nicely
decorated. At midday the celebration
was plain, but on the octave of Christ-
mas Day the great service of the
Church was again set forth solemnly
with music and singing. The other
and lesser services were the choral
evensong of Christmas eve and the
matins of Christmas forenoon, at both
of which "The Glory of the Lord," from
the Messiah, was beautifully and cor-
rectly sung. Mr. Major had evidently
taken pains in training the choir in
rendering it. On the Friday after
Christmas Day many of the confirmed,
and who had made their first com-
munion, joined the Guild of Persever-
ance. It was a glad sight to welcome
these new communicants, but we can
never cease to lament the absence of
some well-known faces, and pray God
to soften their hearts and change their
minds.

It has been decided by the Guild
Council to have the sale of work on
Wednesday, February 7th, afternoon
and evening.

The annual meeting of parishioners
and members of the congregation will
take place on Friday evening, January
26th, after service, at a quarter past
eight, in the school-room. We trust
all interested in the work of the parish
will make it their business and duty to
be present. The accounts for last year
show an increase in direct giving, both
from offertories and subscriptions.
There is a decrease in amount raised by
means of concerts and sales. Com-
municants show an increase of 66, the
number being 242. Communions made
during the year were 1595, being an in-
crease of 72. Baptisms were 53,
against 43 last year. Persons con-
firmed, 25; against nine last year.
Marriages, 24; against six.

Almost every department of church
life shows improvement and develop-
ment. Of course this is really re-
covery of position. Through re-
movals, changes, and losses, and other
causes, during some five years last past,
we have suffered greatly. Regularity
in attendance upon religious duties,
persistency in attack by every church
member upon indifference and careles-
ness, are points at which we need to
aim.

The quarterly report of the S. John
the Baptist Chapter of S. Andrew's
Brotherhood will be found in another
column.

Baptisms.—Dec. 21st, Claudia Susan
Midwood, Amy Lavinia Midwood, Mina
Kate Midwood,

CONFIRMATIONS.

Confirmations.—Dec. 22, 1899:—Men
and boys, 7—C. R. Donnelly, Wm. H.
Pittstock, J. A. Reid, E. W. Robinson,
E. F. Wallack, G. W. Thomas, D. S.
Montgomery. Women and girls, 18—
E. G. Andrew, L. M. Andrew, E. M.
Butcher, F. E. M. Day, M. L. L. Fin-
layson, M. M. A. Finlayson, L. Harri-
son, S. E. King, E. Kyrle, M. C.
M'Allister, C. T. Midwood, E. M. Street,
C. Payne, J. Payne, J. M. Swinton, R.
T. Tate, F. Williams, F. V. I. Elliott.

Offertories and Communicants.—Dec.
3rd., 43 communicants, £3 18s 9½d;
7th., four; 10th., eight, £3 16s 6d; 14th.,
three, 1s; 17th., 10, £6 16s 1½d; 21st.,
four, 2s 6d; 22nd., £1 2s 10d; 24th., 12,
£6 17s 0½d; 25th., 153, £12 5s 2½d;
26th., nine; 27th., three, 9d; 28th.,
three; 31st., 18, £4 16s 0½d.

Marriages.—Dec. 11th., James Ryan
and Kate Elizabeth Helen Avery.

Burials.—Dec. 17th., Benjamin Ayres,
aged 63 years.

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ALL SAINTS', HOBART.

OUR Advent and Christmas services for 1898 are once more things of the past, and we trust were helpful to very many of us in our efforts to "reach out to those things that are before." Special preachers came to us on the Wednesdays in Advent, and their earnest addresses on great subjects were greatly appreciated. They were the Revs. H. Whittington, S. H. Hughes, and A. S. Greenwood. On Christmas Day the services during the earlier part of the day were well attended, especially the 7.30 celebration, at which there were over 120 communicants. The rector celebrated, assisted by the Rev. H. H. Anderson. There were again a good number at the later service, the rector again officiating, and preaching the sermons. There was a children's service at 3, a new departure, which brought a goodly number of young people to a short and bright service. Evensong was held at 5.30. The church, though not quite so elaborately decorated as on former occasions, had been very reverently and tastefully adorned, the profusion of Christmas lilies in the sanctuary being especially effective. At S. Raphael's the service was held in the afternoon, the Rev. H. H. Anderson officiating. There was a large congregation, and here the ladies of the Fern Tree had surpassed even former efforts their most effective decoration of the pretty little church, white foxgloves, ferns, and mosses being arranged with exquisite taste. The annual treat to the Sunday-school scholars of S. Raphael was held on Saturday, December 16, at the Bower, nearly all the children within a reasonable distance were present, and a very pleasant afternoon was spent in the enjoyment of various games, and a very tempting tea, presided over by Mrs. Hall, the Misses Swift, and other willing helpers. The rector was present, and addressed a few words to the children before leaving for the evensong at All Saints. The annual meeting of the congregation of S. Raphael was held on Friday evening, the 5th of January, in the assembly-room, kindly lent by Mr. Clarke. There was a fair attendance, and the rector occupied the chair. Mr. Churchwarden Reid presented the balance-sheet for the past year, which showed a balance on hand for the parochial stipend fund of over £12, and some £7 or £8 on hand for the improvement fund. In addition to this our congregation had, during the year, provided a new harmonium at a cost of £24, all of which had been subscribed. The rector congratulated the congregation on the state of their finances, and nominated Mr. R. C. Reid as his churchwarden for 1900, Messrs. T. Grubb and E. Grubb being elected for the congregation. Hearty votes of

thanks were passed to the churchwardens for their interest in the affairs of the church, to Miss Swift, organist, and the church choir, and especial mention was made of the gratuitous services of the Misses Swift as caretakers of the church, and of the loving and reverent manner in which they had fulfilled the duties during the year. After the meeting it was decided to hold the annual strawberry feast on Saturday, the 13th inst., the proceeds to be added to the parochial fund for church expenses.

Recent Baptisms.—November 29, John Samuel Thomas Inman; December 20, Leonard Walter Maxfield; William Leslie Luttrell; December 22, Lily May Doran; December 29, William Edward Langford; Edward Robert Addison Potter; January 6, Reginald Brian Hill Harrison.

Wedding.—December 23, Edward Griffiths to Eliza Harron.

Offertries.—December 3, £4 17s 8d; 10th, £4 14s; 17th, £5 9s 3d; 21st, 3s 6d; 24th, £5 3s 11d; 25th, £8 8s 11d; 26th, 3s 8d; 27th 2s; 28th, 2s 3d; 31st, £4 10s 2d; total for December, £33 15s 4d.

A special meeting of district visitors was held at All Saints on Wednesday, January 3, when the districts were revised, and four new visitors welcomed. This makes our list complete with the exception of one district, which we hope will soon be supplied with a visitor.

The annual offerings for the All Saints' Sunday-school were made on Sunday, the 7th of January. The Rev. H. H. Anderson preaching in the morning, and the Lord Bishop of the Diocese in the evening, and the annual treat to the scholars of this school was held on Tuesday, January 9. The children, attended by most of the teachers and the rector, were conveyed to the New Town show ground, kindly lent for the occasion, in special trains, where they enjoyed themselves thoroughly in the usual way. Great regret was felt at the unavoidable absence of the superintendent, owing to a family bereavement.

S. JOHN'S, NEW TOWN.

XMAS.—Although, like all town and suburban parishes, we missed a number of our people at Xmas tide, because they had gone to the country or seaside for the holidays, it was most gratifying that at the first celebration (7 a.m.) there was a larger number of communicants (47) than at any previous Xmas early communion. After matins on Sunday, 24th, our church decorators had quickly but brightly decked S. John's for the first evensong

of Xmas, and the choir sang the glad hymns and carols with a good deal of spirit. In the afternoon some of the choristers went, according to our custom, into the sick wards of the Invalid Depot, and cheered the poor old folks with carol singing.

A Xmas Box.—It was a very pleasant surprise to the Archdeacon to receive a purse of sovereigns at Xmas, subscribed for from every part of the parish, Risdon and Kangaroo Valley having evidently cheerfully joined with those who attend S. John's. Although the movement was most quietly carried on, Mrs. Malcolm Harrison—who had undertaken to organise it—must have had many helpers in carrying it to such a successful issue. The Archdeacon, as a permanent memento of the kindly feeling of his people, has treated himself to what he has long desired—viz., a fisherman's outfit of first-class tackle. The bulk of the purse he proposes using in taking Mrs. Whittington and his children with him, if (D.V.) he goes there in August next, as one of the representatives to the General Synod.

Our Fete.—Many have been the preparations made for the fete on behalf of our annual requirement of £20 for interest and sinking fund towards repayment of the £200 loan obtained to re-roof and otherwise repair the Rectory. And great was the kindness shown by Sir John and Lady Dodds in granting the grounds of "Stoke" for the event, and in many other ways giving token of their goodwill. But the down-pour of rain all Wednesday, 9th, made postponement inevitable, and though the weather was fairly fine, yet still cold, on Thursday, the many engagements of this much-occupied season of the year prevented a large number from coming who had announced themselves as pledged to us for Wednesday. Several of these, however, with much good nature paid a short visit to the fete, and then drove away to other engagements. Our own people worked willingly at their stalls, and did all the business they could; so we hope that perhaps half the sum needed will be netted. Our special acknowledgments are due to Mr. Seager for allowing some of his staff to put up the tents which the Colonel-Commandant had kindly secured for our use from the Defence Department, and we must also particularly thank the Cascade Company for the gift of a quantity of lemonade, ginger beer, and ginger ale, and Mr. Pender, of the Ice Company, for a present of ice. Our own people will not need any public mention of the help they so cheerfully gave.

TRY A. J. NETTLEFOLD'S SUPPLY STORES,

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THE SPECIAL FRIEND OF THE FAIR SEX.

STILL VICTORIOUS.

Marvellous Cure of Eczema and Bleeding Piles.

MR. P. AYE RAVEN, No. 1 Oak-street, Capetown, South Africa, writes to J. M. Cunningham:—

"Dear Sir,—I am now 59 years old, and have suffered with the above since 1886. A doctor told my wife he could do nothing for me without a dangerous operation, from which I was confined to bed for nine months. Since then my suffering has been great. Finding no cure, as a last resort, I tried Webber's Vitadatio, and am pleased to say that the effects of six bottles have been simply marvellous. This splendid herbal medicine has completely vanquished the itch of 13 years' standing, and my sleep has returned. With gratitude I place this in your hands, so that some poor sufferer may know what Webber's Vitadatio can do. If anyone wishes further information, I shall be pleased to give it.—October 30, 1899."

ANOTHER VICTORY.

Kidney and Liver Complaint.

MR. E. HERMAN, Rondebosch, South Africa, writes:—

"October 25, 1899.
"For four years I suffered with my kidneys and liver. I spent hundreds of pounds for medical aid and took a trip to Australia, but all in vain. Only one month ago I reluctantly yielded to an advice to try Webber's Vitadatio. Already I am a different man, though I have only used a few bottles, and am confident of a thorough cure. You are welcome to use this, as I can never repay you for the good Webber's Vitadatio has done me.

"To J. M. CUNNINGHAM."

Congestion of the Liver and Inflammation of the Kidney.

Zeehan, Tasmania, August 15, 1898.

To MR. WEBBER, Proprietor of Vitadatio, Launceston, Tasmania.

Dear Sir,—Sorry I had not written before to tell you of the good Vitadatio has done me; but I was only waiting for a while so that I was sure it was lasting, and I think I can say it is, for I feel better now than I have done for a long, long time.

In October, 1897, I was very ill for a while, but I got over that, and seemed

pretty well till December 26 of the same year, when I took suddenly ill, and for a week I suffered more than I can tell. Mother tried everything that she could think of to relieve the pain, but nothing seemed to do me any good. A doctor was sent for, and he said he thought I was too far gone for him to save me, but that he would do all he could, and he came twice a day for a week, and every day ordered some thing different. (I was not taking food of any kind then.) He injected morphia twice to try and let me get some sleep, but that did no good—I used to feel worse after it. I was suffering so much I used to feel as if I wished for death (not death to me, only going home), and the doctor used to say I could not expect to get better because I had no hope. He said I was suffering from congestion of the liver, inflammation of the stomach and kidneys, which threatened abscesses and head trouble, and after attending me till the 28th January, 1898, he said he could do no more, that peritonitis would be the result. I was then a most fearful colour. I used to nearly frighten people who looked at me. Some said I looked as if I had been painted over with mustard. It was then that I first started taking Vitadatio. At first I could not take it, it made me feel so ill, but as it was recommended by a very great friend of mine I thought I ought to persevere, and I started by very small doses, and after three or four days I thought I felt a bit better, and I was able to be lifted from one bed to another, and from then I gradually began to mend. It was very slow at first. I was not able to take solid food for about two months, and then I could not take meat for a long time after. I did not get my natural colour till April, 1899, I had then taken nine large bottles of Vitadatio. When I first began to take it somebody said that if it cured me it would be almost a miracle, and I think I thought so too; but they or myself were not disappointed, for I now weigh 9st. 4lb., and can do almost anything without feeling tired. I say I will not need a doctor if I am ill. I will only want a bottle of Vitadatio, and I shall be well in a little while.

I have been told since that I was never expected to be walking along the streets again by someone who sat up with me and watched me.

I will always try and speak a good word for Vitadatio. I have recommended it to several people, and two friends of mine have benefited by it.

Altogether I took ten large bottles.

Hoping that this may be helpful to someone who may have suffered, or are suffering anything like I did, I remain, yours faithfully,

CLARA E. ELLIOTT.

Mrs. Spotswood, Red Hill, 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.

J. E. SPOTSWOOD.

December 4, 1899.

HATTON & LAWS, Sole Agents, and all Chem.

WESTBURY.

IN some unaccountable way "Parish Echoes" from S. Andrew's, Westbury, and S. Andrew's, Ewendale, were most hopelessly mixed in the December "Messenger," and we were credited with having had Mr. H. B. Atkinson to preach for us. Such was not the case, but we hope to have the pleasure of hearing him at S. Andrew's, Westbury, on some future occasion.

Our Christmas services were bright and well attended, and the church, as usual, was nicely decorated. At the 8 a.m. celebration there were 25 communicants, and at the midday celebration 18. The total number who received Holy Communion during the Christmas season was 68, showing an increase, but still we feel sure there are more who ought to come forward and claim this blessed privilege, if they could only make up their minds to break the ice.

After the midday service Miss Hampson, the organist, was made the recipient of a purse of sovereigns (£4 10s) from the choir and some of the parishioners. Mrs. Hutchinson handed her the purse, together with a Christmas card and the following letter:—

The Rectory,
Westbury,
25th December, 1899.

Dear Miss Hampson,—

Please accept the accompanying purse of sovereigns from some of your fellow-parishioners and the members of the choir as a small token of the esteem in which you are held by them, and of their appreciation of your services as honorary organist of S. Andrew's Church. With best Christmas wishes,

Believe me, yours very sincerely,

ARTHUR E. HUTCHINSON.

The Rev. A. E. Hutchinson received the following letter of thanks from Miss Hampson, which he read in church on the Sunday after its receipt:—

Fern Hill,
Dec. 30, 1899.

The Rev. A. E. Hutchinson, The Rectory, Westbury.

Dear Mr. Hutchinson,

Will you kindly convey my thanks to the donors of the purse of sovereigns, which came as a very pleasant surprise to me. I much appreciate the good wishes of the choir and con-

gregation of S. Andrew's Church, and it will always be a pleasure to me, while I am able, to act as organist. With best wishes for the New Year,

Believe me,

Yours very sincerely,
MARY HAMPSON.

A watchnight service was held at S. Andrew's on New Year's Eve, beginning at 11.30 p.m., and ending shortly after midnight.

Our annual Sunday-school treat passed off very successfully on Thursday, 4th instant, at the Rectory grounds. The children assembled at the church for a short service at 11 a.m., after which they marched to their destination, and after partaking of lunch entered with great zest into the games and sports. A good programme had been previously arranged for the sports, and a good deal of excitement and amusement was afforded by the various races, especially the high jump and hat and boot race. Much thanks are due to those who carried out the programme of sports so admirably, and kept the children so thoroughly amused. Tea was on the tables at 5 o'clock, and, judging from the number of cups the young people managed to consume, was thoroughly appreciated. A most enjoyable day was brought to an end at 8.30 p.m. The number of adults this year was not so large as on former occasions, but no doubt sickness kept many away who would otherwise have been present.

On Sunday, the 7th inst., the Rev. Reginald Stephen, M.A., sub-warden of Trinity College, Melbourne, preached both morning and evening at S. Andrew's, and in the afternoon the prizes were given out to the Sunday-school children at 3 o'clock in the school-room.

One of our local riflemen has joined the second contingent for the Transvaal. We wish him God-speed and a safe return.

S. JOHN'S, LAUNCESTON.

SINCE our last issue, Christmas has come and gone. The services were as usual hearty and most helpful. The number of communicants at S. John's on Christmas Day totalled 228. There were 28 at S. Aidan's, 9 at S. Oswald's, and 9 at Franklin Village. Some who were unable to attend S. John's on Christmas Day had made their communion on Christmas Eve,

when there were 53 communicants. Thus the total stands at 327. We owe a debt of gratitude to a large number of willing helpers who took part in the decorations of S. John's and also of S. Aidan's, and S. Oswald's. We are grateful also to our organist and the members of the choir for the helpful way in which the musical portions of the services were rendered.

It was encouraging to see no less than 29 communicants at the early service on the festival of the Circumcision (New Year's Day).

We are glad to report that the rector and Mrs. Beresford were able to leave for their much-needed and long-contemplated change. We hope soon to welcome them back, much benefited thereby.

On the first Sunday after the Epiphany, we were honoured by the presence of the Right Rev. The Lord Bishop of Adelaide, who preached at the evening service. Notwithstanding the fact that heavy showers had fallen during the afternoon, the church was well filled.

The daily service, which was commenced during Advent, will be continued until further notice; we are glad that a few are able to attend so regularly; if some others could make the effort to attend they would doubtless find it well repaid. Morning prayer is said daily at 7.30. Evening prayer daily, except Thursday, at 5.15. On Thursday there is evening prayer with sermon at 7.30.

Sunday-school.—The children's service in S. John's this month will be a special one, and takes place on the 28th inst. The children will receive their prizes, and we hope to have the Diocesan Inspector's report, and prizes (including the one given by the Bishop) for the recent examination, ready for distribution at the same time. At this service we hope to see a large number of parents and friends.

Home Mission Fund.—On prize-day we will have our first half-yearly collection for 1900, in connection with S. John's branch of the Home Mission Union. May we again ask parents to let their little ones earn the pence they put in the envelopes in some way or other, for we feel sure they would have still more interest in helping this fund if they knew that it cost them a little self-sacrifice.

We are glad to welcome Mr. Genders back again to his old place in S. John's School as superintendent, though we should be very thankful to know that his health was more benefited by the rest he really required. To Mr. Ferguson we are grateful for the valuable

time he gave as acting superintendent, and trust we shall not lose his services in connection with the school.

The past year has been an eventful one in the history of the Church Lads' Brigade here. The uniforms have been obtained, and the brigade properly established.

Our numbers are not large at present, but when the uniforms arrived the rules of the brigade were rigidly carried out, the result being only about 14 of the lads were entitled to become members.

We tender our very warm thanks to Mr. Harold Brownrigg, who very kindly took a number of photographs of, and presented them to, the brigade. These were sold to the lads for a small sum, the money going to form a fund to buy "dummy" rifles, which will be their next need.

The drill is now suspended till the cooler weather; the "session" being closed by an excellent coffee supper, provided through the generosity of Lieutenant Craske, to whom the thanks of all interested in the brigade are due for his unfailing patience and zeal in his "squad."

All the members met on Tuesday evening, the 2nd inst., when Canon Howell, on behalf of the brigade, presented Lieutenant Craske with a beautiful writing case, as an expression of their esteem.

Baptisms.—December, George Charles James Ah-Teck, Irene Mary Rankin, Mervyn John Richardson, Edwin John Thompson, Alfred Oldham, William Oldham, Gordan Transvaal Shea, Roy Edward Merrington, Doris Maud Claridge, Llewellyn, Parr Stephens, Charles Albert Roberts, Lewis Thomas Collins, Elsie May Hall, Mary Ann Merle Smith.

Marriages.—December, Alfred Charles Cowle to Harriett Isabel Lamont; William Francis Lovett to Ida Ann Robotham. January 1—Thomas Wilson to Mabel Inglis.

Burials.—December—Charles Arthur Lack. January 13—John Horwood Barrett, aged 11 months.

Donations to the Mission House.—Mrs. Craske, clothes; Mrs. Garrard, books; Mrs. Barnes, pictures; Mr. P. O. Fysh, sample pieces; Mrs. A. Evans, clothes; Miss Harrap, sundries.

DELORAINÉ.

ORDINATION Service.—On Wednesday, January 10, the Bishop held an Ordination Service at S. Marks, at which the Rev. J. Hayes was ordained deacon. There were present—The Rural Dean, Rev. L. T. Tarleton, the Revs. C. T. Brammall, T. Hale, J. Roper,

and A. E. Hutchinson. The rector acted as chaplain, and the lay-readers were represented by Mr. H. Brammall. After the opening hymn, the Bishop proceeded at once with the sermon, followed by the Ordination Service. Some 40 persons communicated. Lunch was afterwards provided in the Town Hall for the clergy, churchwardens, and church workers. Between 50 and 60 sat down. At the close Mr. W. Harris (rector's warden) and Mr. J. Clarke (warden at S. Luke's) were asked to say a few words of welcome to the Bishop and clergy. His Lordship replied, and expressed the hope that the feeling of fellowship and sympathy would be strengthened and increased among the wardens of the various districts.

During the afternoon the meeting which had been arranged to take place in the rectory grounds if fine, was owing to the inclemency of the weather, held in the Town Hall. After tea, followed an interesting and pointed address by Mrs. Montgomery on her plan of extending church work and interest in the diocese. The audience gave an attentive hearing to the practical appeals made, and responded heartily to the speaker's appeal for more substantial help to the fund. A vote of thanks to Mrs. Montgomery was proposed by Mr. T. Radford (warden at Holy Cross), and seconded by Rev. T. Hale.

The offertories throughout the parish at the Christmas services towards the patriotic fund amounted to nearly £10.

The "Messenger."—Will readers of the "Messenger" please try to secure new subscribers and readers. We have a supply of old numbers to be given gratis as specimens.

Baptisms.—In future, the rite of Holy Baptism will be administered only by appointment. Communications should be made to the clergy from about four to six weeks after birth.

Vestry Meeting.—This will be held on Thursday, February 8, at 8 p.m., in S. Mark's school-room.

Prize Giving.—Prizes will be awarded to the children of the S. Mark's Sunday-school on Thursday, February 1, at 8 o'clock in the school-room. The Rev. T. Hale has promised to speak on this occasion.

Day School.—This will re-open on Monday, February 5. The children were entertained to lunch, tea, and games at the rectory grounds one day during the holidays. We look to the parents to secure the regular attendance of children. The atmosphere of school life is wonderfully conducive to the alleviation of head, tooth, and finger aches.

Sunday Services.—It is hoped that Sunday services, other than at S.

Mark's, will be held at S. Luke's, Holy Cross, The Good Shepherd, S. Saviour's, Mole Creek, Jackey's Marsh, Parkham, and Brookhead.

Services twice a month will be arranged for Golden Valley and Western Creek. Printed notice of the hours of service will be declared in due time. It is not possible to fix the hour of service at each centre to suit everybody. Arrangements are being made so that the wants of each district may be served alike. You are requested to endeavour to make it convenient to attend regularly. No services will be held in the churches of the outlying centres (except by notice) on any 5th Sunday of the month. A 5th Sunday occurs four times a year.

S.S. Services.—Special services are held for children at S. Mark's school-room at 11 a.m. each Sunday. The attendance of children who go regularly with their parents to church is not desired.

Since the issue of last month's "Messenger" we have had the pleasure of welcoming Mr. and Mrs. Hayes amongst us. We hope they will find ample scope for usefulness in the work of the parish and school. Rev. J. Hayes was trained at S. Augustine's Theological College, Canterbury. Mrs. Hayes has had some years experience in England. On February 5 she will take over the superintendence of the day school.

Baptisms.—January 4—Emile Beryl Barlow, Dunorian. January 5—Hedley Arthur Bakes, Quamby Brook; Alfred Norman Hayward, Deloraine. January 8—Charles Cyril Hartley, High Plains.

Burials.—December 18—Harriet Poin-ton, The Bluff, Deloraine. December 29—Daniel Pickett, Chudleigh; Ivy May Jordan, Meander.

Marriages.—December 20—Charles Albert Baker (Deloraine) to Sophy Susannah Redman (Quamby Brook). December 24—Francis William Barnard (Deloraine) to Isabel Eliza Mary Ann Wesley (Deloraine). December 27—William Sims (Needles) to Sarah Ann Eastley (Needles). January 4—Edgar Cubit (Caveside), to Alma Bellchambers (Chudleigh).

EVANDALE.

OUR Xmas and New Year festivities are now all over, and we have once more settled down into the usual routine of everyday life. The usual service on Xmas Day was fairly well attended, a goodly number staying to the celebration of Holy Communion, the preacher on the occasion being Mr. H. B. Atkinson, B.A., son

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NOTE.—Only One Address
98 CHARLES-ST.

of the Rev. H. D. Atkinson, M.A., our esteemed Rector. The discourse, which was seemingly enjoyed by all present, was very appropriate, and taken from the second chapter of S. Luke's Gospel, 11th and 14th verses, "For unto you is born this day in the city of David a Saviour which is Christ the Lord.—Glory to God in the highest, and on earth peace, goodwill towards men."

The last Sunday in the old year being New Year's Eve, our usual 7 o'clock service was only a short one, after which there was a celebration for the convenience of those who through domestic duties were unable to attend on Xmas Day. Later in the evening we had a watchnight service, commencing at half-past 11, when we had a large congregation considering that there was only a very short notice given, and those present very much enjoyed the service, which consisted of special hymns, psalm, lesson, and prayers, ending with a very nice address given by the Rector on the words "Redeeming the time."

During the month of December we had two weddings at the church, the contracting parties being Joel Carter Young to Harriet Cohen, and George Williams to Eliza Warren; also two baptisms, namely, Annie Margaret Sarah Belbin and Reginald Keith Rigby.

We had our late organist, Miss Atkinson, with us for a fortnight, and her assistance at the services was much appreciated.

And now, Mr. Editor, I must let you into a little secret. We have been making a special effort to signalise the advent of the New Year by raising the number of our subscribers, and this we have done beyond expectations, and still hope to further swell the list.

LONGFORD.

It must be unique in the history of Tasmania that there should be two ordinations in four months in the same rural deanery. The ordination of the Rev. A. E. Hutchinson, at Longford, is followed by that of Mr. Hayes, at S. Mark's, Deloraine, on January 10. We pray that the work of both, in contiguous parishes, may be much blessed. It is a matter for much thankfulness that Deloraine is now so well manned, and that the church school will be so efficiently worked.

It is interesting to note in the parish church and Pateena that there have been 122 Sunday, and 104 week-day services, 40 celebrations for about 640 communions made (average 16); 29 baptisms, two marriages, 18 funerals; while £87 7s 9d was raised in offertories for parochial, and £13 14s 5d for diocesan purposes (total £101 2s 1s being £28 more than in 1898) at Christ Church only. Seat rents amounted to £37 15s. Outside church over £95 was raised, besides £75 for stipend, and

£175 glebe, all showing a very gratifying increase; the bank overdrafts disappearing. The only debt now remaining is £250 on the rectory. This must be reduced this year, we hope, by direct giving. A separate record will be given of Perth.

Though the Christmas decorations were poor, the services were well attended, as they have been through the year, the average of the week-night being about 20.

We hope many of our people will attend the Launceston Church Conference, beginning February 12; tickets, 1s each, to be had from the rector. The annual meeting will be held about Tuesday, January 30, and we hope for a large meeting. The annual tea is to be held the first week in February.

PERTH.

THE Christmas decorations deserve praise, and the services were well attended. We do hope the attendance will steadily improve, and people show a greater interest in their church. It is intended to hold a parish picnic and feast for S.S. children after harvest. We hope thus to make enough to pay for prizes to encourage the children. We miss Mr. Von Stieglitz more and more. We don't know who is to take his place as warden, advisor, and helper. The annual meeting must be held soon. We hope ladies will attend as well as men, and that workers will volunteer for choir and Sunday school. Will church people read Longford notes as well as other things in this number. We must have a lantern service again soon.

FRANKLIN.

THE Christmas festival was observed here as usual. The ladies of the congregation decorated the church with their general good taste.

Although our choir, in common with others at holiday times, was depleted by members being away from the district, yet a very pleasing service was given on Christmas morning.

On New Year's Eve a watchnight service was held, and was well attended.

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The regularity of our usual service has been somewhat interfered with of late, owing to one of the lay readers having to resign, which is much regretted, as it was a matter of health, and our other reader is away for his annual holiday.

On New Year's Day an old member of this church passed away in Victoria, in the person of Miss Freeman.

On Sunday evening last our rector made reference to her demise, after which hymn 288, "A few more years," etc., was sung.

Mrs. H. Clark, wife of one of our wardens, is seriously indisposed at present, our sympathies are with the family, and we hope that she may soon be restored to her usual state of health.

It is presumed the annual show committee will soon be elected, and it is hoped that all interested in the welfare of the church will work together to make the Easter show a success, both financially and otherwise.

Our young organist is having a holiday, and her place is being worthily filled by Miss Peacock.

It has been a difficult matter to keep the choir going during the past year, but we trust the current year will be more favourable to us in that respect.

It often occurs to me, why do not members of the congregation attend choir practices? As it is expected that every one who attends service shall take part to the full in that service. How much better could that not be done if the practices were attended by all, and not left merely to the few who belong to the choir?

We trust that this will be a bright and prosperous New Year for the "Church Messenger."

I would, in passing, remind the Franklin readers that their subscriptions are now due.

FORTH AND LEVEN.

WE think that perhaps some details of our work during 1899 may interest our people. Baptisms numbered 120; marriages, 13; burials, 33; confirmation candidates confirmed numbered 48; we paid off a sum of £125 from the rectory site debt; and £15 off the debt on Abbotsham Church; two new churches have been built, namely, Lower Wilmot Church, and West Castra Church; ornamental fences have been put up around the following churches:—Ulverstone, Leith, Upper Castra, and Abbotsham; a new church bell, the generous gift of Mr. Archer, has been duly placed in Penguin Church; Riana has paid off a portion of the debt on the church building, as has also Preston; Sprent Church, which is now out of debt, was painted during last year, and North Motton Church also out of debt, has completed a very neat fence round the church enclosure, and painted a portion of it. We paid in just £23 to the general church fund; communicants on Christmas Day numbered 115, of which number 83 were at the parish church; the

loss of the Rev. H. Blackeney, who returned to England at the close of the year, has thrown much additional work on the rector, who is trying to cope with it. Sunday-schools have kept up well, and we cannot sufficiently thank our good superintendents and teachers for their excellent and self-denying work. At the Kindred especially Miss Thompson and Mr. Walker have carried on the Sunday-school under difficult conditions, with wonderful patience and energy. No less than 201 prizes are to be given out at the Sunday-school festival services at the parish church on January 14. During 1899 a very large number of services have been conducted by our readers, without whose valuable aid much work would have to be discontinued. During this year we hope to pay off the remainder of the rectory site debt, namely, £100; also to free Abbotsham Church from the remaining debt of £15; also to build a church at Gunn's Plains. Our harvest task will be to work thoroughly the immense area, and to supply with services the many churches now existing in the parish. With the hearty co-operation of our people, which we can always rely on, and with the unfailing loyal help of churchwardens, readers, teachers, and an ever increasing body of communicants, who are the backbone of a parish, we may surely expect with God's blessing and guidance an increase in the spiritual activities of the parish in this coming year, and much material prosperity and happiness.

QUEENSTOWN.

WE have to chronicle the holding of the first missionary meeting held in our parish, and trust that the seed sown will spring up and bear good fruit. The Rev. A. C. Kellaway gave an earnest address, and by means of his lantern carried his audience to many of the still dark places of the earth. Although in these new parts our own work is somewhat missionary in character, and we have a lot to do to build up and establish church work in the midst of the rush for existence, we may be quite sure that by helping to spread the "glad tidings" amongst those less favoured than ourselves we shall stimulate the zeal of the workers for local wants. Drones and parasites are hindrances to all work at home or abroad.

S. Andrew's Day was observed at S. Martin's, and our intercessions were united to those of our brethren throughout the world on behalf of missions.

A series of "choir socials" has proved most successful, both financially and also as a means of uniting socially. The organ fund profited to some extent.

Special thanks are due to Mr. and Mrs. Sims for use of their hall and piano, and to Mr. Weatherhead for his labours as hon. sec.

Through Mr. Aberly leaving Queenstown we lose a diligent and willing

Sunday-school worker, and hope he will soon be engaged in similar work in his old parish under Rev. H. H. Vale.

The lady collectors of the Parish Council have done good work during the past year, and a special effort must be made for 1900 to get every member of the Church of England in the parish to contribute a small weekly amount according to their means. The Bishop hopes to get a man for Strahan, which will then be made a separate parish. When this is accomplished the Rev. W. Harry Edwardes will be able to give more time and services to Queenstown. By giving up Strahan £50 a year will go from the present stipend, but this can easily be made up by greater efforts in Queenstown. Perhaps some of the good folk of Queenstown are not aware that only £100 a year is at present the sum they contribute towards the support of their clergyman. This and the use of the "hut" is surely not the most that can be done.

We still want two or three more collectors. Mrs. Wardell has kindly consented to collect from those near the smelters.

Although we pressed the Archdeacon's services into our local wants, we did not forget the General Church Fund when the Bishop paid his visit a month after the Archdeacon's, and we hope the next time the venerable dignitary favours us with a visit he will carry off some of our local products of gold, silver, and copper.

The rector's efforts towards extinguishing the debt on the church have so far resulted in £72 5s 6d. He hopes before March to get the whole wiped off.

STRAHAN.—Special efforts are being made towards guaranteeing the stipend for a clergyman. Messrs. Searle, Reiper, and Dehle have lists of church people so far as they are known, though fresh people arrive every week, and if all will contribute to the stipend fund there will be no financial difficulty. Some portion of a future rectory will, it is hoped, soon be erected.

A very successful sacred concert was worked up by Mr. Lindley and the choir, with the valued assistance of other friends. The collection for the choir fund amounted to just over £3.

The Rev. A. C. Kellaway was to have been at Holy Trinity Church for service on the 3rd, but the steamer was delayed through severe weather.

The missionary meeting on the 4th was much appreciated, and created local interest in the divine cause.

GORMANSTON.—Very slowly, from lack of the living agent, moves the cause of the Church in Gormanston. The services are regularly kept up, the special calls for funerals, baptisms, and sickness are answered, but pastoral visiting is impossible at present. When Strahan

is cut out of the present parish the rector will be able to visit Gormanston.

It is encouraging to note the constancy of those who attend the services, and the purchase of a new organ, which is nearly paid for, is evidence that we are not at a standstill, but we should like to advance by leaps and bounds, as the population and development of the country is doing.

Baptisms.—Leonard William Lyell Becker, Tasman Lyell Cropp, John Calway, Madge Florence Singer, William James Porteus, Oswald Charles Egan.

Marriages.—Johann Wilhelm Otto Kroschell and Mary Ann Dods, James Henry Paine and Veronica Jessica Jones, Alfred Temple and Albertina Beatrice Drew.

Burials.—John Partington, William Chamberlain, Pearline Hardy.

A scientist of some standing asserts that chemically pure water is poison to the human stomach, upsetting some hitherto accepted theories regarding distilled water by the argument that in distillation the water loses sundry salts that it greedily abstracts from the animal tissues when it is swallowed, thus constituting a protoplasmic poison.

TO CORRESPONDENTS.

All business communications to be addressed to the

Manager,
2 George Street,
Launceston.

BUSINESS COLUMN.

The following subscriptions received for 1900:—1s each, Mesdames Terry, Astley, Brazendale, W. Harriss, Gates, Misses Solly, Wilson, Halstead, Denholm, Messrs. Jacob Hyetts, C. Sims, T. Blackmore, C. H. Webb, A. Turner, G. Goddard, Rev. R. K. Collisson, Messrs. E. G. Duncombe and R. G. Ladbury; 1s 6d each, Mesdames Sanden, Dashwood; 2s, Mrs. James Batt; 3s, Miss Genders; 6s, Rev. R. K. Collisson; 20s, Rev. W. Hogg; 50s, Rev. A. M. Cockerill; 5s, Mr. R. W. G. Shoo-bridge.

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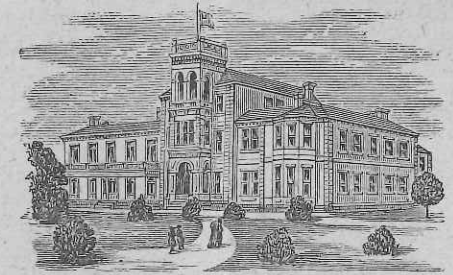
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