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JUNE 14, 1900

# THE CHURCH MESSENGER

A  
MONTHLY MAGAZINE

FOR . . . .  
THE PEOPLE . . .

*Contents.*

LEADING ARTICLE—

JUBILEE OF THE AUSTRALIAN BOARD  
OF MISSIONS

TALKS WITH A NATURALIST.—No. XXII.

CONFESSION.—A SERMON

JUBILEE OF MISSIONS—SUGGESTED PLAN  
OF MEETINGS, ETC.

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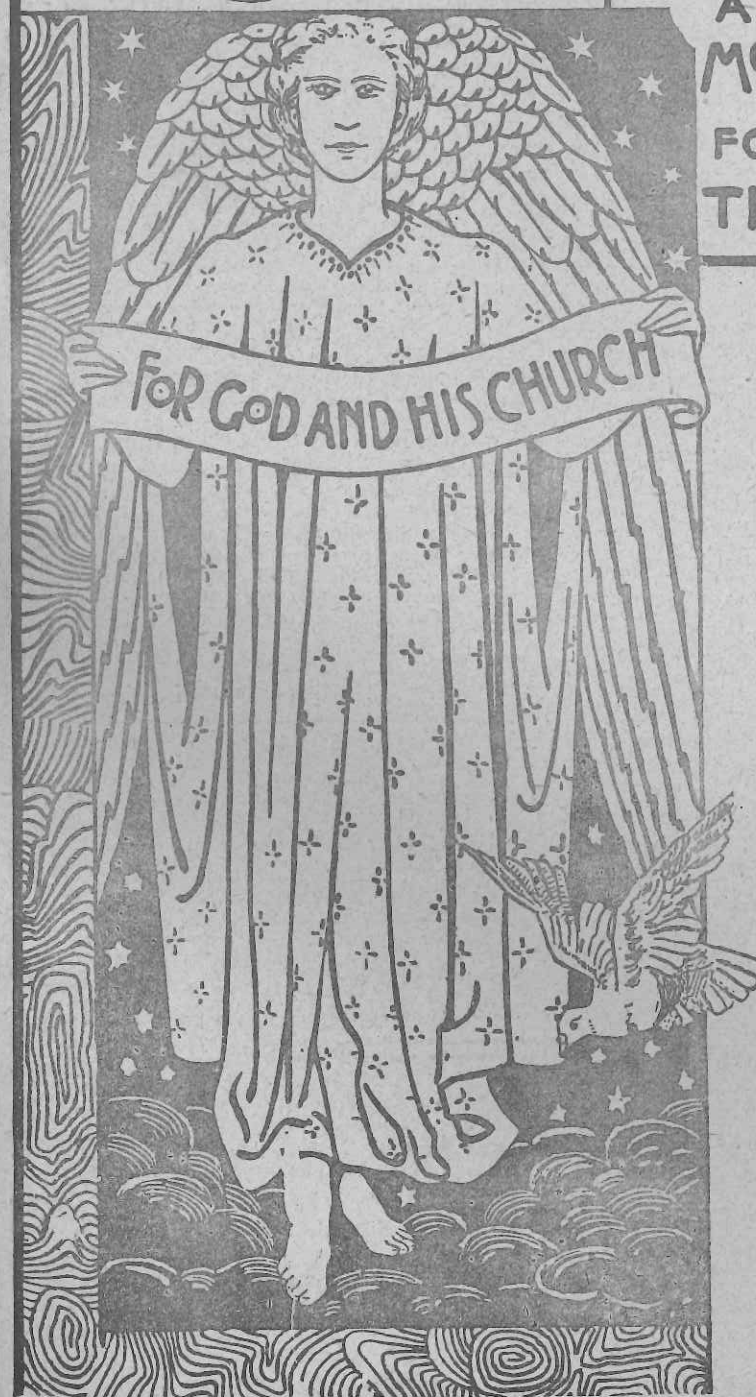
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VOL. VI. NO. II. LAUNCESTON, TASMANIA, JUNE 14, 1900. PRICE, 1d.

### JUBILEE of AUSTRALIAN BOARD OF MISSIONS.

WE have come to a stage in the history of our mission work to the heathen when it behoves each member of the church to "stand still." There were the words of Samuel to King Saul. We are bidden to do so for two reasons—(1) That we may endeavour to grasp the scope of the work; (2) to realise our position in relation to it.

I. A look back will convince us of the scope of foreign work. Initial missionary enterprise teemed with difficulties, with unclimbable walls. There was the great wall of geographical ignorance, very little knowledge of the coast lines of a country existed, and still less of the interior. There was the great wall of psychological ignorance. Those in authority hardly knew how to deal with the superstition, habits, and customs of heathen races. There was the great wall of suspicion and prejudice. The question that confronted the native was, "What is the ulterior aim of this movement?" And, worse than this, the question that confronted the Government was, "Is it not likely that these mission preachers will upset our position?" There was the great wall of expense of transit. Records tell us that some mission workers were seven months in reaching Sierra Leone, in West Africa, and five years in sailing to New Zealand. The cost of three missionaries in one instance was over £400. How are these

seeming impossibilities abroad to be overcome? The answer is, by a consecrated use of our possibilities at home. What are they? (1) Advance in speed. Ten thousand men can be landed in a fortnight from England at Bombay, (2) Development of printing. Eighty-six versions of the Bible are used in the mission field. (3) Progress in education. Hundreds are fit for mission work who are denied the advantages of a higher education. 4. Extended use of electricity. The world is wrapped around with wires, along which is constantly transmitted some message which stimulates the unity of the Church. True, these are material agencies, but they are powers to help forward the emancipation of souls. We recognise in these God-given possibilities, and when they are God-directed against the walls of impossibilities as referred to it is with the results we see to-day. While it is true that possibilities at home transform impossibilities abroad, we are also to remember that these very impossibilities stimulate a right and dedicated use of our possibilities at home. For instance, generally speaking, what is the area of possibilities abroad? (1) There is a waiting world. The world is at the feet of missionary enterprise spiritually undertaken. It is all-expectant. In it such a light is now kindled as can never die out, however sickly may be the flickerings in some parts of the field. We talk of "open doors" and "doors off their hinges," but so far as externals are concerned God has verily levelled the whole earth for the feet of

His messengers of peace. (2) Its people are hungry and thirsty. Converts are thirsting after righteousness, the unbaptised are longing for opportunities for open confession. Under the existing system in India, where a woman has no salvation except she be married, we find that 145 millions are wives, many of whom never go beyond the four walls of their home, many are mothers in their teens, and many only wives in name, compelled at an early age to begin a life of perpetual widowhood. Its people are hungry and thirsty—(a) For the Bible. In Africa alone the Bible has yet to be translated into 521 dialects so as to reach all. (b) For the Gospel. In China nearly one million villages have never heard the Gospel. (c) For teachers. In Japan there are 185 times as many heathen temples as there are Protestant Christian teachers. (d) For preachers. In India there is a province which contains 24 million souls with not more than six workers. The area of possibilities abroad is unlimited. A knowledge of these—to be obtained only by reading, and if people would read more they would do more—will stimulate our possibilities at home.

II. Amongst others, one object in celebrating the jubilee of the Board of Missions is—(a) To make each one realise their position of responsibility. (b) To bring each one into line with or definite relationship to the duty, claim, need, and work connected with Australian missions to Australasian heathen. Who are the people that

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have a claim on us? They are the aborigines of North and West Australia, the Kanakas in North Queensland, and the natives of Melanesia and New Guinea, besides those who come under the influence of the Church Missionary Association Gleaners' Union, and those who dwell in Frazer's Island and elsewhere. Do you ask why you should help them? If any of them were suffering from famine, very readily indeed would many subscribe to the fund for relief, recognising and asserting their privilege to help. Remember, they are suffering from famine—a famine of spiritual things—a famine of just that food we have a good supply of, even with a little to spare. Remember, we have practically dispossessed them. We are their debtors. There are many other reasons. How can we help—(1) By joining interest in some such plan as suggested in another column, which is being carried out in the northern parishes. (2) By subscribing a given sum or by regularly saving up smaller sums and handing in to the clergyman of the parish by the first week in August. (3) By seeing that others take an interest and are led to read, pray, and give. Everyone should give. Communicants must give. An appeal is made to every churchman to give and support this effort. If reason restrains, then let faith conquer. May the Church in Tasmania not be found wanting. May she present a costly offering in token of her desire to fulfil the fivefold command of her Lord and Head.

Fox-hunting in Church.—A congregation worshipping in Broughton Astley Church, near Leicester, a short time since, to take part in an intercession service for our troops in South Africa, were startled by a fox dashing into the building. Hounds followed it into the church, catching and killing it.

## TALKS ON NATURAL HISTORY.

(By "Woodpecker.")

### XXII.

"DURING the late quiet days, which we had before the rain came, I found much pleasure in musing on the ways of thistle-down."

"I should not think there was much in that, Woodpecker."

"Oh, yes; more than you would imagine; for it is impossible to study anything in nature without being compelled to study many other things, for the mind seeks to generalise."

"And what did you make out of thistle-down?"

"Well, I was sitting on my verandah one still afternoon, and could not help noticing this stuff, there was such a tremendous lot of it about. A gentle air was coming from the north-west, and it brought millions of these aerial messengers. They sailed past in the most graceful manner, rising and falling, and sometimes resting a moment on the ground, and then rising again, as if endowed with volition. There is a six-foot fence, that bounds my garden to the south, and as I watched the 'down,' contrary to my expectation, it rose gracefully and went over the fence, as if it knew of it, and would not be delayed."

"But that could not be?"

"Oh, no; they are probably not conscious of anything, but were borne over by the uprush of the wind as it met with that obstacle. For, presently, when the wind freshened, I found the seed was driven against the fence, and moved up and down, along the bottom of it. Then, it came on to blow harder, and the particles of 'down' flew past me like an endless stream of charging horsemen. A day or two later, I found it had got into the house. It was all over my study floor, and resting along the ledges of the book-shelves. It was upon and under all the beds, and rolling along the passages, in every direction, and, I assure you, it was no easy matter to get rid of the stuff. Sweeping was worse than useless; for every whisk of the broom only drove it up towards the ceiling, presently to settle down when your back was turned.

And, one day, I happened to be hunting for the cork-screw, for a cork had to be drawn, a very unusual occurrence in my establishment, Tommy. But I could not find it, for it seems to be a kind of law that, any article that is seldom used can never be found when it is wanted. So, after having looked in every likely place to find the precious thing, I began to look in unlikely places. But, I suppose you know the story of the Dutch-woman?"

"No; was she a Boer?"

"No, only an ordinary Dutch-woman. But she lost the soup-ladle, and, after rummaging in every hole and corner of the house, she at last turned out the contents of her pocket, and found it in the bottom corner."

"Oh, I see! and you found the cork-screw in your pocket?"

"No, my pockets are not of Dutch dimensions; and, alas Tommy, there is seldom anything in them! Like Juvenal's traveller, I can sing 'coram latrone.' But I looked for that screw everywhere, even, as a last resource, under the kitchen range; but I only saw a curious drift of whity-brown stuff, which, on examination, turned out to be 'thistle-down' mingled with particles of soot and ashes."

"But, however did it get there?"

"Well, my belief is that it can get anywhere; this probably got in through the open door, and was then drawn along the floor by the draught towards the range, where it could not find any outlet."

"Then, I suppose you gave up bothering about the stuff?"

"No, I determined to examine it more closely; so I got a fresh specimen out of the garden, and placed it under the microscope, with a low power on. Then I found that the seed forms the car, and the balloon itself is composed of a number of exceedingly light translucent filaments, very much resembling—under the microscope—the roots of a freshly plucked onion, with this difference, that the filaments were branched, and onion roots are not. But the whole apparatus is exceedingly light, for the faintest breath of air, even a motion of the hand, will cause it to rise from the ground; at the same time it is well balanced, for the seed, although small, will always keep the balloon in a more or less vertical position; in fact, it is a perfect natural mechanism for aerial locomotion."

"And is the stuff flying about still?"

"No, it has all disappeared, for the rain came, and that settled it for this season."

"Then are all the seeds dead?"

"No, I suspect they are beginning to germinate by this time, for the rain would bring them finally to the ground, and in many cases, no doubt, wash a little soil on them."

"Oh, I see. But what is the object of what you call the 'balloon' part, as you call it?"

"That is a device to enable the seed to get as far away as possible from the place where it was born, so to speak?"

"But why do seeds prefer fresh places to grow in?"

"Well, you see, every plant takes something from the ground, as well as from air and water, and wherever large numbers of any species grow in one spot, the soil will get impoverished, i.e., from their point of view. And this is why the thistle has gradually developed his peculiar method of aerial transportation. Most plants have some device for achieving this end. The common strawberry, for instance, can manage it, independently of the seed, by pushing out 'runners,' a foot or eighteen inches long, which push down root-lets at the tip, and after a short time, you can cut off the 'runner' with your knife, and a new plant will be formed, away from the old one. The Sycamore tree manages this in another way; its seed has developed two fan-like appendages, very much resembling the blades of a screw propeller, and when the seed ripens, and is detached by the wind, it spins away in an oblique line away from the tree, and falls at a considerable distance. I have a Sycamore in my shrubbery, and often find young plants from it growing in the kitchen-garden, some fifty yards away. And, with regard to the thistle, it is additionally fortunate in having joined the ranks of the 'Compositae.'"

"What are they?"

"A natural order of plants, which have a number of separate flowers, or 'florets,' united in one head, on the principle that union gives strength. The Daisy, Clover, and Sunflower are good examples; you would imagine the last to be a single flower, but it is really a composite one."

"Oh, I suppose that is the reason why Sunflowers always produce so many seeds?"

"Exactly," and so do Thistles; and these latter have also many enemies, and are thus compelled, as it were, to exert themselves, to make sure of being able to reproduce the species; which is, after all, the main object of every organism."

"But, have Thistles many enemies?"

"Rather! All the Finch-tribe eat their seeds, and many other birds as well; and I suppose you know the conundrum about the donkey?"

"No; what is it?"

"Why does a donkey prefer Thistles to corn?" And the answer is—"Because he is an ass." But if so, we ought in fairness to include horses, cattle, goats, and probably sheep, in the same category. So their enemies are numerous enough. This fact, and the desirableness of securing fresh areas of occupation, are the chief causes why this plant has developed a large amount of seed, and such a splendid apparatus for distributing it abroad. And, by the way, this reminds me of an experience, many years ago. I had been riding, for the best part of a day, through a thick forest, with a solitary companion—my old friend the 'Bushman.' It was getting towards evening before there were any signs of our coming to the open country. Suddenly my companion pulled up his horse, and gave expression to a—"Well, I'll be blowed." "What's the matter?" I said. "Why, look at this 'ere blamed Fire-weed," he replied.

"Oh, yes," I said, "I know the plant, 'Senecio Australis,' there are several varieties of it." "Oh!" he replied, a bit nettled, "you may call it 'Snesho horse-tails' if you like, but I call it Fire-weed, and what I want to know is, how did it get here? You know it only grows on the Coast, unless there's been a fire, and then it always comes up after it." When we had got a little further he pulled up again, just where we could see the open plain, beyond the trees. "Ha, he said, I thought so, look, there's been a fire safe enough; it must have been them chaps that came here last year, prospecting. They got me to pack their traps as far as this; and they have let their fire run, and here's the Fire-weed safe enough." And then we had a long discussion; he affirming that the seed of this plant had always been in the ground, and the fire caused it to germinate and spring up. I did not believe anything of the sort; though a circumstance came to my mind of

something I had heard long before in England, viz., that, while the cuttings and embankments were being made, at the time when railways were introduced, several plants suddenly made their appearance, which had been marked by botanists, as extinct, for over 60 years; and, it was supposed that this was due to the deep stirring of the earth. But this could not be a vera causa, in the present case; for the forest we had passed through must have been hundreds of years old, and there had been no stirring of the soil at all. Moreover the last patch of 'Senecio' we had seen must have been 18 or 20 miles away. So I gave it up, and we boiled our 'billy,' and ate our bacon in peace. But, it is said that 'everything comes to him that waits,' and, strangely enough, I found a solution of this mystery some years afterwards."

"Tell me how it happened?"

"Well, I had gone down to see my brother, who lived some forty miles to the eastward of Ultima Thule, and arrived at his house, after a pleasant ride, about tea time. After tea, we lit our pipes and went out for a stroll. Presently, my brother said, 'Good gracious, look there, I never saw such a swarm of midges in my life!' 'Midges,' I asked, 'where?' 'Why up there,' he replied, pointing with his stick; and, looking round, I described an immense mass of moving particles of some kind, apparently rising from the ground, and disappearing over the tree-tops towards the south. But let me describe the place. First there was the sea-beach, to the north; then the road, bordered by a line of Booby-allas; then a stretch of water-worn pebbles, evidently marking a slight elevation of the land, on which was growing a number of shrubby plants, and behind that, the unbroken line of forest trees."

"Well," I said, "you had better get the glass, those can't be midges." For I had noticed a number of swallows sailing about, and they took no notice of the things."

"Well, he brought out the binoculars, and we had a good look, and the supposed 'midges' were clearly not insects at all; for they appeared to rise straight up from the area of raised pebbles, and sail over the tree-tops in a dense cloud. Suddenly a thought struck me, and, walking up to this ancient beach, I found myself in the midst of a dense

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growth of 'Senecio Australis!' Then, I remembered my argument with the 'Bushman,' and the mystery was solved."

"But stop; I don't quite understand. You were at some distance from the coast on that occasion, were you not? How, then, could the seed have travelled so far?"

"Well, you see, the seed of 'Senecio' is provided with a pappus, and is therefore specially adapted for wind transportation."

"Yes, but what is 'pappus'?"

"Look in your Latin dictionary; if I tell you you will forget all about it. But I have no doubt that, under suitable conditions, this seed would travel to an indefinite distance; and there is no other rational way of accounting for a thick growth of 'Senecio,' occupying a burnt area in the virgin forest."

"But there is one thing I don't understand. Why should the seed you speak of have been blown only to that particular spot where the forest had been burnt?"

"Oh, but that is not my meaning. I imagine the seed to have been blown all over the forest; as far, in fact, as the wind took it; and that it fell all over the forest, but only managed to grow where the ground happened to be clear. The Virgin forest itself is so densely crowded with trees, and shrubs, and ferns, that there is no room for anything else, so then 'Senecio' would have had no chance there."

"Oh, I think I see now! But supposing seeds have no pappus, how do they manage to get themselves dispersed?"

"In a variety of ways. For instance, there is a species of wild-oat that grows in my garden, and is very troublesome to get rid of. It produces a seed something like that of the common oat, only it is more than an inch long. If you examine it with a lens, you will see that it is armed with sharp curved hooks, pointing backwards. And if you feel anything pricking into your leg, you may be pretty sure it is one of these wild-oat seeds. And you can only get the thing out by turning up your unmentionables, and pulling it through. These horrible things must be a perfect torture to sheep. Indeed, a farmer told me he had known them work their way through fleece, skin, and flesh; and had, on more than one occasion, only found them arrested by the blade-bone of the poor creature's shoulder!"

"Again, the seeds of aquatic plants are carried in the mud that gets attached to the feet of wading-birds. Darwin, whom nothing seems to have escaped, studied this subject. He made arrangements with the poulterers in London, to send him wild-ducks, and other aquatic birds, whenever they had mud sticking to their feet; and, on one occasion he had a duck sent with several ounces of clayey mud on its feet. This he carefully washed off, and dried, and afterwards sowed in a box of sterilised soil, from this he raised a number of aquatic plants—I only quote from memory, not having his book at hand—but I think the number was forty-two species!"

"But, I suppose you have read Wallace's 'Malay Archipelago'?"

"No, I regret to say I have not."

"Well, I think you had better do so, for it is one of the most delightful books in the language. The author tells us how, on one occasion, he ascended a mountain in Java, which was some 10,000ft. high. He found all about the lower slopes what he expected, viz., a dense tropical vegetation, but as he got higher up, he found strictly temperate forms predominating; and, at 8000ft., he was astounded to come across the common flowers of the English wayside: Primroses, buttercups, violets, fox-gloves, lilies of the valley, and such like; while higher up still, he found nothing but mosses, and lichens. This, mind, on a mountain close to the equator, with nothing but a tropical vegetation, occupying the lowlands, for thousands of miles round it."

"And, how is this to be explained?"

"It is usually accounted for by the gradual coming on, and disappearing of, the last glacial period, in the northern hemisphere. The cold, caused by the increasing ice-cap, drove all the temperate flora of Europe and Northern Asia, further, and further south; so that, at length, they found a congenial home in what are now strictly tropical countries. But as the cold period passed away, and a normal temperature began to prevail once more in these areas, the northern plants gradually retreated up the sides of the mountains, and, at present, are finding a suitable habitat, at about 8000ft. above sea-level."

"Well, that is interesting."

"I assure you it is quite true. And this is by no means an isolated case of migration by natural causes. There

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are many, both species and genera, of purely European, and even Arctic plants, now living in South Africa, Australia, and New Zealand; I mean, plants found in these countries, before the advent of Europeans. Indeed, our famous Eucalyptus family of trees is not strictly indigenous to Australia; for its peculiar seed-capsules, which cannot be mistaken for anything else, have been found as fossils in the Eocene beds of southern England. Many north temperate plants are also flourishing in Terra del Fuego, and their migration is explained by the almost continuous range of mountains that extend from Alaska to Patagonia. Thistle seed has most likely been introduced into Tasmania along with other imported seed. But I fancy it could get here by itself, certainly from Victoria, the north-west wind would bring it easily."

"But there is one thing, Woodpecker, which I do not understand."

"Well, what is it, my boy?"

"You speak of the thistle having 'developed' its balloon, to enable it to move from place to place; and the 'Senecio,' its pappus, for a similar reason. Now, what I want to know is this, how could these plants conceive such things beforehand, and then carry them out?"

"Oh! I see, a very sensible question. You may, however, rest assured, Tommy, that there was no conception or consciousness about it. Let me very briefly explain to you one or two of the main principles that govern the development of all organisms. Firstly, you must understand that every organism has an inherent and natural tendency to vary. No child, for instance, is absolutely like either of its parents. It may have its mother's eyes, and its father's figure, and, in disposition, resemble its grandfather. But it is never an exact reproduction of any one of its ancestors."

"Secondly, every variation from the normal type, in an organism, if it is of distinct use to that organism, has a tendency to be strengthened and transmitted. Thus, given time, the most astonishing changes in animal and vegetable forms will be effected (e.g. Birds evolved out of Reptiles), and time is practically unlimited."

"So, in the case of any seed with a pappus, we must suppose that, long ago, some particular plant of the species 'produced' certain seeds, or a seed, with a filament of some kind growing out of it. This might be almost inappreciable, at first. Still it might cause any seed possessing it to be carried a little further from the plant than others. This might germinate, and be stronger,

owing to its having secured fresh ground. Then the filament producing tendency once begun would be perpetuated, being beneficial to the organism. And, in course of time, it would become what we see, a perfect adaptation of means to a definite end."

"This is the briefest possible outline of some of the main principles of what is called 'Natural Selection,' which we owe to that man of transcendent genius, Darwin!"

"Excuse me, Woodpecker, but ought you not to say Mr. Darwin?"

"No, you duffer! Surely you would not go about 'mistering' a man like that! Would you say 'Mr. Handel,' or 'Mr. Shakespeare?' Ah, no more of that, boy, as thou lov'st me."

### CONFESSION.

(A sermon preached on May 13th in S. Mark's, Port Cygnet, by the Rev. Charles Vaughan, Rector.)

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—I. John, i. 9.

THE fact of the question of Confession in the Church of England having been raised at the recent session of Synod has given rise to so much comment and discussion that I have thought it advisable to make it the subject of my address this evening. In the first place, because misconceptions and misrepresentations are too generally prevalent, and, in the second, because it is the right of Church people to have some clear and definite instruction as to the attitude of the Church on this important question.

At the outset, let it be understood plainly that I am not intending to refer to the teaching and practice of any other Christian communion. My present business is to try to put before you what I conceive to be the teaching of the Church of England as simply and concisely as I am able in the time at my disposal.

Let me begin then by saying that, however Christian people may differ about the way in which it should be performed, they are all agreed that confession of sin is one of the conditions of forgiveness and salvation. If the Bible teaches anything, it teaches that. I might quote a string of texts, but one is enough as a sample of many—"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." You remember, too, that when John the Baptist preached in the wilderness those who resorted to him were bap-

tised, "confessing their sins." And one of the parts of a true repentance is the acknowledgment of our offences and negligences. Is not this a recognised thing even in the relations of the human family one with another? Where any wrong has been done an acknowledgment or apology is regarded as necessary to the extension of forgiveness and reconciliation. So, if we are seeking pardon from God, we must approach Him with the words of confession upon our lips. In this spirit the Prodigal Son returned to his father, saying, "Father, I have sinned against heaven, and in thy sight."

But here it is that we are brought face to face with the question, how ought such confession to be made? To whom is the tale of wrong to be poured forth? To this different answers have been given, and around it much controversy has waged. On one side it has been urged that in the Church which Jesus Christ set up on the earth provision has been made for this very thing by the appointment of a ministry specially charged with, among other things, receiving the confessions of sinners and granting them absolution or forgiveness. On the other side it has been maintained that no intervention is needed between the individual soul and God—that each one may unburden himself directly to his Maker.

Now, it seems to me—and I think it is the mind of our branch of the Church, as expressed in the Book of Common Prayer—that the truth lies between these two views. I hope to show this more clearly as I proceed. Let us assume a case—that of one who after years of carelessness and irreligion has been brought to see his folly and danger—to perceive as he never did before the certainty of the punishment of sin both in this world and in the world to come—to hear an accusing voice startling him with the words, "For all these things God shall bring thee into judgment." Suppose him moved to ask, with terrible earnestness, "What must I do to be saved?" He hears for answer, "If we confess our sins, He is faithful and just to forgive us our sins." There lies his hope—in the confession of his sins. But how is he to set about it? Must he seek out a priest of his Church and pour into his ears all that memory brings before him of what has been sinful on his part? Must he lay bare his soul and reveal its sores and scars—"the very wounds that shame would hide?" Must he go through this dread ordeal, and perhaps have his soul probed with searching questions ere he can receive the Divine forgiveness? Surely not! He may betake himself in lowly abasement, to

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where in secret the Merciful Father will Himself receive His erring child's confession, tell it how he will—whether dragging forth from the chambers of his soul the dark, sad details of his iniquities, or treating them as one vast burden known already to the Searcher of Hearts—able only, maybe, to make the Publican's prayer his own, "God be merciful to me a sinner!" And does not the Bible tell us enough about our Heavenly Father to make us sure of this—that when He hears in heaven His dwelling place any such cry of the broken and contrite heart, he will forgive?

Yet, brethren, there are instances where even the abundance of God's mercy makes it seem beyond comprehension. Now and then it will happen that a man's sins will take such hold upon him that he is "not able to look up," as the Psalmist puts it. He needs counsel, encouragement, and guidance, and possibly there is something weighing so heavily on his mind that he craves for someone to whom he may unbosom himself—someone on whose secrecy he may absolutely rely—someone who, perchance, may be able to take him by the hand and help him, as friends in old time helped the sick and infirm nearer to the Saviour of Men. And to whom should he look more confidently for this help than to those to whom is committed the ministry of reconciliation?

Now, our church makes provision for cases such as this. In one of the longer exhortations to the Holy Communion the priest uses these words:—"And because it is requisite that no man should come to the Holy Communion but with a full trust in God's mercy, and with a quiet conscience: therefore if there be any of you who by this means" (referring to what has been said of self-examination, confession to God, amendment of life, and so forth) "cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned minister of God's Word, and open his grief; that by the ministry of God's Holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience and avoiding of all scruple and doubtfulness." And again, in the service for the visitation of the sick, there is this direction:—"Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession the priest shall absolve him (if he humbly and heartily desire it) after this manner."

Now, these are the two and only references in the Prayer Book to anything in the nature of private confession,

and therefore the Church of England clearly regards it as an exceptional medicine, and not as food for the soul.

For my own part, I desire to judge no man; but I deplore the tendency in certain quarters to encourage habitual private confession. I think it foreign to the spirit of our church, and full of possible dangers, and, not least of these dangers, the fostering in the minds of the vulgar and ignorant of the idea of a mechanical forgiveness of sins; for, though the absolution of the truly penitent is God's act, and not the priest's—he only declares it as God's servant—yet the distinction is apt to become confused in the common mind. And, even in people really devout in their thoughts and intentions, I think habitual private confession is prone to develop a sort of spiritual hypochondria, fatal to true robustness of character. It is much the same with the soul as with the body; if we are for ever dwelling on our feelings and fancied ailments we become morbid and miserable, and generally unpleasant to ourselves and others. Better to dwell more on the love and sufficiency of Christ as our righteousness, sanctification, and redemption, than on our own infirmities; and such contemplation of Him has the power of transforming us more and more into His likeness. And do you not think that the more we come to realise the love of Christ, and to grasp the fact that "He ever liveth to make intercession for us," the more spontaneous and heartfelt will be our approaches to Him, and the more fervent our desire to tell Him what is in our hearts, by confession, and prayer, and thanksgiving?

One word more. Try to make more earnest and intelligent use of the forms of public confession provided in the daily service and in the office of Holy Communion.

"It is a mistake to suppose that absolution is only effectual when pronounced in private to single souls. In itself, so far as the movement of grace is concerned, the absolution is the same

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whether public or private. If souls are able to grasp it for themselves as firmly, it is as valid and full when uttered in a general formula to a thousand together as when uttered to them one by one." (Mason's "Faith of the Gospel"). Therefore, use the words of the General Confession in a spirit of recollection, bringing your burden of sin and sorrow as you kneel humbly before the throne of the Divine mercy, and doubting not God's faithfulness to His promises when presently the words fall upon your ears:—"He pardoneth and absolveth all them that truly repent and unfeignedly believe His Holy Gospel."

## JUBILEE OF MISSIONS.

Suggested Plan of Meetings, Etc., as Sanctioned by the Bishop.

1. Meeting of workers, collectors, etc., in June.
  - I. For preparation on spiritual side (or celebration and address).
  - II. Statement re needs of missions.
  - III. Working details—
    - A. Distribution of collecting cards.
    - B. Distribution of cards of prayer.
    - C. Distribution of literature.
2. Sermon or, at a general meeting, an address, by each clergyman.
3. Meetings of workers at beginning of July.
4. Lantern talk will come after or between these.
5. First week in August. Meeting of all holding collecting cards (or in church at special service on Commemoration Sunday, August 5, or a Sunday later, according to notice), to receive moneys and to consider formation of unions—adult and junior—when they do not exist.
6. After the Sydney celebration, first meeting of union, to secure—
  - I. Regular subscribers to a magazine.
  - II. Box-holders.
  - III. Day for anniversary general meeting.
  - IV. Day for workers, celebration and address, etc.

The organising secretary for the North requests that an opportunity be made to visit any schools in the parish.

"Expect great things; aim high."—Bishop of Tasmania.

## DULL DAYS AND DARK NIGHTS

are very unpleasant, but a pound of O.K. Candles will brighten the gloom.

## THE BROTHERHOOD OF S. ANDREW.

REPORTS OF WORK FOR QUARTER ENDED MARCH 31.

### S. JOHN THE BAPTIST CHAPTER.

THE work of the Brotherhood has been going on steadily, and earnestly during the past quarter. There have been six meetings held, and the attendance has fallen slightly, showing 4.50 as against 4.75 for the previous quarter. We have two new probationary members who should shortly become full members. The members are at present endeavouring to obtain candidates for the confirmation class, to be held shortly. The amount of 10s out of the quota 14s due has been paid to the Council.

The Brotherhood is steadily taking root at S. John's, New Town. Our first meeting was held on May 9, 1899, when we had two members to start with. During the year we have had some of the members of the town chapters. Mr. Haden spoke of the work of the Brotherhood in town as very satisfactory, and the Archdeacon expressed a desire that it would be the same at New Town. The Brotherhood in New Town is doing some valuable work, two of its members being Sunday-school teachers, and regular communicants. On S. Andrew's Day the members were at Holy Communion at 6 a.m. We have now four full members, and a few probationers. Mr. Good being our director, and C. Jillet, hon. secretary.

### HOLY TRINITY CHAPTER, HOBART.

Regular monthly meetings have been held, bringing the total up to 65 from the commencement. Although a variety of church work has been systematically attended to, yet there is room for more earnestness in the Chapter before the rules of the Brotherhood are carried out.

Young men of the present age seem to expect a quid pro quo for anything they undertake, and it is this point that prevents many from joining; for to use a very common expression, there is "nothing in it" from their point of view, and it requires time and patience to make them understand the spiritual benefit derived from our work. No new members since last report.

The average attendance for the quarter is 5.6 against 5 for the previous report.

The Bible readings from S. Luke's Gospel, given by the clergy, have been very helpful, and thoroughly appreciated by those who attended.

Letters and papers have been forwarded to our member in South Africa, who left with the first contingent, and although no direct communication has

been received by this Chapter from him, yet, so far as we know, he is safe and well, and trust it will not be long before he is amongst us once more.

Mission Room Cricket Club.—Only one medal has been claimed out of the three offered; this was issued for the best batting score.

### ALL SAINTS' CHAPTER.

Two meetings only were held during the past quarter, none being held in March, as only three of the members came on the appointed date, and it was decided to postpone the meeting. One new member was admitted in February, and one of our members is moving to the opposite end of the town, and it is doubtful whether he will be able to attend our meetings. At the January one it was unanimously agreed that the members should endeavour to meet together for communion on the second Sunday in each month.

## OUR NOTE BOOK.

AN innovation in connection with the Diocesan Examination was the public distribution of certificates and prizes gained. This took place in S. John's School-room, Launceston, and judged by the interest taken on the strength of a brief notice, there is every reason to believe that it was a move in the right direction, and with a little more knowledge as to what is to take place the distribution should be one of the important school functions of the year.

We do not desire to be hyper-critical, yet we cannot help noticing the absurd way in which the "Christian Record" speaks of "Evangelical truth" as something possessed and inherited only by a narrow clique of Churchmen. Surely all truth is evangelic. It matters not where existing, it is of God, and its proclamation or enforcement is evangelic. But the words are tautological. To use them together is much on a par with expressions such as "round circle" or a "black negro," or a "female woman." Thank God, truth, full, saving truth, exists outside such exclusive sectarianism. Let those who hold these circumscribed views study the life and words of the gentle Redeemer, and learn from him the full import of truth. That narrower aspect, which we condemn, was of the very essence of Pharisaism, which was so truly repellant to the Lord Jesus.

At last Captain de Hoghton, R.N., has apologised to the Rev. S. H. Hughes, B.A., Rector of Brighton, for his unseemly and illegal act in S. Mark's, Brighton, some weeks ago. It appears

that for the past 15 years it has been customary, in this Church, to place a couple of candles on the small ledge, known as a re-table, at the back of the altar, every Sunday evening. They have no ceremonial significance, and never were meant to have any, being used solely for the purpose of lighting the chancel. For many years past, on special festivals, such as Christmas and Easter, the number was increased to four, so as to harmonise with and brighten up the floral decorations. This was done years before Mr. Hughes went to Brighton, and in causing the said candles to be placed there, on the occasion referred to, the Rector was not introducing an innovation, nor indeed doing anything likely to excite suspicion, as the ordinary members of the congregation were quite accustomed to them. Captain de Hoghton is a Churchwarden, and also a lay-reader, at Brighton, and on the Easter even. in question he, in the absence of the Rector, was due to take the service. It was, therefore, with surprise and indignation that, before beginning, those present heard Captain de Hoghton imperiously command the meek little sexton, a foreigner, to immediately remove the candles. Of course it was done, and the service passed off somehow. The Rector, however, was not to be brow-beaten in this fashion, and called the law into operation. We are unable to follow the case through each of its stages, but the finding of a special commission, appointed by the Bishop, to consider Captain de Hoghton's act, is that such was quite illegal, and he was called upon to apologise. This, we are glad to know, though very tardily, has been done. But there is a sequel to the performance. At a large and influential meeting of parishioners, with only three dissentient voices, including Captain de Hoghton's, a resolution was passed calling on him to resign his positions in the Church, or, failing that, signifying their intention of applying to the Bishop to remove him from the same. Since this meeting a letter of condolence has been sent to the Rector signed by almost every head of a family attending the Church at Brighton, and further stating their complete confidence in him, and urging him to continue his work as heretofore, with promises of support.

Captain de Hoghton has evidently found his match in Mr. Hughes and his supporters. For once he has been made to realise that the overbearing dictation so common on the quarter-deck, and which was so much in evidence, without "let or hindrance" at the late session of Synod, has its limits; and instead of over-awing ordinary civilians, will henceforth, and rightly, too, provoke the smile of derision which it merits, or meet with that vio-

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lent resentment which Englishmen can sometimes bestow on a man who will persist in ignoring the feelings, overlooking the legal rights, and disregarding the honest convictions of others.

\* \* \*

Someone has sent us a copy of a sermon on Confession by the Rev. Mr. Cunningham, Minister of S. John's Presbyterian Church, Hobart. Thanks! we were glad to get it, as waste paper was scarce. In a moment of weakness we read it. It never struck us before how splendid a remedy such a dreary monologue was for insomnia. We were soon off in the land of dreams! Would you like to know what we dreamt? Well, if you promise secrecy, we will tell you. It was only a short dream, and only bits of it remained. We were in a Congregational Church, for that was the name over the door outside, and after the preliminaries were over, as the ritualistic reporter would say, there got up a little dark man, and soon made it warm for the spiders in the pulpit cushion. He seemed terribly vexed about things in general, and an old woman next us exclaimed "You musn't mind him, he was once a Wesleyan, and hardly knows how to be an Independent yet!" This woke us; and we continued to read the printed sermon. We had just got to that part where the author is belabouring the Bishop of Tasmania so mercilessly, and meanwhile, making such absurd mistakes over the various revisions of the Prayer Book, but it was too much, and off we dropped again. This time, too, it was a Church, and the same little man was preaching, but now wore a Genevan gown. It was a Presbyterian Kirk. He was even more wrath over something, and we, in our dream, moved up close to a stout old elder who sat near, and he grew very red, and said, under his breath, "I believe in letting other denominations alone. He is now attacking the Bishop of the Church of England, a man as much above him in mental grasp and scholarship as Mount Wellington is above Hobart. He is always doing it! There's no charity in it. But it won't end here! He has changed his faith several times already, and will, doubtless, after studying all this rubbish about the Prayer Book, go over to the Church of Rome himself some day!"

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Then we woke! The moral rose to our lips, "Oh, religion, holy, pure, and good, redolent of God and Heaven, how many shameful, unkind things are done and said under cover of thy sacred name." No wonder men fall away from a form whose only effort seems to be to overturn the teaching of someone else.

\* \* \*

Apropos of confession! How good and kind of many friends to send the editor of the "Messenger" so many

## A MUSICAL EDUCATION FOR HALF-A-CROWN.

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

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

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copies of a sermon on the above by the Ven. Archdeacon Hales. Let us say we hate compulsory auricular confession, as heartily as the author himself, yet we could not feel at all convinced, as we perused it. The Archdeacon only gives such extracts from the Prayer Book as suits his case. His bias in supposing others equally strong, or in only partially completing the quotation, as in the case of the visitation of the sick, so injures his argument as to make one lose interest in it. Surely, too, it must be a weak sort of matter which forces a writer back on to the homilies for a buttress. From first to last we were disappointed, and cannot help saying that if the crusade against confession cannot call forth some abler champion, it is in a bad way. Towards the end of his sermon the Archdeacon reflects very severely upon the action of Synod in upholding this matter of confession. The words referred to are very reprehensible! They may have been the result of oversight; we cannot tell. Let us hope so! Yet he should have openly told his readers or hearers that the debate ended by the following resolution being carried unanimously:—"That this Synod, when it learns on unquestionable authority that the practice of enforcing private auricular confession exists in this diocese, will be ready to express its decided opinion that such enforcement is entirely opposed to the doctrine of the Church of England." This nullifies his censures, and makes them appear most uncalled for, if not ridiculous.

But the object we had in penning these lines was to suggest that those who are "running" the Archdeacon, if they will pardon a common way of putting the matter, should take him altogether, or not at all. There was another element in the controversy started by Captain de Hoghton and party in Synod, and that was "Prayers for the Dead." In a book recently published by the Archdeacon we glean he holds very strong views about the validity and usefulness of such prayers—an extract is given elsewhere. Are those, who are so urgent about this matter of confession, as stated by the venerable gentleman, ready to swallow this also? If not, there seems some disparity in their views. We are not advocating either the one or other of these teachings, but let people be consistent.

\* \* \*

In India at the present moment thousands are dying of hunger. Here in Launceston are men spending a great deal of money in inserting a long, wordy, and, we may add, with no desire to be disrespectful to the aged author, useless sermon in the most costly advertising columns of a daily

paper; and, further, in printing and circulating thousands of copies broadcast, to what purpose? In trying to make people pronounce a "shibboleth." That very money, so wasted, would have saved many many precious lives in India. Last week 5000 died in four days. There are eighty-five millions of poor creatures in immediate danger of dying from want of food, whilst men are wasting money which could buy bread, on controversy. There can be little doubt about it, that such things as these do isolate many large-hearted, wide-minded men, from Christianity, which, in too many cases, has become the party cry of a miserable sectary.

## CHILDREN'S COLUMN.

### PRIZE SCRIPTURE QUESTIONS.

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

Question 7.—What two persons mentioned in the Old Testament fasted forty days?

Question 8.—How many horsemen did Solomon have?

Question 9.—How many sons of Haman were hanged?

N.B.—For all boys or girls sending us the correct answers to the above questions we will send a copy of the "Messenger" free for six issues to any person they may suggest who does not already take the "Messenger." All who answer these questions must forward to "Lithos," S. John's Rectory, Launceston, the answers, together with their own name and address, and also the name and address of the person to whom the "Messenger" is to be sent. Answers must be sent in before the next number of the "Messenger" is issued.

### ANSWERS TO QUESTIONS.

Question 4.—A double portion of his spirit (II. Kings, ii, 9-12).

Question 5.—The sun and moon (Josh., x, 12).

Question 6.—Moses (Num. xxxii, 23). Correct answers were received from S. L. Hughes, Pontville, and Allan Harris, Richmond.

Correct answers to questions 1, 2, and 3 were received too late to be announced in last issue from Nancy Page, Brighton; Gladys Haines, Ringarooma; Dolly Wilkins, Stanley; Florence Suter, Pontville; but as neither of these enclosed any name and address except their own we have been unable to send the "Messenger."

A batch of answers also arrived from Strathbarton Sunday-school, Apsley, much too late, as the answers had already been published a fortnight.

\*\*\*

"LITHOS."

## PARISH ECHOES.

### ST. JOHN'S, LAUNCESTON.

**THE CONFIRMATION CLASSES** have been started, but the numbers are far below their possibilities. Many young men and women over 17, some nearly 20, are being kept back because "they are too young for confirmation yet." It is strange that such a plea should be made in the case of those who, to use a society expression, "have come out." Not "too young" for balls and gatherings of that description; but "too young" to give their hearts to God in confirmation. In England the age for this sacred rite is usually 12, because it is found those whose parents delay their children's confirmation to the ages given above, hardly ever become communicants. We limit the age in this parish to 15, and every boy or girl reaching that age should be encouraged to come to the classes.

**THE CHURCH EXTENSION.**—The quarterly collections for this most necessary work were held on the 27th May. The result was about £21. We have nearly £300 collected, and about the same amount promised. The committee cannot begin the work until a sum of £2000 is in hand. When will this be had? It is a notorious fact that during the past three months many have had to leave the Church on Sunday evenings because there was no room in S. John's. Several families have permanently withdrawn from us, and have gone elsewhere, for this reason. Quite 50 sittings could be let at once, if they were available, and large numbers, who are not inclined to hire seats, would come if they were properly accommodated. The clergy spend their best energies all the week in inducing people to come to Church, and when the Sunday arrives they are practically "driven hence" and come no more. The Churchwardens do their level best on all occasions to find seats, and if all worked as hard as they, the new building would soon be a reality. Yet some people are saying they cannot see why we want to extend the Church.

**THE MEN'S BIBLE CLASS** has been started. It is held every Sunday afternoon in the Church at 3.15, and lasts till 4. The Rev. W. S. Stone has charge of it, and takes much pains to make it attractive and helpful. So far only 17 have attended. Will our men make a note of this, and strain a point to attend? We often hear people say "Let us study Holy Scripture itself." These, however, are the very ones who invariably give a systematic study of God's word a very wide berth. We want to see at least 100 men present on Sunday. The heads of families should certainly attend sometimes.

**THE THEOLOGY CLASS.**—This is a special effort to provide instruction for an annual examination in connection with the "School of Theology" in Sydney. Some of these examinations are open to lay-folk of both sexes. The first degree is that of Literate of Theology, and may be taken by all. The Rev. W. S. Stone has charge of this, too, and we are pleased to know some of our senior Sunday-school teachers and scholars are attending the instruction. The class is held every Friday evening in Mr. Stone's rooms at Sutton's Coffee Palace. The fullest particulars may be had from any of the clergy.

**FOREIGN MISSIONS.**—The annual collections for the above were taken up last Sunday, and amounted to about £24. We are thankful for this generous response.

**THE JUBILEE** in connection with these missions will be held in Sydney on August 5. The leading article deals with this matter. The Rev. A. G. Lingley, who is the secretary to this movement for Northern Tasmania, is to attend and deliver a lecture in this parish on July 3. Make a note of the date and come. The meeting will take place under the auspices of the Y.P.C.U. in S. John's School-room at 8 p.m. on the date named. It promises to be popular, as Mr. Lingley is to show some fine lantern views.

**THE VOLUNTEER CHURCH PARADE**, usually held on the Sunday prior to Her Majesty's Birthday, came off on May 20. The display of officers and men was very fine. Colonel Martin was in command. We cannot speak too highly of our troops. There is a smart up-to-date bearing from officer to cadet, which is hardly equalled by the regular army. The parade in question was a great success. The glorious news of the relief of Mafeking seemed to inspire everyone. The one dark spot was the wretchedly miserable accommodation in the Church. Hundreds were unable even to reach the door.

**THE REV. CANON HOWELL, M.A.**, has very kindly helped the Rector week by week for some time past. We desire to thank that gentleman for his services, and to assure him of the high appreciation of the congregations thus ministered to.

**ASCENSION DAY** was observed by H.C. at 7.30 a.m., morning prayer at 10, and evening at 7.30. Coming as it did on Queen's Birthday, when all the world was wild with excitement over the volunteer review and the glad news of our men in Africa, these especial services were not so good as on previous years.

**TRY A. J. NETTLEFOLD'S SUPPLY STORES,**

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**THE CHOIR.**—Being self-dependent, the choir of S. John's find that their finances sometimes get down to a low ebb, as the providing of music for 40 members seriously affects the limited revenue. The choir committee evidently think that the congregation of S. John's have enough calls in connection with the parish work, and therefore trouble them as little as they can, feeling that when necessity arises an appeal will not be in vain. This has been shown recently, and the treasurer desires to acknowledge the receipt of the following donations, which were so freely given:—Messrs. J. C. Genders, 10s; H. C. Littler, 5s; W. J. Genders, 10s; M. F. Brownrigg, 5s; R. Green, £1; Canon Beresford, 10s; H. Brownrigg, 5s; W.M., 10s; Misses Thompson, 2s; Abbott, 5s.

The organist of S. John's, recognising that he has a capable body of singers, has put into practice a cantata, "The Rose Maiden," which will be given in the School-room in about two months time.

**THE DIOCESAN EXAMINATION.**—The long-awaited-for report was issued during Synod, and we got the results of our work directly after. Space forbids us saying more than that though our position was good, our number of passes had fallen from the previous year's standard. Prizes were gained as follows:—S. John's.—Senior division—Winifred Weatherhead and Fred. Parsons. Upper middle—Florence

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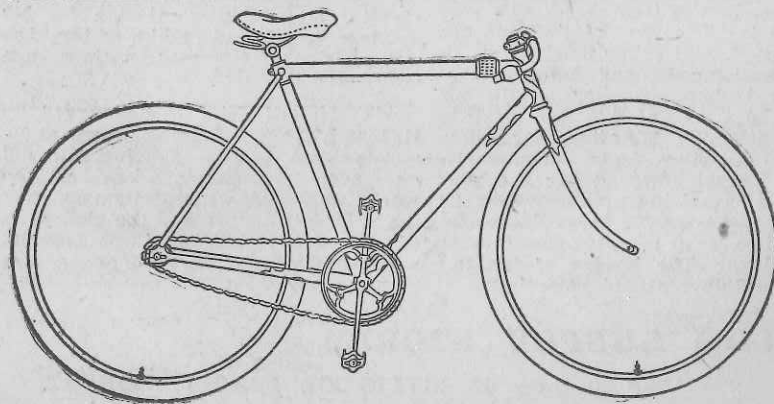
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**THE YOUNG PEOPLE'S CHRISTIAN UNION** held its annual meeting on the 5th inst. From the report submitted it appears that an excellent work has been done during the year. The average attendance at the meetings has been good, and much interest shown in the various details of the little society. The numbers, however, are far smaller than they should be. Instead of 40 or 50 members, there ought, in a parish like this, to be two or three times as many. It is a pity, too, that more of the parents in the parish do not take some interest in this union. Upon the resignation of Mr. Frank Littler, so deservedly popular as secretary, Miss Bird was elected to that office. Mr. Harold Brownrigg, who has worked so hard for the Union, we are glad to see, retains the position of treasurer. We regret we cannot print the report now owing to our lack of space.

**Marriages.**—May 11th—Mr. Ernest John Powley to Miss Maria Frances Willis. 24th—Mr. Robert James Hill to Miss Annie Maria Green. 31st—Mr. Walter Lane Davitt to Miss Livia Cowen.

**Baptisms.**—May 9th—Thorna Eyres Merrylees; Edna Phyllis Beck, Kathleen Florence Whitton, Ellen Emma Harris; 16th, Eileen Beryl Maud Chandler, Raymond Harry Chick; 23rd, Elsie Ellen Newman, Claude Stanley Gibson, Doris Eileen Maud Coote; 30th, Madge Gertrude Carter, Leslie Ernest Smith, Lillie Pearl Butler.

**Burials.**—May 8th, James Williams; 28th, Martha Waterland.

**MISSION HOUSE.**—The following donations have been received since last issue:—Mesdames Lithgow, 1s; Hesketh, 2s; Bushman, 10s; Craske, 3s; Carney, 2s; Armitage, 1s; Misses S. J. Thomas, £1 18s; Phillips, 5s; Grey, 5s; Messrs. G.G., 2s 6d; Gleadow, 10s; C. H. F. Shearn, £1 1s; Mrs. Barnes, fian-

nelette; Mrs. Bruce, remnants; Mrs. Carr, clothes; Mrs. Lawrence, clothes; Mrs. Wigan, clothes; Mrs. T. C. Archer, clothes; "George-street," clothes; Anonymous, clothes; Mrs. C. B. Grubb, clothes. All subscriptions must be sent direct to Sister Charlotte or the collectors appointed by her.

The soup kitchen has been successfully established, thirty applicants making their appearance on Friday, the first day of opening. We wish to heartily thank our following kind friends for the help in money and kind:—Mr. Eardley Wilmot, one bag split peas, one bag pearl barley; Mr. D. Ritchie, one bag oatmeal; Mrs. Shelton, £1; Mrs. Barnes, vegetables.

### ROSEVEAR'S.

**THE "Jumble Fair"** in aid of the church on West Tamar arranged this year proved a success beyond our expectations.

The Mayoress (Mrs. E. H. Pantton) opened the fair in the afternoon with a few well-chosen words.

The parishioners and their friends assembled in large numbers, and, two excursions being run from Launceston in the evening, there was a large concourse of people in the hall, which was kindly lent by Mr. Rosevear for the occasion. Mrs. John Plummer acted as president.

The stallholders were—Refreshment, Miss Blackett and Mrs. M'Bain; fancy and useful articles, Mrs. John and Mrs. Gus. Plummer; lollies and cakes, Misses L. and B. Plummer; flowers, Miss Amy Rosevears and Mrs. Philips; Christmas tree, Misses Daphne and Elsie Plummer. All the stallholders wore tiny flags in their hair of red, white, and blue. The proceeds were over £28.

The Mayoress made many purchases during the afternoon, and assisted in the raffling of some of the articles.

### Soldiers of the Queen

And all other loyal persons should use the

**QUEEN SOAP.**

from the stalls. The Mayor (Mr. Pantton) generously headed a subscription list for the new church on the west side of the Tamar, which the fair was in aid of. A church on this (the west) side of the river is sadly needed, for although we have a nice church at Windermere, where service is held every Sunday (weather permitting), it is not always convenient for everyone on this side to go over; besides, sometimes the weather is too rough to be able to cross the river, so there are many Sundays during the year that there is not any Anglican services held at Rosevears at all, besides there being between 20 and 30 children and young folks who do not attend Sunday-school, and some of them seldom able to cross the river for service. This will prove how much we need a church here. In next month's issue I will (D.V.) be able to say what money we have in hand towards building the new church. The proceeds of two former bazaars I am not quite sure of. One of the churchwardens has a subscription list out also. Miss Beatrice Plummer has the list, which the Mayor headed. Subscriptions will be gratefully received by her at the Terricks.

I have forgotten to mention that the Mayoress was presented with a lovely bouquet of flowers (made by Mrs. Philips) by a little girl, Miss Freda Lake-land. A very hearty vote of thanks was passed to Mr. and Mrs. E. Pantton for their attendance and support, also to the stallholders, treasurer (Miss L. Plummer), and the hon. sec. (Miss Beatrice Plummer), the latter working most assiduously to make the fair a success. It was very gratifying to the committee to see their efforts crowned with success. Many thanks are due to those kind friends who so generously responded to their appeals for assistance.

Mr. Frank Rosevears, we regret to say, resigned as churchwarden, and Mr. R. T. Goetze was elected in his place.

**Baptisms for 1900.**—James Henry Goetze, Rosevears.

**Burials.**—Frank Taylor and Frank Coward, Swan Bay; Michael Whelan, Dilston.

S. Matthias, Windermere, was hastily and prettily decorated for Easter Day. The day before proved a soaking wet one; no one was able to cross the river. The offertories and attendance on Easter were small, and there were only a few communicants.

The services in future by the lay-reader will be at 7 p.m., instead of 11 a.m.

### EVANDALE.

**E**ASTER being late in the year, the weather was rather unsettled, consequently the attendance at the Easter Day services was not so large as it might have been. Our late organist, who was spending a few days' holiday at home, presided at the organ with her usual ability, and her friends were very much pleased to see her at her old place again.

The following Sunday we celebrated our harvest festival, which passed off very successfully, though the decorations were not so profuse as they have been in former years, owing to the harvest not being so plentiful, but the church looked very nice, and the lady friends who undertook the decorating must receive our warmest congratulations for the way they worked, and having so little produce, etc., at their command, there were only a small band of ladies to do the decorating, namely, Mrs. Atkinson, Misses Hartnoll, Atkins, and Crawford, and, as in former years, Miss Cunningham decorated the font very prettily. The special psalms for the day were chanted by the choir at both services, every one seeming to join heartily in the singing, especially the last hymn in the evening service, "Onward Christian Soldiers." The rector of the parish preached at both services. Our organist, Miss H. Atkinson, is at present away from us, having gone to Melbourne for her matriculation examination, and Mrs. Donaldson has kindly consented to take up the duties during her absence.

Death has once more visited our parish, and claimed for its victim Miss Grace Whitchurch, who was cut off in

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very early life, although she has been ailing for some years from that fell disease consumption, but we are glad to say that she bore her sickness with Christian fortitude, keeping up till the last, but having no pain whatever towards the end, she passed away very peacefully at the residence of her aunt, Miss Gee Kirkdale.

**Baptisms for the month of April.**—Elsbeth Annie Cameron, Hilda Alice Daw, and Agnes Bessie Drake.

Would our subscribers kindly take note that the subscriptions for the "Messenger" are now due.

### CARRICK.

**I**T is a long time since anything appeared from Carrick in the "Messenger." My last communication was unfortunately crowded out. We move along so quietly that there is little to record. We cannot look for much outward sign of progress. Most of the young life goes westward, and the population, if not actually diminishing, is at a standstill.

At Carrick we have had a succession of changes, involving much loss; but the climax of misfortune was reached when we learned of the approaching departure of Mr. Dineen and his family. It is a heavy blow to the church in so small a community as this to be deprived of its treasurer, warden, Sunday-school superintendent, two Sunday-school teachers, and one of the most faithful members of our small choir, all at once. There are literally and absolutely none among our church people who are both willing and competent to replace them. There are some who are competent, but, to their shame be it said, they are not willing.

The room at the Rectory is now regularly open to the men of the parish on Wednesday evenings. Books, illustrated papers, and magazines, together with a variety of games, are provided.

A working party for girls is held on Thursday afternoons at the Rectory, Bishopsbourne. We are most thankful that Mrs. Hardman is recovering from her long illness. Everyone has missed her very much indeed. In church matters she is one of those invaluable helpers who never weary in good work.

**Hadspen.**—The burial ground at Hadspen is in a condition that is not very creditable, and a suggestion has been made that a working bee should be held very shortly to clear it of the

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young wattles and other bush which now encumber it. I earnestly hope that this suggestion will be taken up. A very few willing hands, working for a couple of hours, could do all that is necessary.

Liffey.—The Queen's Birthday and the relief of Mafeking were celebrated here with a huge bonfire and fireworks, followed by a coffee supper. A large number of persons were present, and games were indulged in up to a late hour.

The services still keep up, and very soon the choice of the ground for a church will be made. We are thinking of building a pretty log church, but do not quite know where to look for a plan. Can any of the "Messenger" readers furnish one for a small church, to hold about fifty, with a chancel and a porch?

Illawarra.—This place has suffered severely from removals. We heartily sympathise with Miss Lewis, the State-school teacher, who has seen her school sink down from causes which she cannot control. It is very disappointing work for her. The Sunday-school too has suffered, not only from the loss of scholars, but by the retirement, through ill-health, of Miss Walker, who has for many years been a faithful teacher. Nearly all round the parish the record is one of loss—loss of valuable workers, with no possibility of replacing them; loss of steady, church-going families. There is one gain:—The new constable at Carrick and his household are church people, and will, I hope, prove a real help to us.

#### LILYDALE.

THE Church of the Ascension is the name to be given to the church which is in course of erection at Lilydale. The pioneers of the movement were Mr. and Mrs. John Story (now of Lebrina), who also gave the large Bible, while it was through Mrs. Story's energy that the organ was procured. The foundation stone was laid on Thursday, May 31, within the octave of the festival of the Ascension, by Mrs. R. W. Harrison, of Underwood. It was a glorious sun-shiny day, and several visitors came from a distance. The vicar, the Rev. J. E. M. Roche, had the pleasure of escorting Canon Beresford and the Rev. W. S. Stone, from St. John's parish, and the Rev. E. G. Barry, represented Holy Trinity. It was the intention of the Rev. A. Barkway to have been present, but he was

most unfortunately prevented by an accident. The Rural Dean was also hindered at the last moment. The church organ, which has been in use on Sundays at the Lilydale Public Hall, was brought to the ground, and the authorised form of service used upon the occasion of laying the foundation stone of a church was said, the above-mentioned clergymen each taking part. The lesson was read by Mr. Clement Dowling, licensed reader. Suitable addresses were delivered by Canon Beresford, the vicar, and the Rev. E. G. Barry. Coins amounting to £3 5s 6d were placed upon the stone, or supplemented afterwards, and several generous contributions were promised during the day.

The drawings were prepared for the church two years ago, and it is only recently this work has been stimulated afresh. The architect is Mr. Alex. North, and the builder and contractor Mr. R. Ewans.

At the close of the proceedings a verse of the National Anthem was sung, and cheers were given to Mrs. Harrison for gracefully assisting at this interesting ceremony. Mrs. Abel planted an evergreen oak tree, which had been presented by a friend in honour of the relief of Mafeking.

The silver-mounted trowel, with inscription thereon, was presented to Mrs. Harrison as a gift from the vicar.

Donations will be most thankfully received, so that the church may be consecrated free from debt, either by Mr. R. W. Harrison (hon. treasurer), or by Mr. C. Dowling (hon. secretary), Lilydale.

#### OATLANDS.

THE Vicar completed his first year's residence on May 15 last.

It will be seen from the following statistics and report that some hard work has been done, and some progress made.

Looking back over the last five years, from May 15 to May 15 in each year the results are as follows:—

Church Collections.—1896, £18 14s 2d; 1897, £33 3s 4d; 1898, £27 6s 2d; 1899, £23 16s 8d; 1900, £47 6s 9d.

We may therefore claim to have excelled any previous effort during the

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last five years by £14 3s 5d, and to have excelled the preceding year by £24 10s 1d.

Communion Made.—1896, no record; 1897, 237; 1898, 282; 1899, 268; 1900, 450; showing an increase over previous years of 178.

Holy Baptisms.—1896, 17; 1897, 31; 1898, 36; 1899, 36; 1900, 49; increase, 13 over previous years.

Services.—During the past twelve months the following have conducted services at St. Peter's:—Bishop of Tasmania, 1; Canon Finnis, 2; Rev. Roche, 2; Rev. Pitt, 2; Mr. Parsons, 20; Mr. Daniel, 16; the Vicar, 77.

Confirmations.—On St. Andrew's Day the Lord Bishop confirmed 12 candidates.

During the year 92 classes have been held. At the present time over 90 candidates are under preparation, and it is hoped a large percentage of these will be ready to be presented to the Bishop upon his visit to the parish in July next.

Confirmation classes are being held weekly on Monday at Oatlands at 3.30 and 8 p.m.; on Tuesday at Woodbury at 3.30, and Tunbridge at 7.30 p.m.; on Wednesday at Parattah at 3.45 p.m.; on Thursday at Jericho at 3.30 p.m.; and on Friday at Lower Marshes at 3 p.m. Religious instruction is given regularly in the State-school on Tuesday and Thursday at Oatlands at 9 a.m., at Woodbury on Tuesday at 2.30 p.m., and at Parattah on Wednesday at 3 p.m.

A preparation class for Sunday-school teachers is held in the Parish Hall on Wednesday evenings at 8.

The Sunday-school.—Upon the first Sunday in January the Sunday-school was removed from the church to the Parish Hall, which has proved a great improvement in every way. Thanks to the superintendent and the splendid band of teachers St. Peter's School was never in a more flourishing condition.

A few months ago a Sunday-school was started at St. James's, Jericho, Mrs. Brown undertaking the superintendence. We hope shortly to have a Sunday-school started at Lower Marshes.

A Lads' Club was formed on October 5 last. Through the liberality of a few friends and well-wishers a good complement of useful gymnastic appliances and games have been provided. The club is already proving itself a useful organisation of the parish.

From the Vicar's diary we cull the following figures:—Visits paid, 870; ser-

vices taken, 447; classes and meetings held, 255; miles travelled, 3050.

Early in January last several attractions and improvements were made in St. Peter's Church. The chancel was raised 18in., and a 16ft. platform was erected, which enabled the churchwardens to have the organ and choir removed from the west to the east end. New choir stalls were made in Hobart by Messrs. Tebb and Howard, a lectern and credence table were presented by a friend; Mrs. Agnew, of Waverley, presented two very handsome falls for the pulpit and prayer desk; a new dossal and a set of handsome silk altar frontals are in hand, which, when finished, will greatly improve the appearance of the church.

The Parish Hall.—Some nine months ago a small hall was purchased for parish purposes, Sunday-school, classes,

meetings, etc. It has from the very first proved its usefulness in providing a long-felt want.

The necessary forms were very kindly made by Mr. W. Lloyd, and by the aid of a few willing helpers all the needed alterations have been carried out with no expense to the parish, save for materials. A harmonium was procured by the wardens, and a week or two ago they were able to purchase a good linoleum, which has made the hall much warmer and more comfortable.

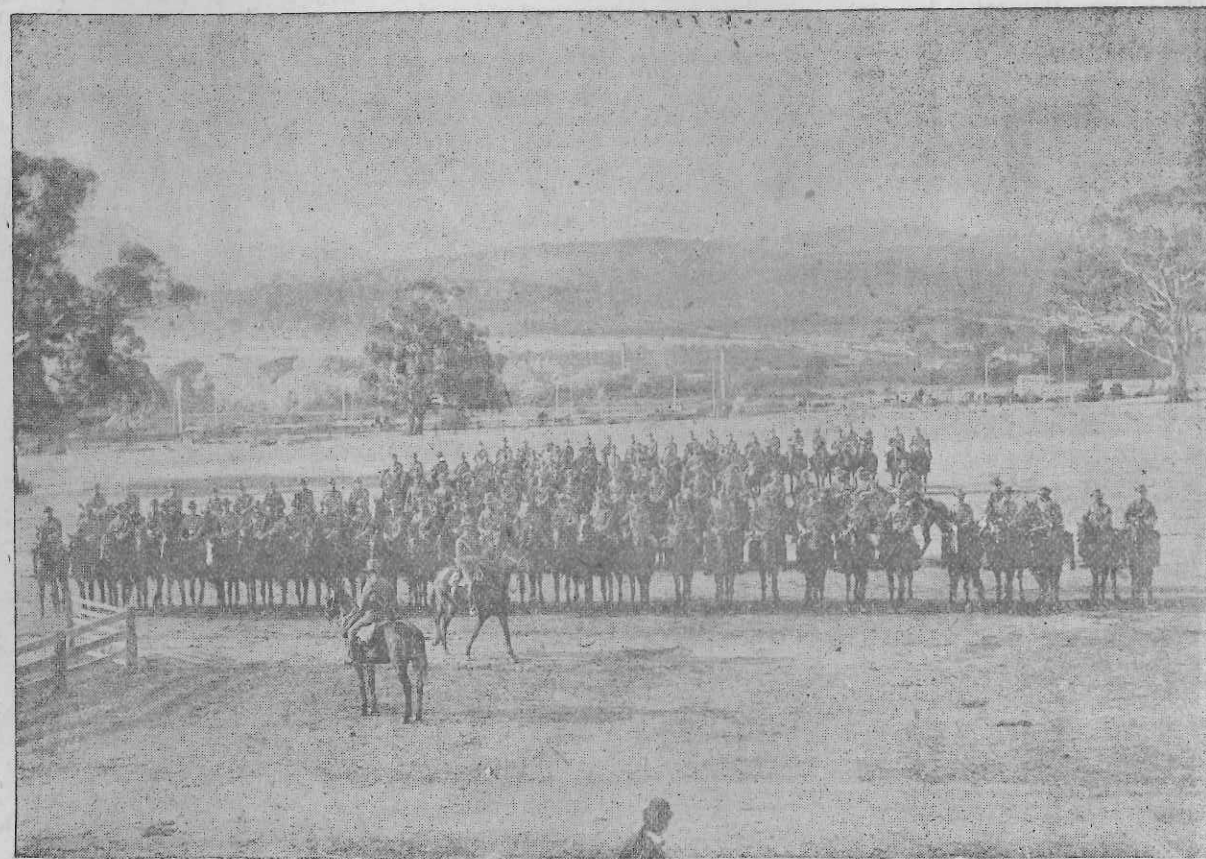
Our losses by removals from the parish have been very serious during the last few months; in fact, there has been a regular exodus of church people. Mr. Daniel, our hard-working unpaid curate has been transferred from Oatlands to the head office of the Commercial Bank. As hon. reader, Sunday-school teacher, and chorister he is

greatly missed. His quiet life of unselfish usefulness was a powerful example to all.

Mr. John Lramich and family have left us for Richmond. Mr. Bramich was churchwarden for several years, and was always to the fore when work had to be done; we could ill spare him.

Mr. H. Exton and family have moved to Green Ponds. They were regular attendants, and warm supporters of St. Peter's.

Sub-Inspector Lindon and family have been transferred to Evandale. Their removal leaves a great blank both in Church and Sunday-school. Miss Lindon was especially a hard parish worker, and upon the eve of her departure a presentation was made to her as a small token of appreciation of services rendered by her to the Church.



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We are all looking forward with great pleasure to the Bishop's proposed visit early in July.

Subject to his Lordship's approval, the following will be the programme for the week:—

Monday—Oatlands, 8 p.m., confirmation service.

Tuesday—Woodbury, 2.30 p.m., religious examination, State-school; 3.30 p.m., confirmation service; Tunbridge, 8 p.m., confirmation service.

Wednesday—Parattah, 3 p.m., religious examination, State-school; 4 p.m., missionary meeting; 8 p.m., confirmation.

Thursday—Oatlands, 9 a.m., religious examination, State-school; Jericho, 3.30 p.m., missionary meeting; 8 p.m., confirmation service.

Friday—Lower Marshes, 3 p.m., confirmation service; Oatlands, 8 p.m., missionary meeting.

#### FINGAL.

THE "Church Messenger" has been requested to insert the following list of subscriptions to the parsonage improvement fund, which were collected by Mrs. Hoskins; also, to place on record the liberal action of Mr. Robert Viney, who paid off the £200 debt on the parsonage; and, furthermore, to acknowledge the generous gift of Mr. M. Markey, of St. Mary's, who donated £5 last year towards the cost of the carpet for the chancel of S. Peter's:—

S. Peter's parsonage fund, Fingal—R. G. Talbot, £20; H. Von. Stieglitz, £10; T. Hoskins, £10; C. Aspinwall, £1; Miss Pilgram, £1; F. Williams, 10s; Mrs. Stanfield, 10s; J. Findlay, 5s; Miss Adams, 5s; C. M'Kercher, 5s; C. Ah Ling, 2s; Mrs. Greaves, 2s 6d; Mrs. C. Greaves, 2s 6d; Mrs. Cameron, 2s; Mrs. J. Smith, 10s; S. H. Grueber, £1; H.

Darby, 5s; T. Montgomery, 10s; F. Propsting, 5s; Mrs. W. Lyne, 10s; Mrs. Targett, 5s; S. Rogers, 2s; C. Hill, 1s; Peck, 1s; Mrs. W. M'Kercher, 5s; Messrs. Holder Bros., £1; Mrs. Saunders, 3s; Woods, 5s; Miss Smith, 10s; Mrs. Fitzgerald, 4s.

#### QUEENSTOWN.

THE conversatione organised by Mrs. Driffield and her committee proved a greater success than the most sanguine imagined. It goes to prove how much can be done by united and single-minded earnestness. The sum of £16 has been handed to the wardens as the net profit of the entertainment; this is towards the cost of lining the church. A tender has been accepted, and before these notes will appear in print the church will be lined by a dado of wood up to the windowsills, and above this by plaster. A pair of baize-covered doors inside the porch will also be added; so that those who have dreaded suffering from the cold church need no longer be deprived of their pleasure of attending public worship. Queenstown winters, with their damp and icy winds, are trying to all, and everyone will appreciate the warmer church this winter. The writer often wonders why in this cold climate a splendid large fireplace is not provided at one end of the church; a blazing log fire would induce many to come, and the increased attendance would warm up the hearts of the faithful few.

A visit from the Rev. A. G. Lingley, Rector of Deloraine, on behalf of the Missionary Jubilee effort, has aroused interest in this important matter. The facts and figures so clearly brought before the audience stirred up a deep sense of responsibility, and though there were very few present at the meeting, their enthusiasm and future interest will be felt in the parish. The

Rector has decided to remain at Queenstown, and is taking steps towards getting a Rectory built without delay. It is hoped that by means of a building society, thus spreading repayments over a number of years, the house will be paid for without imposing too great a tax upon the present parishioners. Strahan, Kelly Basin, and Macquarie Heads being formed into a separate cure, and the appointment of the Rev. E. A. Reader by the Bishop as curate-in-charge, has relieved the Rector very much, and for the past month he has been able to visit a large number of families in Queenstown, and also attend the hospital regularly and on special occasions.

The classes held for the study of the Prayer Book and other subjects connected with church life are fairly attended, and no doubt would be larger if a parish room near the church was available. This Parish Hall for Sunday-school and small entertainments is a most urgent want, and must be the next thing to raise. Could we find four friends who would give £25 each for this great need?

We gladly acknowledge the gift of a large hanging lamp from Mr. Fletcher for our Gormanston services; a second lamp he generously let us have at cost price.

A committee has been appointed to arrange a social at Gormanston, and an account of this will be given next month.

Baptisms.—George Ernest Currier, Strahan; Amelia Rachel Moss, Queenstown.

Marriages.—Michael Lonergan to Sophia Reader, Frederick Lee to Annie Malone, William Henry Harrison to Lizzie Flora Paget, Cyril Vivian Wright to Florence Mary Keating, Henry Thomas Skinner to Emma Millar Davies, William James Deegan to Caroline Milburn.

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### QUEENSTOWN SPECIAL PAGE

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Accommodation for 100 Visitors.  
All rooms well ventilated  
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BEST GOODS ONLY. AT LOWEST PRICES.  
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Excellent Accommodation.  
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Open Call Exchange Every Evening At 8 o'clock.  
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(Late of Deloraine.) Proprietor.

**WILLIAM GRIEVE,**  
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Corner Driffield and Cutten Streets.

Man wants but little here below,  
He wants that little cheap.  
Can get ANYTHING from  
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Vehicles of every description made and repaired.

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Of any description can be obtained  
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STOP THAT HACKING STOP  
TAKE . . . COUGH.  
**DRAKE'S CARRAGHEEN,**  
**DRAKE & CO.,**  
1s., 1s. 6d., and 2s. 6d. bottle, all Chemists.  
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Millers, Gray Bros., Adventure Bay; Hay and Chopping, Hastings.

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**T. RUSH,**  
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(Opposite Royal Hotel).  
Best Tasmanian Fish always on hand. Fish  
forwarded to any address—Town or Country.  
Families waited on for orders.

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HAT AND CAP MAKER,  
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Latest Styles of English and Colonial Hats  
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—Hats made to order.—  
Hats Renovated and made Equal to New.  
PATRONISE NATIVE INDUSTRY.

**LIGHTHOUSE BUTTER.**—This is  
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**ORIENT HOTEL,**  
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Importer of Photographic  
Material, Chemical and  
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For COLOURING CEILINGS & WALLS.  
BEAUTIFUL COLOURS. NEVER RUBS OFF.  
Packets at 2s. 6d. each.  
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**DENTOLINE,** America's Greatest  
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Badges of every description made for Clubs and  
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Repairs of every description done.  
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They found, after severe tests, it cleaned the clothes quicker, lasted longer, did NOT  
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IF YOU WANT PERFECTION USE AUSTRAL SOAP.

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**JOHNSTONE BROS. & CO.,**  
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Flannels, and best description of Woollen  
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Crockery, Glassware, Enamelware,  
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C. A. PURDIE & CO.,  
Late of Silvester Bros., Sydney.Have now completed their plant for the  
manufacture of Small Goods, including the  
latest Sydney line, Ham and Chicken  
Sausage; are now prepared to execute any  
orders, wholesale or retail.

## FORTH AND LEVEN.

AN excellent concert, followed by  
a first-class coffee supper  
was held in the Rifle Hall  
at Abbotsham on May 11th,  
when the building was crowded.  
The various items were extremely well  
rendered, and thoroughly enjoyed. We  
desire to express our hearty thanks to  
the Misses Shaw, of "Molenda," who  
organised both concert and supper, and  
who are to be congratulated on the  
great success of their efforts. We also  
sincerely thank all who rendered the  
many items so ably and well. £3  
more have been paid off the debt on  
the extension, leaving nine pounds yet  
to be paid. We earnestly hope this  
may be done this year. The congre-  
gation at the Parish Church had on  
Sunday, May 27th, the privilege of  
listening to an excellent sermon by the  
Rev. A. Wayn, of Newtown, near Ho-  
bart. The church was full, and the  
sermon much appreciated.

By the will of the late Mr. Verger, of  
Riana, whose sad death was recently  
chronicled, our Riana Church receives  
£40, and St. Stephen's Church, Pen-  
guin, £50. The Rev. W. Earle,  
whose faithful work in that part of the  
parish is well known, had often visited  
Mr. Verger, and read the last solemn  
office of the Church over his remains.

On Sunday next, Trinity Sunday, we  
are keeping for the first time the  
Dedication Festival of the Parish  
Church. Canon Beresford is very  
kindly coming to preach special ser-  
mons, and the church will undoubtedly  
be crowded to hear once more the  
hard-working and popular Canon, who  
was formerly rector of this parish. At  
the special afternoon service, at 3

o'clock, we expect 200 children and 200  
adults. Canon Beresford did a great  
work in this parish, and will always  
receive a hearty welcome in Ulver-  
stone.

We are holding this week a prelim-  
inary meeting to consider the holding  
of a sale of gifts in September next.  
This has now become an annual fixture,  
having been held during the last three  
Septembers. Much interest is being  
taken, and many stalls are already  
talked of. Our people do indeed come  
to the front when called upon.

This parish is about to be visited by  
the Rector of Deloraine, in connection  
with the special effort on behalf of  
missions. We heartily welcome the  
good Rector, and hope he may have  
large audiences at his "lantern talks." He  
visits Abbotsham on Tuesday, June  
12th, and holds a drawing-room meet-  
ing at Mr. Beecraft's house at the  
Forth, by kind permission, on Wednes-  
day afternoon, June 13th. Then comes  
the Ulverstone "lantern talk" in the  
Town Hall on Wednesday evening,  
June 13th; and the next evening at the  
Penguin. We suggested to the Rev.  
A. G. Lingley that he should give us  
three weeks, but he can only spare  
three days, so that we must do the best  
we can.

We are sorry indeed to have to  
chronicle the continued departure of  
our people to other places and colonies.  
Professor Colbourne and his family  
have gone to live in Hobart, where we  
sincerely wish them happiness and  
prosperity. Mrs. Stones has also left  
us, and our Sunday-school in Ulver-  
stone is minus a good teacher in con-  
sequence. We now learn, with much  
regret, that Mr. Fogg, senior, is shortly  
leaving. Mr. Fogg has done loyal and  
faithful service to the Church as  
churchwarden, and in many other  
ways, and we shall feel his loss  
greatly. We feel sure that our people  
who leave us will, in their new homes,  
continue under God's guidance the  
good work they have so zealously done  
here; and we pray that God's blessing  
will attend them and all belonging to  
them wherever they may go. We also  
feel confident that those who come in  
their places will follow the good ex-  
ample set them, and work with a will  
to God's greater glory.

The Rector desires to express his  
hearty thanks to the kind and un-  
known parishioner, who sent him a  
special Easter offering recently. He  
values greatly the kind thought thus  
shown, and hopes the sender may see  
this grateful acknowledgement.

## HUONVILLE.

ON Sunday, 13th ult., the Sunday-  
school anniversary service was  
held at 3 p.m. The prizes were  
awarded by the Rector. Mr. C. Frank-  
comb (superintendent) was also the  
recipient of an inkstand and pen from  
the scholars. In the evening a Har-  
vest Thanksgiving Service was held,

## VOX POPULI!

"My kingdom for a horse," cried  
cruel King Richard at the historic  
battle of Bosworth field. "My kingdom  
for one more hour to live," was the de-  
spairing cry of a dying monarch; but  
both were doomed men. The appeal  
came too late. Both had violated the  
first principles of personal safety, and  
their fate was sealed. Every man  
desires to enjoy and continue life; it  
is not every man's privilege to claim  
such a boon. The human mechanism  
is so delicate that it is often thrown out  
of gear from many and various causes;  
it may be from hereditary ailments,  
from a neglect of the common laws of  
hygiene; it may be from accident, but  
the fact remains that millions of the  
human race suffer much, and "impugn  
it whoso list," much more than they  
ought to. Human suffering came in  
when the first man was doomed to walk  
the earth, but by a divine ordination it  
was made patent to him that he could  
relieve much of his suffering by  
the intelligent application of the  
herbs of the earth he tilled. It  
is an undeniable fact that a know-  
ledge of the conditions of health  
and of the curative uses of drugs is in-  
stinctive. Most animals take herbs  
when they are ill, and insects, particu-  
larly bees in the construction of their  
hives, display a knowledge of the laws  
of health that has elicited the wonder-  
ment of man. In man a simple reason  
takes the place of the instinct in the  
lower animals. Yet if there is one  
thing more than another which plays  
upon the credulity of the human race  
it is the enormous quantity of spurious  
compounds which claim the relief of  
human suffering. An eminent English  
novelist has justly proclaimed that  
when a good article is well advertised  
it spreads over the earth, when an in-  
ferior article is boomed, no matter at  
what cost, it lives for a time, but  
eventually finds its place in oblivion.  
The century just closed is prolific with  
many marvellous inventions, all of  
which eclipse in the degree of public  
utility, and the advancement of in-

dustrial science, the pyramids of Egypt,  
the temple of Diana, the tomb of Maus-  
olus, the statue of Jupiter, the Pharos  
of Alexandria, and the remainder of  
the old world's seven wonders. What  
are these compared with the screaming  
locomotive dashing over the land at  
70 miles an hour, the telegraph, and the  
phonograph, the lisp of those tongues  
that can be heard thousands of miles  
away, the wireless telegraphy of Mar-  
coni, and the brilliancy of the arc  
light. These, wonderful as they are,  
are all designed to aid the advancement  
of commercial progress, but what has  
been done to soothe the many ills that  
flesh is heir to? Yes, one mighty dis-  
covery, the name of which is written  
in eternal brass, Vitadatio, the life  
giver, the greatest discovery of our  
time, the true elixir of life—the very  
nectar of the gods. Its magic name is  
cut deep in the hearts of thousands of  
sufferers, and every reputable paper be-  
neath the Southern Cross is pregnant  
with its praises. It was first baptised  
in the household of Mr. William Web-  
ber, who is the sole inventor and prop-  
rietor of this great remedy, and whose  
name should be indelibly carved in  
white stone as an indestructible recog-  
nition of his tribute to suffering hu-  
manity. It is not many years ago  
since a New Zealander, in the person of  
Mr. S. A. Palmer, left his home to die  
in Tasmania, but that divinity that  
doth shape our ends held the magic  
chalice to his lips, and lo! Faust-like,  
he was a new man. His testimony to  
the value of this new life-giver has  
been trumpeted forth from Torrens  
Straits to Milford Sound, and the re-  
mainder of his days are to be spent in  
proclaiming to all who desire to be  
strong and happy the virtues of this  
magis healer. It has passed through  
the crucible of severe public scrutiny  
and investigation of thousands of seek-  
ers after good health, and has emerged  
refulgent in glory. Every sufferer who  
has drunk from the life-giving fountain  
of Vitadatio proclaims its potency with  
deep and fervent praise. It was only

when Mr. Webber was interviewed by  
hundreds of people whose gratification  
was almost too great for utterance,  
that he decided to send his wonderful  
medicine forth to the world. It has  
passed through the stage of a defiance  
against spurious imitation, but that  
imitation, however, has been accepted  
as the sincerest flattery. Bogus pur-  
veyors have sailed as close to the law  
as they well could to steal some of its  
glory, but the only Vitadatio known to  
the world to-day is Webber's. It will  
not set a leg nor replace an arm, but  
it is the sick man's Pisgah, for, after  
weariness and suffering, by its wonder-  
ful agency, he may climb to the summit  
of his hope and view the Promised  
Land of renewed vitality. It has had  
many imitators, but no equal; there is  
only one Vitadatio, that is Webber's.  
Its fame is like a mighty river flowing  
across the hemispheres, for to-day it  
is asked for in London, America has ac-  
cepted it, and in the dark continent of  
South Africa it has followed the drum  
—its name is heard far above the boom  
of cannon and the screaming of shrap-  
nel. A cardinal feature of its success  
is the thorough genuineness of its tes-  
timonials. Every name is the volun-  
tary expression of a grateful sufferer  
brought back from the grave. Every  
name is that of an accredited living  
personage whose heart is too full of  
gratitude for restoration to health to  
hide his or her identity. Vitadatio has  
long ago broken down all the barriers  
of local prejudice, its influence is re-  
sistless, thousands of people of both  
sexes and all ages will never let it die;  
it is as firm as the everlasting hills.  
The three bright jewels in its crown  
are the prevention of disease when  
taken opportunely, the cure of disease  
when instructions are followed, and the  
guaranteed general improved condition  
of man. Its potency is so pronounced  
that the young or those who are weak  
are made robust, and those of maturer  
manhood who are infirm can embrace  
the joys of a long life and a happy and  
blessed old age.—C.A.M.

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but being very wet the attendance was not so good as usual on such occasions. On Sunday evening, the 26th, the service was a special one of thanksgiving for the relief of Mafeking, conducted by the Rector, the choir of the Congregational Church assisting, which added greatly to the success of the musical part. Jackson's beautiful Te Deum and the anthem "Give Peace in our Time" were effectively rendered. Miss E. Walton ably presided at the organ. On Sunday, 3rd inst., a united service of the Huonville churches was held in the hall, conducted by the Rev. S. Bennett (Congregational), who preached an earnest and instructive sermon, the Rector and Mr Saunders (Wesleyan) having engagements elsewhere were unable to attend. The attendance was good, fully 300 being present. The National Anthem and "Onward, Christian Soldiers" being heartily joined in by all. The Rector intends holding a thanksgiving service in S. James's on declaration of peace.

#### S. JOHN THE BAPTIST'S, HOBART

A VERY praiseworthy innovation was made in 1898, when an attempt was made to allow the Sunday-school children to themselves raise the funds required for the annual treat and prizes. This was successfully carried out for the third time on May 16 last. The room was crowded with children the whole evening, and many parents and friends accompanied who do not frequently attend the services of the church. The teachers were most indefatigable in making the sale a success. Much is due to the energy and managing skill of the secretary, Miss Rule. The receipts were:—Cake stall, £1 18s 6d; sweets, £2 7s 1d; work, £3 10s 2½d; dolls, 9s 3d; fish-pond, £2 17s 6d; donations, entrance fees, etc., £1 10s 5d; total, £15 1s 5d. The expenditure consisted of:—Prizes for competitors, 13s; advertising, 6s 6d; cleaning room, 2s 6d; sundries, 3s 8d; total, £1 5s 8d. Balance, which will pay for the prizes and school treat next Christmas, and also for necessary school repairs, £13 15s 9d.

The results of the diocesan examination were made known shortly after Synod week. The following is the parish list:—

Senior.—Lizzie Williams, New Testament 105, Catechism 91, and second class in both subjects.

Upper Middle.—Minnie M'Allister, New Testament 103, Catechism 110, third class in both subjects, Bishop's prize.

Olive Collier, New Testament 52, Catechism 100, third class in Catechism. Linda Wiseman, Catechism 86, third class in Catechism. Susie Becket, Catechism 67, pass in Catechism. Mary Scott, Catechism 64, pass in Catechism. May Daly, Catechism 64, pass in Catechism. Lucy Tate, Catechism 86, third class in Catechism.

Lower Middle.—Irene Stanley, New Testament 64, Catechism 81, pass in both subjects. Florence Miller, Catechism 84, pass in Catechism. Olive Coulson, Catechism 86, fourth class in Catechism. Charles Davies, Catechism 84, pass. Lucy Doran, Catechism 82, pass. A. Beckett, Catechism 101, fourth class. W. Thummler, Catechism 100, fourth class.

This list is a great improvement on those of past years. In our percentage of passes we stand as second Sunday-school in Hobart.

Our special evening classes held throughout the month before the examination have fully repaid the labour bestowed upon them, as the following table shows:—

1898—Candidates 31, papers 55, classed 7, passed 6, 23.6 per cent.

1899.—Candidates 39, papers 57, classed 10, passed 8, 31 per cent.

Acting on the hint given in the leader in the "Messenger," the Sunday-school children gave an entertainment, and a repetition of it on the 23rd, and the result was over £2 for the Indian Famine Fund. Miss Amy Tibbs and Miss Maud Milley gave much assistance to Lizzie Williams, Lucy Tate, and Susie Beckett, who led the other children in this good work.

The services on the 20th were most jubilant, as all hearts were full of thanksgiving for the relief of Mafeking. The National Anthem was sung after Matins, and the Te Deum after Evensong.

The S. John's Young Men's Club was started this month for the winter evenings. We regret to hear that the hon. sec, Mr. George Gibbons, is about to resign.

On the third Friday, after evensong, a meeting of the parochial branch of the A.M.A. was held. A most instructive paper was read by Miss Rule on Life in the Zenana. The sad lives of the child wives of India was alluded to, and the work done by medical lady missionaries commended. The Rector informed the meeting of the death of the Rev. Ernest Browne, who some years ago visited Australia, and stayed three months in S. John's

parish. His death was occasioned by the strain of overwork on account of the famine acting on a delicate constitution. The next meeting of the branch will be after Evensong on June 15. The Rector will speak on the proposed celebration of the Jubilee of the Board of Missions.

A meeting of the Guild Council was held on June 6, when it was decided to have a guild social on Tuesday, 26th.

S. John the Baptist's Day, 24th, will this year fall on a Sunday, and we trust every churchman in the parish will strive to put in an appearance at church on that day as an act of thanksgiving to Almighty God for the benefits and blessings vouchsafed to S. John's through the ministrations of its parish church.

Communicants and Offertories.—May 3, 5 communicants; 6, 28 communicants, £4 4s 6½d; 10, 3 communicants, 1s 7d; 13, 9 communicants, £4 4s 3½d; 20, 9 communicants, £4 13s 1½d; Ascension Day, 8 communicants, 3s; 27, 18 communicants, £3 12s 9d; 31, 4 communicants, 1s 1d.

Baptisms.—May 23, Sarah Anne Maria Crawford.

Marriages.—May 19, Albert Kay and Beulah Thomas; June 2, Wellington Gorrings and Florence Elizabeth Riley.

#### ALL SAINTS', HOBART.

WE have not much to record since our last report, except that the Rector has resumed the cottage services at the Cascade Gully on Tuesdays, and the school conducted by Miss Hales on Sunday afternoons has been reopened, after some weeks' abeyance. We are glad to hear that both service and school are much appreciated. After consultation with the committee of our Homeopathic Hospital, the Rev. S. Bucknell has arranged to hold a short service at the hospital on the last Sunday in the month at 4.15 p.m., commencing on Sunday, June 24th. It is proposed to raise contributions for a baby organ for this service, and the Rector will be glad to receive any contributions for this object.

The death of Charles Watson has removed a familiar face from amongst us. Mr. Watson was for some years verger of All Saints' Church, from which office he withdrew some five years ago. He was a regular member of the S. Andrew's Brotherhood, and took a deep interest in the meetings. We shall miss him greatly, but, as the chaplain of the All Saints' branch

of the brotherhood said, in alluding to Brother Watson's death, we hope his good example will stimulate others to fill up the gap.

Our Missionary Association held its bi-weekly meeting on the evening of the 4th inst. There was only a small attendance, unfortunately, but a very interesting address was given by the Rev. W. H. Murray, formerly on the staff of the New Guinea Mission. The Ven. Archdeacon Whittington and the Rev. S. H. Hughes, Rector of Brighton, were also present. The Archdeacon gave a short history of the A.B.M., and Mr. Hughes gave some useful information as to the preparations for the A.B.M. Jubilee. The Rector, who presided, read the Bishop's letter, and stated that All Saints had already begun to organise, and he trusted every effort would be made to make up a good contribution from the parish to the objects of the Jubilee.

The winter meetings and classes are now in full swing. The mothers' meetings have opened with a good attendance, though we should be glad to see some fresh faces. The annual social of the Mothers' Union was held on the 6th, when nearly all were present, and spent a very pleasant afternoon.

The Band of Hope, under Mrs. Sutcliffe, are at work regularly, also the Glee Club, from which we catch sweet sounds which suggest another concert shortly.

At S. Raphael the Rector has been glad to avail himself of the good offices of Mr. Thomas Westbrook and Mr. Maxwell Stephens. The font ewer, subscribed for by the Fern Tree School children, has arrived from England in kindly charge of the Rev. F. G. Copeland. Unfortunately it suffered somewhat severely from the effects of the voyage, and is now under the repairer's hands. We hope soon to see it in its place.

Offerings in Church.—May 4, 3s 3d; 6th, £4 11s; 13th, £4 8s 2d; 20th, £4 18s 8d; 24th, £1 4s 2d; 27th, £3 15s 2d; total, £19 0s 5d.

Baptisms.—May 4, Douglas Leslie Ringrose; 16th, Donald Cameron Kromer.

Burials.—May 7, Sarah Wilson, aged 55 years, and Ida Kathleen Johnson, 5 months; 23rd, John Goyen, 54 years; 27th, George Farnfield, 68 years.

#### DEVONPORT.

THE reports of the Diocesan Inspector of the results of the late examination in religious knowledge

have come to hand, and we are glad to see the schools of the parish have done well. Below we append the reports:—

S. Paul's Sunday-school, East Devonport.—I received from this school 28 papers, of which 14 were on the Old Testament and 14 on the Catechism, from 14 candidates, of whom 3 were in the senior, 4 in the upper middle, 5 in the lower middle, and 2 in the junior division, being an increase in the number in 1898, viz., 7 candidates and 7 papers. There is, moreover, great improvement in the quality of the work, which I hope will be maintained and increased this year. Six candidates in 1898 who again send in papers have all reached higher marks. In the senior division Ina Wilmer passes in O.T. with 84 marks, and Esme Fulton with 75 marks. In the upper middle division Winifred Wilmer reaches a third class in O.T., 119 marks, receiving the Bishop's prize. Ada Rogers passes in O.T., 64 marks. In the lower middle division Basil Wilmer is placed in the fourth class with 99 marks, whilst Ann Wright and Linda Powell pass with 84 and 79 marks. In the junior division W. Drew passes in both subjects, O.T. 97, Catechism 123; and J. Portland in O.T., 97 marks.

S. John's S. School, West Devonport.—I received from this school 11 papers on the Old Testament and 11 papers on the Catechism from 18 candidates, of whom 9 were in the upper middle and 6 in the lower middle division, and 3 in the lower division. The number of candidates in 1898 was 7, and of papers 7. There is therefore a considerable increase in both. The work done was good, the average of success being 64 per cent. In the upper middle division W. H. Edwards takes a third class in Old Testament, 123 marks, and receives the Bishop's prize; H. Brown, Ruby Levy, each 96 marks in O.T., third class; Kimberley, 93 marks, third class; Arthur Smith passed in both subjects; Mabel Hey, W. Naylor, Edith Hearps, all passed in Catechism. Lower middle division—Bret Hardstuff and Gladys M. Levy passed in Catechism. Junior division—Vera Webb, K. Stackhouse, and F. Henry passed in Catechism.

The State-school, East Devonport.—I received from this school 23 papers on the Old Testament from 23 candidates, of whom 14 were in the upper middle and 9 in the lower middle division. This school uses the examination for the first time. The quality of the work was for a first examination fairly satisfactory. In the upper middle di-

vision P. Mulligan is placed in the third class with 86 marks, and obtained the Bishop's prize. Frank Wright and W. Ray passed with 66 and 64 marks. In the lower middle division W. Neil, Ann Wright, and D. Turner pass with 83, 77, and 72 marks.

Girls' High School, East Devonport.—Three papers were received from this school on the Old Testament. This school uses the examination for the first time. In the upper middle division M. Richardson is placed in the third class with 69 marks, and K. Innes with 66 marks in the same class. In the lower middle division Doris Winspear is placed in the fourth class with 120 marks.

Miss Brown's School, West Devonport, sent up 3 papers from 3 candidates, who all passed in the Catechism. Vera Webb, 135 marks; R. Stackhouse, 125 marks; F. Henry, 117 marks.

S. John's, West Devonport.—On the fourth Sunday after Easter, at evensong, the Rector, on behalf of the churchwardens and congregation, presented Mr. J. Lathey with a handsome silver cruet stand and leather travelling bag, as a slight acknowledgment of his work as organist for the last four or five years. The cruet was engraved with the following words:—"Presented to J. Lathey, hon. organist S. John's Church, West Devonport, Easter, 1900."

On Ascension Day there were two celebrations of the Holy Communion—West Devonport at 8 a.m., and East Devonport at 11 a.m.—and the attendance at both was very good. The State-school cadets attended the 11 o'clock service. Being also the Queen's Birthday, the National Anthem was sung at both services, and in the evening a social was held at the Town Hall, West Devonport, when about 300 attended, and the proceeds were in aid of S. John's organ fund.

On the Sunday after the Rector exchanged duty with the Rector of Mersey, Rev. Wm. Hogg.

#### DELORAINÉ.

SUNDAY School.—Four candidates for the Diocesan Examination sent in papers on the Catechism, three of whom passed, one of these (Greer Furmage) being specially commended.

Day School.—This school presented candidates for the first time. Cyril Hughes passed and won the Bishop's prize for "New Testament."

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Chudleigh.—As a result of the tea and sports, etc., held on the 16th (not of the Horticultural Show, as previously stated) the debt on the new organ at Chudleigh has been cleared.

Three parochial socials will be held during the winter months, particulars of which will be duly given.

Communicants' Guild.—Prayer Book and Church history lectures were specially arranged for the S. Mark's Guild, and any other members of the parish who desired to attend. Six of these have been held this year. Owing to the fact that the attendance of the congregation is not more than three and a fraction, these will be discontinued.

Confirmation.—Five classes for preparation were arranged for all the centres. The weather was bad, so that the total attendance numbered four. There are very many who have been confirmed, but who seldom attend the sacrament, and are forgetting the teaching of their Church. These are invited to attend the classes, if they can be found to help. The following dates are arranged for a short preliminary class:—Holy Cross, June 21st, 3.30 p.m.; Dunorlan, June 21st; S. Mark's, Saturday, June 23rd, 8 p.m.; S. Saviour's, June 28th, at 3 p.m.; S. Luke's, July 2nd, at 3 o'clock. His Lordship the Bishop will not be able to hold the Confirmation until about December.

Church Work.—In connection with our "Bush Church Extending Scheme" it is the greatest pleasure to be able to report the gift of two sites of land—one at Parkham, the other at Mole Creek. At the former Mr. Kenton has granted a site which is very central, and well adapted for a Church building. At the latter Mr. J. Howe allows us a splendid site opposite to the railway station. We are greatly indebted to both gentlemen. In each district there are many who cleave to the Church of their fathers, the Historic Church, and Church of the Empire. May they soon be in a position to enjoy her services.

A Convert.—We hope soon to admit into our Church one from the Church of Rome. The case is one of self-conviction, not one sought out by any of our representatives.

Choir.—Efforts are being made to form good choirs in the various centres. We ask all who have any talent of voice to offer it in use for the edification of the service of God's House.

Mole Creek Church.—A meeting was held at Mole Creek on Thursday, May 17th, at 7 p.m., to discuss the building of a Church in that neighbourhood. The Rector opened the meeting with appropriate remarks, and moved the following resolution—"That this general meeting desires to accord to Mr. John Howe a hearty vote of thanks for the gift of a piece of land." It was proposed that a suitable building be erected, the size to be about 40 x 20. Mr. Richard Howe, sen., very kindly promised some building material. The

following were appointed as collecting committee:—Mr. Whitley, Mr. Lloyd, Mrs. George Howe, Mrs. Watson, Mrs. John Howe, Mrs. Welch.

Mother's Union and Girl's Friendly Society.—On May 22nd a Women's meeting was held at S. Mark's Schoolroom, in connection with forming branches of the Mother's Union and the Girl's Friendly Society. The objects and rules of both societies were explained. The meeting was well attended, and much interest was shown.

The Mothers' Union will be inaugurated by the Rector on July 20th. A service will be held in the Church at 3 o'clock, after which all members are invited to tea at the Rectory. The Girls' Friendly Society will be started as soon as a branch can be formed in connection with South Australia.

Mrs. R. G. Horne wishes to convey her sincere and heartfelt thanks to all subscribers who so heartily responded to her appeal for funds for the new pulpit recently placed in S. Mark's, and trusts that the result has proved in every way satisfactory. In conclusion Mrs. Horne would like to thank all contributors individually for enabling her to carry out one of the greatest pleasures of her life, viz., adding to the furniture of her Church, and to place her Rector on a sound footing:—

Mrs. J. Field, Miss Munce, Mr. and Mrs. Freeman, Mrs. A. Peart, Mrs. D. Griffin, Mrs. N. Poole, Miss Morse, Mr. A. S. Douglas, Mr. Hughes, Dr. Robinson, Mr. P. H. W. Parsons, Mrs. J. Doveton (Victoria), Mr. W. D. Harris, Mrs. J. Collins, sen., Mr. Beresford, Mr. Alcock, Mr. G. Murray, Mrs. R. P. Fumage, Mrs. Tascar, Mr. C. J. L. Smith, Mrs. Pitt, Mrs. H. Winter, Mr. G. Adams, Mrs. W. Cox, sen., Miss Cox, Mr. W. J. Cox, Mr. H. Cox, Mr. Radford and family, Dr. A. B. Morris, Mrs. J. A. Pedley, Captain G. Winter, Mrs. G. Winter, Miss Cooper, Mrs. G. Collins, Mr. A. W. Horne, Mrs. A. W. Horne, Mr. L. Bramich, Mr. Walker, sen., Mr. W. Walker, Mr. L. A. G. Baker (South Africa), Mr. L. R. Horne, Mr. J. J. Lovejoy, Mr. F. Pitt, "A wellwisher," Mrs. G. P. Adams, Mrs. F. Shaw, Mr. Roland Pitt, Mrs. Hepworth, Miss M. Whiteley, Miss R. Whiteley, Mrs.

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Baptisms.—May 10, Henry Elom Roy Linger, Chudleigh; Myrtle Effie Bronia Linger, Chudleigh; Bertha Olive Marion Linger, Chudleigh; Thomas William Bisset, Chudleigh. 23rd—Reginald George Peterwood, "The Falls," Deloraine; James Dawes Peterwood, "The Falls," Deloraine. 26th—Hilda Ethel Walsh, Whiteford Hills. 27th—Keith Sinfeld, Chudleigh. 29th—Redvers Cubit (privately), Chudleigh. June 1st—William Francis Watts, Deloraine; Ada May Stuart, Dunorlan.

Burial.—May 30th.—Ethel Rowe (5), Meander.

## CORRESPONDENCE.

### SUMMER BIRDS.

(To the Editor.)

Sir,—“Woodpecker” and his readers will be glad to learn that three pairs of summer birds were in evidence at Sorell last winter.—Yours, etc.,

APTERTY.

### CHRISTIAN SOCIAL UNION.

(To the Editor.)

Sir,—Some day a branch of S. George's Society will be inaugurated at Launceston, and so we shall be forcibly reminded of the Dragon. The wandering Archdeacon who came to tell us about the former is an intense hater of the latter, with his numerous heads, and is the leading spirit in the Christian Social Union, whose chief object is to wage war against the Dragon. It is not an exclusively Church Society; at the inaugural meeting at the capital, although the Bishop presided, a very able and interesting paper was read by the Hon. F. W. Piessie, who is a leading member of the Congregational Union. I hope Launceston will welcome both societies, the one with its venerable traditions, and the other with its practical work.—Yours, etc.,

C. J. BRAMMALL.

## AURICULAR CONFESSION.

(To the Editor.)

Sir,—No one can accuse me with holding extreme views on either side of the Church of England. The same may be said of extremists outside of her pale. I think we learn, as we advance in years, that there should be moderation in everything, and the work of the extremist is much deplored by the majority of mankind. No minds are constituted alike, no countenances are exactly the same. There is a saying of "Epictetus" that we may well consider here, viz.:—

"A man is fretted not so much by events themselves, as by his thoughts about them."

Regarding the above, I have before me the opinion of one of our leading Churchmen, the Bishop of London, Dr. Creighton, who, in reply to a correspondent who asked him how auricular confession was permissible, wrote—"Confession is a private and personal matter. There is no service prescribed for it except in the case of the sick. If anyone seeks a clergyman's counsel and advice he does so of his own free will."

A Clergyman is called a Minister of God's word. He can only minister that word, and his advice, in whatever it is given, must be on that, and that alone.

I think there is much terror inspired in the uneducated mind by the words, both noun and adjective, "auricular confession," and may conclude by saying that the most extreme nonconformist appeals at one period of his life to those who minister to him for his advice and counsel in time of trouble, when his conscience convicts him of some terrible sin, especially, and when he knows he is going to stand "alone with God."—Yours, etc.,

GEO. W. SALIER.

Scottsdale, May 20, 1900.

P.S.—I hope my letter will throw oil on the bitter controversies which I fear are foreshadowing the future of these colonies. I have seen so much in the old world. I may be wrong, but I don't think there is much Christianity under the surface. There are good, grand men, in all lines of thought. I have learnt this through travel "with my eyes open."—G.W.S.

## PRAYERS FOR THE DEAD.

(To the Editor.)

Sir,—In view of the interest excited at the present time on the above question, I would ask you, if your space permits, to publish the following extracts from "Some Thoughts on the Bible," by the Ven. Archdeacon Hales, of Launceston.—Yours, etc.,

CHURCHMAN.

"When God takes from us one we have already loved, is there to be everlasting silence concerning him? We pray for those who are dear to us; we pray for them as we pray for ourselves. We ask God to guard them

and to guide them, and bless them. Are we evermore to cast them out of our prayers, as if we had no more interest in their welfare; or as if it was useless to go to our common Father to ask Him for a blessing on their behalf, because we believe them to be in His care? If it is useless to ask Him to bless them on that account, it was useless to ask Him for the same mercy while they were living on the earth. Equally here and there are they in the Father's care, guarded by the Father's love.

"Can our prayers make the Father love them more? Yet we are taught to pray for them, and I know not why I should cease to pray on their behalf, because I see them here no more.

"No doubt, here they were surrounded by danger. Yes, but we pray for blessing as well as protection.

"But, are they not blessed in Heaven? Yes, but is Heaven one monotonous joy? Are there no degrees? Our Lord seemed to intimate to the mother of Zebedee's children that there were. And, doubtless, as no one is perfect at the hour of death, perfection must come afterwards. There may be growth in heaven; I believe it. In all nature growth is everywhere. I believe it to be a universal law. Growth means improvement, and in the soul improvement means reward; may I not go to my Father and ask him on behalf of another child, 'Father, bless that child,' she in heaven, I on earth.

"Prayer for others draws forth love. It therefore strengthens God's love in one's own soul. They who pray most, and from their heart, for others, reap a benefit beyond count.

"I pray for those on earth; I pray for those in heaven, that the cords of love may bind us more strongly together.

"The Church is one—part on earth, part in the world beyond the grave. I pray for it in its unity, because true prayer draws the soul to the souls that form the Church, strengthening their unity; and helps to fix our weak, earthly affections to God and the loved ones he has taken; and to enable one to realise God's truth—that death is the gate of life."

(Archdeacon Hales, p. 121-3, "Some Thoughts on the Bible.")

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#### S. JOHN'S, LAUNCESTON, CHILDREN'S HOME MISSIONARY UNION.

The collection for this good work was made in April, and resulted in the sum of £8 4s 5d being subscribed. It is made up as follows:—Amount from Sunday-school children (including S. Aidan's), £4 1s; ditto from children not belonging to Sunday-school, £2 1s 2d; sums placed in church collection plate, £2 2s 3d.

The secretaries acknowledge the following subscriptions, which have been duly forwarded to headquarters in Hobart:—H. Anderson, 1s; A. Pain, 6d; C. S. Bowman, 6d; D. Bowman, 6d; M. Bentley, 6d; W. Brown, 1s; V. Collins, 1s; L. Fairthorne, 1s; M. Fairthorne, 1s; G. Fairthorne, 1s; M. Genders, 1s 1d; R. Genders, 1s 1d; L. Green, 9d; C. Martin, 1s; C. Martin, 3s; B. Merrylees, 2s 6d; K. Merrylees, 2s 6d; M. Meredith, 6d; G. Meredith, 5d; C. Perrin, 1s 6d; S. Perrin, 1s; I. Perrin, 6d; N. Perrin, 6d; V. Pardy, 1s; E. Sadler, 3d; V. Sadler, 3d; J. Stackhouse, 6d; E. Stackhouse, 6d; A. Stirling, 6d; E. Teniswood, 1s; H. Unsworth, 3d; A. Unsworth, 3d; N. Unsworth, 3d; J. Wilkinson, 9d; C. Wilkinson, 6d; M. Wilkinson, 11d; Joyce Wilkinson, 10d; R. Whitfield, 2s; M. Whitfield, 2s; P. Wilmot, 1s; D. Weedon, 1s; G. Weedon, 1s; W. L. White, 6d.

The noble work this Union is doing cannot be under-estimated. All moneys are from the children themselves, and parents are not expected to contribute. It is hoped that the children of the parish will continue to put by their pennies regularly for this fund. The next collection will be made (D.V.) in September.

#### LADIES' HOME MISSION UNION.

Per Mrs. Montgomery—£8 6s 6d. Per Diocesan Secretary—Bishopscourt (Miss Tarleton), £1 16s 9d; Bishopscourt (Miss F. Kirwan), £1 4s; Bishopscourt (Mrs. Montgomery), 1s 3d; Bothwell, 5s; Glenorchy, 11s 6d; Launceston (Miss Miller), £1 17s 6d; Clarence, 6s; Longford, 13s 3d. Total, £7 6s.

We are again compelled to hold over much interesting matter, including "Township Sketches," which will appear in our next issue.—Ed. "Ch. Messenger."

#### BUSINESS COLUMN.

Will our friends please note that all business communications must be forwarded to the Manager, 2 George Street, and all literary contributions to the Rev. Canon Beresford, St. John's Rectory, Launceston.

#### SUBSCRIPTIONS RECEIVED FOR 1900.

1s each—Mesdames Hoskins, R. G. Tabart, F. Hurst, C. J. Harris, W. Watson, Plummer; Messrs. H. E. Knight, J. R. Hart, S. Wilmot, J. C. Ferguson, W. J. Genders, F. McDonald; Mrs. C. B. Grubb, 2s; Mr. A. Dunkley, 8d. Per Miss Weatherhead—Miss Johnston, 8d.

Per Miss Steel—1s each—Mesdames Jackson, A. A. Cowell, Miss Steel.

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Per Mrs. Flexman—1s each—Misses Hogg, Allen, Green, Mr. Dowling; Miss Terry, 7d.

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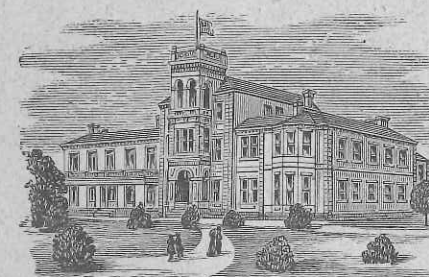
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