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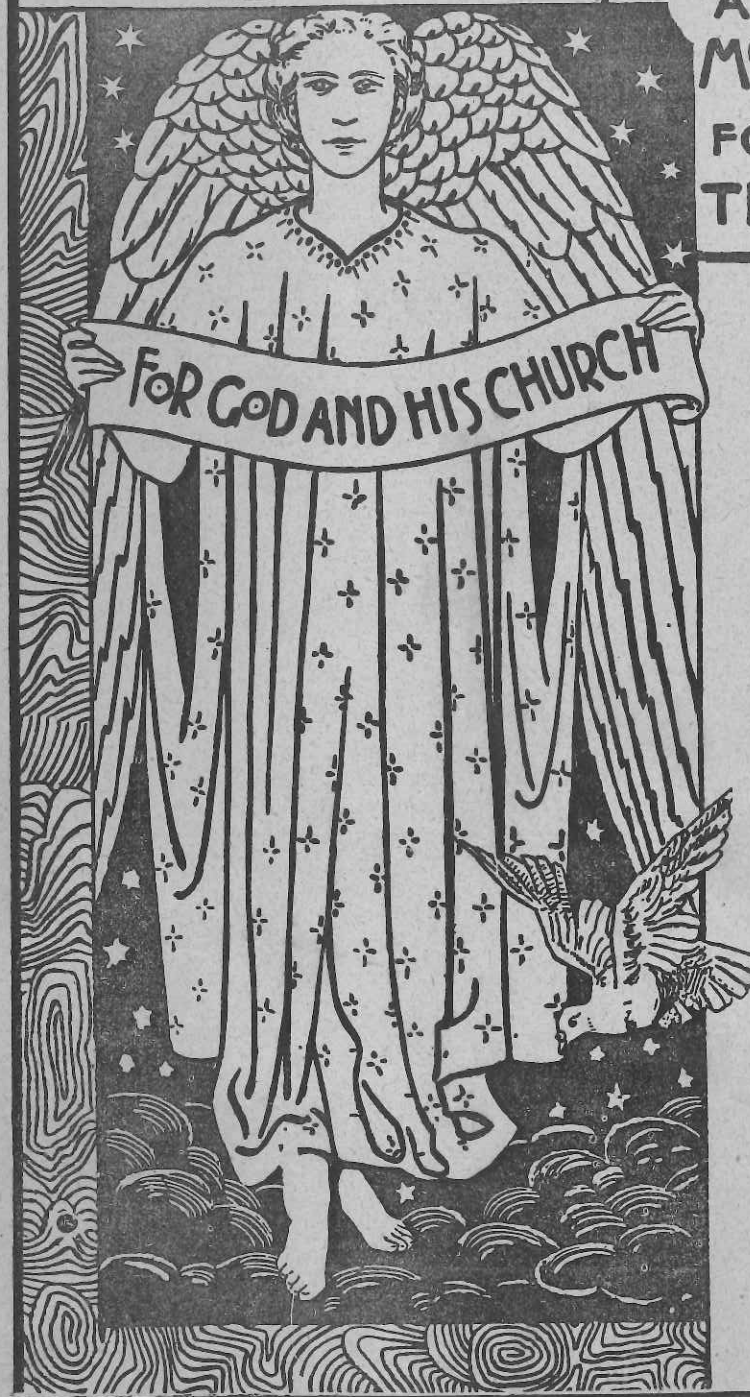
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PRICE ONE PENNY.

MARCH 16, 1900

THE CHURCH MESSENGER

A
MONTHLY MAGAZINE
FOR
THE PEOPLE. . .



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Forward, ever Forward.

VOL. VI. No. 8.

MARCH 16, 1900.

PRICE, ONE PENNY.

THE STRIFE AND THE STRICKEN ONES.

IF, as Christians, we are faithful to our creed, we must be ready to acknowledge that warfare amongst the nations at fitful intervals is humanly inevitable. For are not the hearts of kings and rulers in the keeping of a Divine Providence who ordereth them as it seemeth best to Him? Should we not either accept this belief unreservedly and in its entirety, or discard it altogether? Would any but an atheist dare to gainsay it? We cannot fathom the inscrutable purposes of the Almighty, but we dare venture to conjecture that, at times, war comes to a nation as a blessing in a black disguise, which, like unto many other considerations, has to be bought at a price. The war which Britain, or Greater Britain, rather, is now waging, was none of her own seeking. But she went into it with a light heart, in a way, reckoning on easy victory. Reverse quickly followed on reverse, and her confident pride was humbled, although her spirit was as unbroken as ever. Divine aid to the nation's arms was then sought from a Sunday's intercession throughout the whole of the vast Empire in all the seas. A mighty nation's supplications for help went up to heaven, and the prayers were answered,

victory on victory over the foe following in quick succession. Surely this was a lasting blessing, deeply instilling into all our hearts as it did, where the fountain head of our succour was to be sought for with trusting faith, in troublous times to come, and those may not be so very far away. Another blessing is, that the weak points in our armour have been widely made manifest, to enable us to buckle it on tight and whole when the occasion shall demand it in the future. Unboundless gratitude and pardonable pride are also ours to-day at the treble rivetting of the link of common weal and common brotherhood, throughout our world-wide Empire, whose sturdy sons have gone forth to war at the first clang of the tocsin. From the four quarters of the earth have they gone in all the ardour of burning patriotism. Blessings will doubtless come to our enemies also, after their passing through the fire. They will then be living under the guidance of a pure and enlightened government, to which they have ever been strangers. They will then enjoy a freedom they have never known, and they will be under the protection of a flag which will zealously guard their liberty, their lives, their hearts and homes. We Britons are not the ones to gloat over the dejection and losses of a fallen foe. Both sides have been sorely stricken already. In the dwellings of "the

cook and belted earl" alike, there will be sorrowing hearts this Lenten-tide. The widows and the fatherless will be all over the land. Sorrow and sadness will also reign in many a thousand homes of the enemy. Wives will be yearning for their husband's homecoming, and the little ones will be gleefully looking for their daddy's return. But daddy will never come back to them. Deeply do we feel for these sorrowing ones, as well as for our own. The bereaved families of the two Republics are the innocent victims of the war, husbands, sons, and brothers having been criminally induced to take up arms through the machinations and lying statements of a small coterie of corrupt, self-seeking, and avaricious oligarchs as ever lived. These latter, in their turn, have been urged on in their mad desires by the underhand and secret encouragement, both moral and substantial, of England's jealous neighbours on the Continent of Europe. Thousands of the scum of humanity from many lands have flocked like vultures to Pretoria to fatten on the ill-gotten gains of an overflowing treasury. But it will all be to no purpose. The war can have but one ending, although we must be prepared for fresh and heavy sacrifices of our noble soldiers' lives, and more than likely a reverse or two before the end does come. That it may speedily come with honour to our army is our earnest prayer.

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PASSION WEEK.

THE fifth week in Lent was commonly called in old times "Passion Week," because of the anticipation of the Passion of our Lord in the Epistle for the fifth Sunday in Lent. Palm Sunday and Holy Week follow. As this solemn season draws near we should examine ourselves as to how we are keeping Lent. Think of the resolutions disregarded or only half kept—the opportunities neglected or only half used. How can we best redeem our opportunities? By regarding Holy Week as a lesser Lent.

HOLY WEEK, APRIL 8—15.

More opportunities, in the form of increased services, will be given us by the church during this week. Let us redouble our Lenten efforts, ere the opportunity has passed, and lest our Lord should have cause to weep over us, because we know not the time of our visitation. We must mortify not only sin, but worldliness, which is little less than sin. Our bodies are to be the temples of the Holy Ghost—wholly consecrated to God. Our Lord drove out the money changers from the Temple not because they were dishonest, but because they were traders. "Make not my Father's House an house of merchandise." Strive this Holy Week to foster and maintain the Holy Spirit's presence by attending the special services at church, and especially by reading our Bibles. Bible-reading will throw us into a proper mood. Note the use which the Church makes of Holy Scripture this week in the long Gospel for Palm Sunday morning, and the long Epistle and Gospel for every day in Holy Week. This reading of Scripture is almost a sacrament. An instrument in tune will reflect sound. The Bible will bring our hearts in tune.

EASTER, APRIL 15.

Note the Church's rule in the rubric at the end of the communion office—"Every parishioner shall communicate

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at least three times in the year, of which Easter to be one." Try this week, then, to make some special efforts to attend God's House to prepare ourselves for our Easter Communion. Good Friday of course we shall give up entirely to such preparation. The grace of the sacrament depends upon the reverent preparation made—not the amount, but the heartiness. Everyone who comes in faith and penitence is filled; they who have little appetite are satisfied, yet they get but little. As with the manna so with the Bread of Life. "He that gathered little had no lack, he that gathered much had nothing over." Whatever form our preparation takes, the Church directs that it must consist of (1) true and earnest repentance, (2) perfect charity, (3) intention to lead a new life, (4) faith.

If thus we strive to prepare ourselves to meet Him, He will not have cause to weep over us, as over Jerusalem, because they knew not the time of their visitation, but He will fill us with the fulness of Easter joy.

MORALS AND MONEY-MAKING.

Paper read by the Rev. Reginald Stephen, M.A., Sub-Warden of Trinity College, Melbourne University, at the Launceston Church Conference held in February.

IN regard to this subject, I want to put aside the special question of honesty or dishonesty in business, and to deal with it on wider grounds.

The fundamental law of morality is, "Thou shalt love thy neighbour as thyself," and the problem before the Church is to apply this law to money-making as well as to every other sphere of life.

For some generations public opinion in England evaded the difficulty by holding that the problem was insoluble; that money-making could not be controlled by this moral law. Business must be conducted on absolutely selfish principles. The only law in operation was Nature's law of merciless competition by which the strongest survived.

Let us look at the results of this belief, and in order to get an unprejudiced view of the matter, let us concentrate our attention on our neighbour's vices. Can we deny that in other places, as for example, in America, the unchecked passion for money-making has had an absolutely brutalising effect on human character? It has produced a class in which aspiration is dwarfed, sympathy destroyed, and conscience benumbed.

Then, again, though the Anglo-Saxon of to-day is nobly responding to the call of duty, though he is taking up the white man's burden, and ruling the inferior races not for his benefit, but for theirs, though the Empire and the United States give ungrudgingly of their

wealth, and spare not their best and bravest sons to secure civilisation and justice, and good government for men of every colour, yet the earlier pages of this history are somewhat stained. The inferior races have been exploited by the stronger. The cruelties perpetrated by settlers, traders, and trading companies, in every quarter of the globe, not excluding our own, are part of the shame of the Anglo-Saxon race, and the sacrifices made to-day are only a part of the reparation due for the sins of yesterday.

But it is not only the inferior races that have been exploited. The working classes amongst our own people have been exploited by employers and capitalists. The result in the early part of this century was a wide-spread degradation of these classes in both body and mind. The employers fattened on the life-blood of the poor. A recent writer sums it up thus—"There was not a savage in the islands of the Pacific who was not better fed, happier, healthier, and more contented than the majority of the workers in the industrial parts of England."

Do you remember Lowell's Parable?

"Said Christ our Lord, I will go and see
How the men, my brethren, believe in me."

And when He came the rich welcomed Him, and showed Him the stately cathedrals and ornate worship in His honour.

"Then Christ sought out an artisan,
A low-browed, stunted, haggard man,
And a motherless girl, whose fingers
thin

Pushed from her faintly want and sin.
These set He in the midst of them,
And as they drew back their garment
hem,

For fear of defilement. Lo, here, said
He,
The images ye have made of me."

Or do you remember Hood's "Song of the Shirt," so hackneyed that its pathos is obscured.

Or do you remember Mrs. Browning's "Cry of the Children"—

("Do ye hear the children weeping, O,
my brothers.")

That noble poem which appeals for justice for the overworked children of her day.

But you will say all this is poetry. Yes, it is poetry, and therefore you can

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read it without a shudder. If you want the plain prose, read the evidence given before various Parliamentary Commissions, evidence telling of long hours, low wages, insanitary conditions, wasting disease, stunted bodies, brutalised hopeless existence, and I defy you to read these without feeling sick at heart that such things were possible in a nation calling itself Christian.

We see then that the belief that money-making is independent of morality, the belief that business is to be conducted on absolutely selfish principles, has been discredited by its results. It has resulted in a degradation of character in those who have been most successful; in the exploitation of the weaker races by the stronger; in the exploitation of the working classes by the employers.

Now in these days the employer and trader are hemmed in by a network of restrictive legislation. They have to conform to factory acts or their equivalents, forbidding long hours, enforcing reasonable conditions of labour, providing for efficient inspection, possibly prescribing a minimum wage. They have to obey regulations concerning dangerous trades, they are subject to employers liability acts, and so on.

What is the meaning of this large and increasing body of legislation, brought forward, not by Socialists and Radicals, but as is often the case, by the most conservative parties in the State? It is the protest of the national conscience against the doctrine that money-making is independent of morality. It is the public assertion of the claims of morality over this part of our common life, the public assertion that we must not enrich ourselves without considering the effect upon our neighbours. "Thou shalt love thy neighbour as thyself" is the fundamental rule of human morals. This must govern commerce, business, manufactures, and all modes of acquiring wealth; and if any form of trade or manufacture involves the degradation of our neighbours through excessive work, or starvation wages, or unwholesome conditions, the public conscience forbids the employer to carry on that trade or manufacture.

That is the inner meaning of all our modern social legislation. This is not the time to discuss its details. Some of us think we have too many of these protective laws; some of us think we have too few. We should probably differ widely as to the good or evil results of particular restrictions or rules. They are largely experimental. Let us grant that probably many are foolish. But the legislation as a whole means that in future moral considerations are to control the production of wealth; that no class is to enrich itself, that no man is to enrich himself with an utterly selfish disregard of the needs of other classes and other men.

We see then that the State, influenced by a reformed public opinion, has in-

sisted on applying moral limitations to the production of wealth.

But what is the duty of the Church in this matter? And by the Church I do not mean the Bishops and clergy, but the whole body of Church members.

Their first duty is to sympathise with the legislation of which I spoke. Not necessarily to approve of particular measures; some of these may be foolish and futile, but to sympathise with their intention and general tendency, to approve of the principle that no part of life can be independent of morality. Secondly, to learn how to apply moral principles to social and business life.

We must consider the welfare of others. That is easy; but it is less easy to secure their welfare. We may, through want of knowledge, do infinite harm to those we are honestly trying to serve. We may insist on good houses for the poor, and so drive them to live in single rooms. We may legislate for high wages, and so make it impossible for them to earn any wages at all. We may give freely, and so ruin character. If we are striving to love our neighbours as ourselves, we must study social life and economic laws, so that we may know how to reconcile the pursuit of private wealth with the claims of the public good.

And here lies part of the work of the C.S.U., of which a branch was recently established at Hobart. "To claim for the Christian law the ultimate authority to rule social practice." "To present Christ in practical life as the living Master and King, the enemy of wrong and selfishness." That is the purpose of this society. To make Christian morality supreme over every part of life. But before this can be successfully done there is need of its second fundamental object. To study in common how to apply the moral truths and principles of Christianity to the social and economic difficulties of the present time.

In the third place it is the duty of the Church to lead public opinion in questions of social morality. Legislation can only represent the minimum of moral requirements. The Christian conscience, and the Christian practice ought to be far in advance of legislation. Suppose, for example, we try to make money by employing labour. The

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or the

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are stuffed up, you can get them all
put right at

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law forces us to comply with certain requirements as to hours, wages, and conditions of life. But that is the minimum. There is no reason to suppose that this forced compliance with the civil law exhausts our duty. The Christian law goes further. It demands kindly personal consideration. This may include more liberal payment than the mere market rate; it may involve retiring allowances to old servants, generous treatment in case of sickness, thoughtful provision against danger, care for recreation, and opportunities for religious worship. It will include the numberless ways in which the Christian employer shows that his men are not merely "hands" to be hired, but his neighbours to be cared for. It will go far beyond what is required by law. Or suppose that we are trying to make money by investments. The two questions we are inclined to ask are these. Is the investment safe? Is the dividend satisfactory? But if our money-making is to be controlled by morality, there are other questions. By investing, by becoming shareholders, we are really becoming responsible for the conduct of the business, and we have to ask if we are profiting at the expense of others. Does the company carry on its business fairly? The method of competition may be unfair to its rivals, or the quality of the products may be below the published statements.

Are the clerks or other employees overworked or unjustly dealt with? Are the dividends high because the wages are unfairly low?

Are the conditions of working satisfactory? I remember once noticing in a mining town, the fearful prevalence of consumption due to what is known as miners' rot. The cause was the want of ventilation in the lower levels. Could not this be remedied, I asked? Yes, but it would be very costly, i.e. the dividends to shareholders would be lower. Is it consistent with morality to live upon wealth acquired under these conditions. Or suppose that we have house property. The law compels us to make certain provisions for the health of the tenant. But every householder, and I may say, every tenant, knows how easily these provisions may be evaded. But the Christian conscience refuses to be content with satisfying legal requirements, for it knows that rent received for a house which is dangerous to health is simply blood-money. So we might refer to other cases; but these will serve to illustrate the point that the law only forces us to be "moderately moral" in our pursuit of wealth.

But the Church cannot be satisfied with the morality which is expressed by law. Her members must lead public opinion to a higher level. Their consciences must be better guides than that of the average citizen, more sensitive to wrong, more sympathetic with suffering. Their conduct must be more considerate.

The practical standard for right and wrong in business should be set, not by legislation, not by public opinion, but by the conduct of the Christian employer, or investor, or merchant.

You see then three stages. First, money-making is supposed to be independent of morality, then legislation enforces a minimum of morality, then the Church, through the conduct of her members, has to set an example of morality.

But in the last place it may be said, It will not be easy to make money, if we are to be so careful to show justice and generosity towards our neighbours. This may be answered in two ways.

In the long run morality pays. Generous treatment of subordinates secures faithful service and good work. Justice and sympathy towards rivals reduce the waste due to cut-throat competition. And a nation in which absolute selfishness had been replaced by a moral respect for mutual claims and needs would show more intelligent co-operation, more health, more energy, more hopeful labour, and therefore more successful work. Each man for himself, and the devil take the hindmost is the motto for a decaying nation. In the long run morality pays.

But if it is urged again that under present conditions it will not be so easy to make money, I may quote another answer. "There is no divine law that you should make 10 per cent. or 5 per cent. on your money, but there is a divine law that you should love your neighbour as yourself."

We throw musty old crusts on the water, and expected frosted cake in return.

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CURRENT LEAVES.

(By a Gloucestershire Clergyman.)

"HUNKERING."

IN a paper relating to some Church matters we come across the mysterious word "to hunker." We feel at once that there is something un-gainly, something furtive and sinister, something derogatory to well-dressed, self-regarding humanity, in an act which is capable of being so denominated. But what it is, the mere ear fails more precisely to convey. What is to hunker? It is to lean forward in church towards the next seat or book ledge, as if in the act of kneeling without actually doing it. In Halliwell's Dictionary of Provincial Words "hunkers" are said to mean haunches in the North of England. So the origin of the word stands revealed. It is essentially a sitting position, however dissembled. We recognise a practice which has infiltrated itself among us, and is adopted sometimes with reference to, sometimes in supreme indifference to, the absence of that subsidiary convenience, the hassock.

Such is to hunker. And let us endeavour to trace, if we may so say, the natural history of hunkering; its obscure determinants; the train of covert and insidious causes which, acting upon a lax or languid temperament, tend to the adoption of this dubious posture.

To hunker is a compromise. It is not kneeling, but it is assuming a position which does not wish to be con-

spicuous for not kneeling. It is an attitude which is scarcely one of worship, but would like to be regarded as in sympathy with worship. It is the manner of persons who (1) either have no awed sensibility to the solemn engagement of the hour, and therefore refrain from claiming any; or (2) have been drifted by currents of opinion around them into thinking that the body has no function in the objects which draw people to church.

Under the first head, surely where there is the disposition to attend at all, the relative position of dust and ashes to the Almighty Creator might seem to assure the fullest expression of homage as an obvious and inevitable thing.

Under the second head, the impression that the body has no part in worship is one which we may regard with admiring astonishment. The orator speaks from every fibre of his frame. And the suppliant—"The servant fell down and worshipped him, saying, Lord, have patience with me and I will pay thee all." The body not concerned in the preoccupations of the soul? Even cold marble, let alone breathing flesh and blood, can express every passion, every movement of the breast. The co-operation of body and soul, spirit and matter, is the most conspicuous, impressive phenomenon of our life.

A stoical and careless bearing in Divine Service is doubtless to a great extent a survival from Puritan times, when there was a bias to diverge as much as possible from the practice of the pre-Reformation age. A dangerous principle of action, we may remark, not to be right, but to differ from some-

body else. But what has happened to give us a slighter sense of the great Presence than people had in that age? What has become of S. Matt. xviii. 20, and I. Cor. vi. 20?

We have been led on from a touch of rather broad journalistic humour into much graver thoughts. But the tinkle of a mirthful remark will sometimes catch the attention which would not be won by a more weighty appeal. And attention the subject deserves, however won; for nothing can be of small importance which relates to our demeanour in the audience chamber of the King of kings.

THE ANGLO-SAXON CHURCH.

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

THE NORMAN PERIOD, 1066—1154.

WE now enter upon the third period of five hundred years in the history of the Church of England.

The first period, from the dim and uncertain beginning of the Church to the landing of S. Augustine in 597 A.D., was absolutely unconnected with Rome; the second period, from S. Augustine to the Norman Conquest, 1066 A.D., is almost free from any such connection, the sole exception of importance being the appeal of Wilfrid to Rome; the third period, from 1066 A.D. to the Reformation, comprising another five hundred years, is full of such contact with Rome, till the demands became so exacting that they proved unbearable. The attempts to lay a firm hold on the Church of England, and even at times upon the nation, during that period were continuous, and these attempts were as continuously resisted and rejected by the nation.

But during all this time the Church of this nation, in all Acts of Parliament, is known by her own distinct name, "the Church of England."

She is never known as the Church of Rome. She never was the Church of Rome.

The portion of her history now before us is the period of the Norman kings William the Conqueror, William Rufus, Henry I., and Stephen, from A.D. 1066 to 1154.

It is a curious fact for us English people that on the two occasions only on which anything like conquest was experienced in the land the conquerors were the same hardy northern tribes of Europe. The Jutes, Angles, Saxons,

of the fifth century, the Danes of the eighth, ninth, and tenth, and the Normans of the eleventh, were practically all from the same part of Europe. While the Normans were descending upon England, other Northmen from the same country sailed up the Seine in France and took Normandy from the King of France. Norman is simply North-man.

But the Northmen in France came in contact with whatever learning and civilisation there was in Europe, while the Northmen who came to our land were under no such elevating influences. Originally of the same kith and kin, they had become an altogether different race under the influence of learning and enlightenment. It is a testimony to us of how the greatest natural force and strength is only of secondary importance if all that force and strength be not educated; of how important education is. The educated Northmen completely conquered the other uneducated Northmen.

Thus we shall find that the conquest of England by the Normans, although accompanied by much suffering and loss and bloodshed to our Anglo-Saxon forefathers, ended in a great gain, and the Anglo-Saxon Church of this land, by contact with the Church of the Normans, was raised to a higher level. The Church of this land, instead of being alone and apart from all touch with other nations, as it had been before, became a part of the Christian Church of Europe, and gathered in from this wider circle fresh light and life.

The Norman Conquest was as much meant by the Papacy to be a conquest of the Church for the Pope as it was a conquest of the nation for William the Conqueror. Mr. Freeman, who is the chief historian of this period, says:—"England's crime in the eyes of Rome, the crime to punish which William's crusade was approved and blessed by the Pope, was the independence still retained by the island, Church, and nation. A land where the Church and nation were but different names for the same community, a land where priests and prelates were subject to the laws like other men, a land where the King and his Witan (Council) gave and took away the staff of the Bishop, was a land which in the eyes of Rome was more dangerous than a land of Jews and Saracens."

The Pope blessed William and the banner which was the rallying point of the army of invasion, and a few years after (1075), when the Conqueror had completed his task, the legates of the succeeding Pope (Gregory VII.) asked William for his homage, the Conqueror wrote to the Pope as follows:—"Thy legate Hubert, holy father, hath called

upon me in thy name to take the oath of fealty to thee and to thy successors, and to exert myself in enforcing the more regular payment of the money which my predecessors were accustomed to remit to the Church of Rome (Peter's pence). One request I have granted; the other I refuse. Homage to thee I have not chosen nor do I choose to do. I never made such a promise, neither do I find that it was ever performed by my predecessors to thine."

The same Pope summoned the English bishops to Rome too, but the bishops did as the King did, they took no notice of the summons.

The King was willing that the Pope should be umpire in religious causes, but nothing further; and throughout he maintained friendly relations with the Pope.

But William was bent on making the Church a support to his throne, for he felt that England could not be really his unless the Church were favourable to him; so he placed Norman bishops over the English Church, and made Norman abbots over the chief monasteries, till there was only one English bishop left—Wulfstan of Worcester.

But this step had another and, in William's eyes, an undesired result.

The Normans in their own land had been accustomed to yield to the Pope a full allegiance, and they forgot that the Church of England was free from his jurisdiction. So when they became English bishops their instinct was to do the same as they had been used to do in their own land, that is, to refer all spiritual causes to the Pope.

Not only did the Church appointments come into William's hands, but the lands of all the English also; and every grant made by him to his Norman barons or English earls were held from him and according to his pleasure. Towards the close of his reign the Conqueror caused the Domesday Book to be compiled. When we talk familiarly of doomsday we mean judgment day, and the Domesday Book was the judgment book, that is, the book by which every man's title to his property was judged. In that book all the land, all the cattle, in England—everything in fact—was accounted for. Every church then in the land was inscribed in it, and the land which belonged to the churches. It is of great use to the Church of England of to-day to be able to point to that ancient document and show that many parishes still existing existed then, and hold property now which they held then, and that they have a right dating back a thousand years—a right which no other property can show.

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The great helper in this, Church policy of William the Conqueror was Lanfranc, the first archbishop made after the Conquest. He was an Italian, from Pavia, a learned man, strong and just in character.

William, when Duke of Normandy, had learned the value of Lanfranc's character and work; and so, when he had determined to appoint nobody but Normans to the chief places in the Church, he deposed Stigand, the last English Archbishop of Canterbury, and appointed Lanfranc. Lanfranc at first refused to quit Normandy, on the ground that he did not know English, but he soon learnt it, and throughout William's reign was a firm and true friend both to the King and the Church. He accepted the Church's condition of independence of Rome, and did not try to alter that condition. He did what was usually done, accepted "the pall" as archbishop from the Pope at Rome, but after that he never went again, even though he was threatened with extreme punishment for not doing it.

The chief event in Church history in William's reign was the separation of the Church courts from the civil courts. He found that his Norman bishops did not understand either the English language or English law, and that they were practically of no use in the General Council of the nation from this cause, and so it was arranged that all Church matters should be judged in Church courts, and all civil matters in civil courts.

It is supposed that the suggestion was made by Pope Hildebrand himself for his own purposes, and certainly this arrangement tended to put Church matters into the hands of Rome. It is not hard to see how this would be the case. If there were any difficulties in the Church Court, since no layman was to try an ecclesiastical matter, what was the final Court of Appeal? Only the Pope.

This change ended like the other one, without the Conqueror intending or desiring it should be so. It made appeals to Rome very frequent, and it also tended to sacrifice the national independence of the Church. The clergy were made by this means more of a distinct class than they had been before, a fact which can only be looked upon as a misfortune.

There were many questions, such as the investiture of bishops, the marriage of the clergy, and simony, which were continually coming up, and it was necessary to have some Court of Appeal in which these matters could be settled.

These Church courts, by their appeals to the Pope, were soon in a position to paralyse the lay courts.

Then disorder followed disorder through the three first reigns, till in Stephen's reign, the fourth of the Norman kings, perfect lawlessness pre-

ailed, the very horror of which brought things more quickly to a settlement. The questions concerning marriage, wills, and tithes were brought into these Church courts, and there followed "the most mischievous system of enforcing moral discipline by spiritual penalties, at the instigation of those whose first object was the accumulation of money." (Stubbs.)

But this was the very last thing that William and Lanfranc desired. Yet it was the necessary consequence of the principle. All William's actions point in the opposite direction. He asserted and maintained the independence of both Church and nation frequently.

Let a great historian describe his policy: "Anything like a direct interference on the part of the Papacy William repudiated at once.

"He would not suffer anyone in all his dominions should receive the Pontiff of the city of Rome as Apostolic Pope except at his command, or should on any condition receive his letters if they had not first been shown to himself.

"A second rule was—he did not suffer the Primate of his kingdom, the Archbishop of Canterbury, if he had called together under his presidency an assembly of bishops, to enact or prohibit anything but what was agreeable to his will and had been first ordained by him."

A third rule was—"he did not allow any of his bishops publicly to implead, or excommunicate, or constrain by penalty of ecclesiastical rigour any of his barons or servants who was informed against for any capital crime except by his command.

"A further usage was the prohibition of the exercise of legate power in England, or even of the legate's landing on the soil of the kingdom without Royal license.

"These rules are of great prospective importance, and form the basis of that ancient customary law on which throughout the Middle Ages the English Church relied in her struggles with the Papacy." (Stubbs, Vol. I., 309—311.)

There is much more that ought to be said about this great ruler—of whom an historian says, "There was never a moment from his boyhood when William was not among the greatest of men." (Green.)

He made the Church bend to his will without ill-using her. He stopped pluralities—or the holding of more than one bishopric—he would not allow simony—the promoting of men who could pay for their position in the Church. (The sin is called so from the sin of Simon Magus, who offered money to S. Peter for the gifts of grace.)

Although he deposed the English bishops and preferred Normans, the Nor-

mans he appointed were always worthy men.

The mistake he made was not in being ruler in his own kingdom, where lawlessness prevailed, but in assuming to govern in spiritual things.

He looked upon the Church as only a department of the State (like the Treasury or War Office or Admiralty in our days), and recognised no fixed eternal principles which come from God, and are not to be tampered with.

No king or ruler must dare to tamper with Christian truth and principle—no Christian must allow it. It must be resisted at all hazards of loss if we are sure that it is a Christian principle. The telling of spiritual rulers what they are or are not to do in the matter of spiritual discipline, is an interference in spiritual things which no human being has a right to desire even.

But he was a very great man nevertheless—a born ruler. Much of his hardness and cruelty were only apparent by the side of the laxity of order in the past generations.

Very truly is his career summed up in these words:—"The people who have grown up under a loose disorganised policy see no difference between discipline and oppression. One strong master is better than many weak ones, general oppression than general anarchy.

"The Danegelt and Forest law were not too much to pay for the escape from private war and feudal disruption." (Stubbs.)

In the Norman period many beautiful churches and cathedrals were built which remain to this day—the wonder and admiration of generations which have passed and are to come.

It was during this reign also that Osmund, Bishop of Sarum, or Salisbury, compiled the "Sarum Use," which was an attempt—the first and only one—to do that which was one of the chief works of the Reformation—prepare one service book for the whole Church.

The "Sarum Use" was the most general throughout England, and from it more than from any other source our present Prayer Book was compiled.

It was also in this reign that the rules enforcing the clergy to be unmarried were pressed. Before that the secular or parochial clergy were married. The monastic clergy were, of course, unmarried.

Our own Church of S. Andrew is probably an instance of what was frequently done about this time. The married clergy attached to cathedrals were driven out, and their places taken by monks.

Auckland is said to have been one of the places where the secular clergy were settled after having been ousted from Durham Cathedral to make way for the monks, and here William de S. Cari-

leph, Bishop of Durham, established them as prebendaries.

It is useless and contrary to all history to say that the rule in the Church from the beginning was an unmarried clergy. We can put our finger upon the times when this question was enforced, and this was one of the periods.

This one sentence ought to be enough to settle it:—"The abuses of the rich foundations by married canons, who would perpetuate an hereditary clerical caste, were glaring, and so strong was their interest, both in Normandy and England, that neither legal nor ecclesiastical discouragement could for a century and a half avail to extinguish the evil." "Stubbs's Constitutional History," vol. i., page 312.

Several bishoprics were at this time transferred from quiet places to the more busy towns. Sherbourne to Sarum, Selsey to Chichester, Lichfield to Chester, Dorchester to Lincoln, Crediton to Exeter, Wells to Bath—the instinct of our Anglo-Saxon forefathers to the North of Germany being towards the quiet of their own village life, while that of the Normans was towards the busy life of the towns.

The Conqueror died in 1087, and was succeeded by his son, Rufus—with the exception of King John, the worst king that ever sat on the throne of England.

He used the Church simply for his own profit. After Lanfranc's death he made his chief officer and lieutenant, Ralph Flambard, "the Firebrand," as he was called, who, as Bishop of Durham, built the present Cathedral of Durham up to the transepts. It was, perhaps, the only good thing he did. He was the instrument of the king's wicked life. When Rufus was killed by that stray arrow in the New Forest, or that purposely-aimed arrow, whichever it was, there were one archbishopric, four bishoprics, and eleven abbeys without anyone filling the post of head, and all the while the revenues were being taken for the king. Ralph Flambard had caused an inventory of the various ecclesiastical benefices to be made. He knew their exact value, but he learnt their value solely that he might know how much to sell them for when they became vacant.

Simony, as the sin is called, was rampant, the Church was filled in some of its principal officers by ungodly and evil living men, and the fruits of this evil course become visible very soon in this and the next reign.

The second Archbishop of Canterbury after the Conquest was as famous a man, indeed more famous, perhaps, than the first. It was Anselm, also an Italian, who succeeded Lanfranc as Abbot of Bec, in Normandy, as afterwards he succeeded him in the primacy of England.

After keeping the archbishopric unfilled for four years, William Rufus, in an hour of disturbed conscience, remorseful for his evil life and his sacrilege of the Church, called for Anselm, and offered him the archbishopric.

But Anselm was not willing to share, as he said, with such a man the charge of governing the Church of England. "He knew that this illness would not be fatal, and that the plough of the Church, which had been drawn by two strong oxen, William the Conqueror and Lanfranc, could not be drawn by William Rufus and himself. It would be like yoking a wild untamed bull to an old worn-out sheep. But he was forced into compliance, the pastoral staff was thrust into his closed hand, and he was proclaimed archbishop, although he kept on exclaiming, "It is nothing that ye do, it is nothing!"

But, as he expected, the king recovered, and his stirrings of conscience were only remorse and fear, and Anselm had soon to enter upon a contest about Church matters which lasted throughout his reign and part of the next, although carried on in a very different spirit by Henry I. to that of William Rufus.

It began in this way—Anselm asked permission to the king to go to Rome to receive the "pallium," or pall, from the pope, which was a collar of lamb's wool hung round the neck, with a tippet at the back and front, and which was the special mark of an archbishop.

The king asked him which pope, since there were two—Urban II. and Clement III. Now, as France and Normandy had recognised Urban, Anselm had done so too, but neither had been recognised by the English Church, and Rufus, no more than his father, would brook any dictation.

With Anselm it was made a matter of conscience, and when that is so it is hard to move a strong man as Anselm undoubtedly was when he pleased.

But he looked upon the matter from his own private point of view, not from the point of view of the nation and Church of which he was an officer. But with the question of which pope was the true pope there was another question knit up, and the more important one of the two—whether the king's claim to investiture could be allowed; whether Rufus, like his father, should be allowed to control spiritual as well as temporal matters.

Anselm, in resisting this real danger was met by another, which was worse. This quarrel, which went on for many years, about the investiture of bishops whether by pope or king, the spiritual or civil head, ended at last in the riveting of the galling yoke of Rome on the neck of the Church of England.

This process of investiture needs explaining.

It meant the delivering to bishops the signs of their office. The pastoral staff was given into his hands as a sign of authority over the flock of God. The ring was given as a sign of union with his diocese, and homage was done to the king for the temporal possessions.

The Council of Rockingham (1095) tried to settle the question, but Anselm would have no investiture from lay hands, since the spiritual powers for office came straight from God through His appointed channel, the Church, and it would be wrong to do anything which would make it to be supposed that it was done through the king.

This was the real point at issue, and Anselm was right.

After many appeals to Rome, both by king and archbishop, much questionable practice on the part of the king in bribing, and much double dealing on the part of the pope, the question was finally settled by compromise. The pope sent "the pall," it was laid upon the altar of Canterbury Cathedral, and Anselm himself took it up and put it upon himself. Thus the king had his wish that the pope should not take a place in his kingdom, which he did not like, and the pope and Anselm had their wish that the king should not invest for a spiritual office, and the taking of the pall from the altar from no human hand was the recognition of the fact that spiritual offices are from God.

To this day this rule prevails. Bishops do homage to their Sovereign for their temporalities, but take the ring and the staff as they please.

The king hated Anselm because he had quietly defied him, and picked other quarrels with him, which caused Anselm to leave the kingdom. The Church was destitute of her head for years. Troubles ensued, and everything was in disorder.

Rufus was killed by an arrow in the New Forest. "He died," says the historian, "earning the detestation of all classes of the community."

He was succeeded by his younger brother, Henry I., a strong and capable ruler, but the question of the relative position of the king and archbishop was not settled till well on in his reign. It was in his reign that the first Crusade was preached.

There were seven Crusades between the year 1095 A.D. and 1270 A.D.

The Crusades—or Wars of the Cross—as their name denotes, were religious wars undertaken to rid the Holy Land and the Holy Sepulchre of the Lord at Jerusalem from the power and possession of the Turks.

For this long period of two hundred years they caused a great enthusiasm among the noblest, who sacrificed estates and position to fight these battles. They were under the patronage of the popes, so that one effect was to put the armies of Europe under the power of

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the pope, and in a measure to subject all the Churches to his jurisdiction.

In many a church you will find recumbent figures on the tombs of knights, with their legs crossed, which is a sign that the person commemorated had been to a Crusade.

There are four or five round churches in England which are the signs that they were built at the time of the Crusades, after the model of the Holy Sepulchre at Jerusalem.

The Crusades we all see now were a lamentable mistake. God's cause cannot really be furthered by earthly weapons. It may safely be said that God's cause, the cause of His Church, was delayed by such bloodshed. But these were days of the childhood of the Church, and the knowledge which comes of full growth had not then, and has not yet been reached by us.

There were many and heroic deeds done then. Chivalry and courtesy and gentleness towards the weak were, it is commonly said, some of the results of these Crusades.

Henry I. showed the same tenacious resistance as the kings before him had shown to the growing power of the papacy.

He issued a charter on his accession, promising that the Church should not be despoiled as it had been in the previous reign, and thus enlisted the sympathies of the Church.

He ruled justly and wisely and strongly.

"By enforcing order he made the way for law. Such a man neither expects nor deserves love, but he is regarded with mixed feelings of confidence and awe, and the result of his rule is better than that of many who are called benefactors."

It was in this reign, in the year 1115, that the Church of Wales, the remnant of the ancient British Church, became united to the English Church. For nearly eight hundred years the Church in that part of these islands has been one with the Church of England.

There is no Church in Wales, it is the Church of England in Wales. It is sometimes called an alien—that is a foreign Church, but a union of 800 years does away with such a title. It was also about this time that the Irish Church owned allegiance to the Church of England, for Anselm consecrated a bishop for Waterford.

Stephen's reign, the fourth and last of the Norman kings, can only just be touched upon. It was a time of complete disorder. The fruits of Rufus's

misdoings began now to be seen and felt.

In the absence of any authority, appeals to the pope became regular and frequent.

The succession to the throne was disputed, for Stephen, though a very near male heir to the throne, was not the nearest heir—the Empress Matilda, the daughter of Henry I. was nearer. The King of Scotland took the side of Matilda, and invaded the North of England.

The aged Archbishop of York, Thurstan, roused the northern barons to defend their homes. He unfurled the banners of the three great northern saints,

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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Cuthbert, John of Beverley, and Wilfrid, and sent the Bishop of Durham forward to Northallerton, where the battle of "the Standard" was fought—so called because they raised a shipmast on a wagon, nailed a processional staff, which contained the small silver box with the consecrated element in it, which became their standard, and thus led by a patriotic bishop, the Scottish army was driven back, and Stephen's possession of the throne was assured.

The great question which disturbed this period came up again in the next reign, the question of the temporal and spiritual powers of the king and Church, and their mutual positions and work.

In the quarrel between Henry II. and Becket something more remains to be said about this, which will be said next time.

A SKETCH.

(By Bertha Rapp.)

It is strange that sometimes very little things alter the tenor of a whole life. In the case of Dick Hartleigh it was indeed a small thing, a very small thing, that caused a vast change in his life—a little iron tack, and that was all.

Maggie Sammars went for a ride on her bicycle one afternoon. She was not a professional cyclist, only an amateur, and a bad amateur at that, for she did not understand how to mend a puncture yet. So it came to pass that on a lonely country road, some miles away from any dwelling place, Maggie Sammars sat on a fallen log, with a crestfallen face, examining her bicycle, and all because of a little iron tack.

It seemed to her an interminable space of time that she sat there, gazing anxiously up and down the long, dusty road. At last another cyclist hove in sight, and a little later Dick Hartleigh was fixing up Maggie's bicycle for her. At first he thought it was an awful nuisance, because he was in a hurry. By the time he had mended the puncture he began to think she was a very pretty, rather nice sort of girl, and felt rather pleased when he discovered they were journeying in the same direction. When they had reached the end of the journey Dick Hartleigh had found out her name, and that she was a stranger, spending the summer in that place, while Maggie Sammars knew his name and pretty well all his affairs; for Dick had come to the conclusion that she was one of the nicest girls he had ever met.

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Dear Children,

We have begun a new year with our Children's Home Missionary Union. Perhaps some of you have got a little tired of being members, and you are thinking of giving it up. Perhaps you get discouraged, and think that your pennies do not do much good. Just now we are all thinking about the war in South Africa, and so I will tell you a little incident of the war which may encourage you. I daresay many of you have heard of the little drummer boy who has lately been presented to the Queen. He was only a little fellow, and no one would think he could do much to help his country against the Boers. But one day, when the fight was fierce, the English, brave, strong men as they were, began to get beaten back, and the little bugler found himself almost alone, with Boers surrounding him.

With all his might he beat them off, and made his bugle heard above the din. His comrades rallied at the sound, charged with fresh courage, and were victorious. Children, I am asking you all to do the same, although in a different way. You are soldiers in Christ's army, and though you cannot fight yet like grown-up men it may be that your example and your efforts, and the pennies you give, will give fresh faith and courage to those older than yourself whose hearts are failing them at the strength and numbers of Christ's enemies. You gave good help last year to aid the Church.

The money given by the children of Tasmania for Home Missions was £125. You may never be sent for by Queen Victoria, but there is a King above who knows all you do, who one day will summon before Him all who have ever tried to serve Him, and will say to you, "Well done!"

Next month I shall have something more to say about the war.

I remain,

Your affectionate friend,
MAUD MONTGOMERY.

NOTES.

AT the Lenten Service in S. John's, Launceston, on the 8th instant, His Lordship the Bishop gave a special address to the office-bearers and various other church-workers in and about Launceston. The subject was "The Imperial Claims of Christ," and was the source of much real help and stimulus to those in question. The attendance, though good, was not as large as it might have been, as many prominent churchmen and church-

women were absent. There is need of more enthusiasm amongst us in these matters. Those who were not present lost very much that was calculated to inspire and strengthen them afresh.

On the following day, the 9th, the Bishop held a "Quiet day" in S. John's Church for all the clergy in the Northern Archdeaconry. The attendance was very good, some six and twenty entering an appearance. There were four special addresses delivered by His Lordship—at 7.30 a.m., when the H.C. was celebrated; at 10 a.m., when Matins were said; at 12 noon, with Litany; and at 3.30 p.m., when short evensong was said. "The King's Highway" was the general subject of all the addresses, which in a very able manner set forth the duties, the hopes, the fears, and the successes and lessons of the clerical life. The whole course was very missionary in its tone, and, combined with the various little devotional helps available, could hardly fail to put new life and vigour into all present. Between 2 and 3.30 p.m. there was a clerical conference, which was continued throughout the evening, when many subjects of interest and of importance were discussed. The various meals were provided at the rectory. Many thanks were expressed by our visitors for the hospitality and kindness shown to them by the good church folk who "housed" them during their stay. We were very sorry to note how miserably ill the Bishop looked. He needs a thorough change and rest.

Amongst other things arranged at this conference of clergy was some organisation for the collection of funds for the celebration of the Jubilee of Missions to be held in Sydney in about six months. The Bishop has written much on the subject which has appeared in the "Church News" and in our own columns. It is just fifty years ago since our great mission work in Melanesia was started. Since then many other offshoots of this great work have followed, and are now incorporated under what is known as the A.B.S. (i.e., the Australian Board of Missions), which has, with a few trifling exceptions, the whole of the Australian mission work in hand. It is hoped at the coming "Jubilee" to be able to make a thank-offering of £10,000 towards this combined work. Of this we in Tasmania aim at raising £600. The various rural deans in the Northern Archdeaconry were at the above conference constituted a general committee, and the Rev. A. G. Lingley was appointed secretary to the movement. There is, we understand, a like organisation in the south; so we look for "big" things soon! Doubtless our secretary, who is full of earnestness and power, will shortly start on the "warpath." We shall be glad to

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offer him ample space in our columns for a full ventilation of his schemes when matured, and trust the clergy without an exception will aid him in his praiseworthy work.

We have just received the February number of the "Southern Cross Log," being the account of the "island voyage" of Bishop Wilson and his devoted band of workers in Melanesia during 1899. Why has not this splendid little publication a widespread circulation? The present number costs one penny, or the year's numbers will be sent for eighteenpence if posted. We are bold to say there is no other like-priced little monthly which contains so much news of mission work of such a stirring and inspiring nature. Its many hundreds of schools scattered over the huge extent of "Island Diocese"; the brave, hard-working fellows who conduct them; the saintly devotion of the white missionaries, who live at Norfolk Island for a month or so in the year, and spend the rest under a tropical sun visiting the various groups of islands—all these, together with dangers encountered, victories won, hopes blighted or realised, make one long more and more for the widest possible circulation of such a cheap, attractive serial. Canon Beresford, of S. John's, Launceston, will be glad to receive subscribers' names at once. All subscriptions, however, must be prepaid, as the paper is published even now at a loss, but is kept going for the sake of the great cause it advocates. Stamps will do.

The effective life and the receptive life are one. No sweep of arm that does some work for God but harvests also some more of the truth of God and sweeps it into the treasury of life.—Phillips Brooks.

In these days of quick travelling on land and water it is interesting to calculate some of the ways in which man could alter Nature's laws (according to the London "Daily Mail") for its own convenience by means of enormous speed. Imagine an aerial machine capable of travelling any rate up to 1000 miles an hour. A traveller in such a machine moving in a direction from east to west could, by making his speed equal to that of the earth's rotation, view the countries and seas of the world in perpetual daylight. Suppose our imaginary traveller started from London at 10 a.m. at a speed of 660

miles an hour. As long as he kept that up he would be able to arrest the progress of time. To him it would always be 10 a.m. If he were travelling in the latitude of the Shetland Islands a speed of only 510 miles an hour would be necessary, whereas at the equator he would have to travel at over 1000 miles an hour. Should he find unending day monotonous, he could reverse his direction, in which case he would have a quick succession of short days and nights of some six hours' duration; but the length he could regulate by the speed of his machine. Then suppose he started from London one night at 10 o'clock and travelled in a westerly direction at a speed of about 1000 miles an hour. He would, as it were, overtake the earth, and would presently experience the extraordinary sensation of seeing the sun rising in the west, where it had set a short time before, and eventually setting in the east. In fact, the day would be reversed, and time, as we measure it, would be going backwards. If he stopped his machine he would have his day over again; but this time the right order of things would prevail, and the sun would travel in its wonted direction across the sky. The upsetting of another of nature's laws might prove disastrous. Sound is known to travel with a velocity of 750 miles an hour, so that a warning whistle on board a machine travelling at anything like this rate would be utterly useless. A machine travelling at some 900 miles an hour would be rapidly overtaking its own sound, and anywhere in front of the sound of its approach would be absolutely inaudible. In the event of a collision the warning whistle would be heard some time after the accident.

The following is from February number of "Walch's Literary Intelligence":—"The following verses, from the pen of one whose active interest in the success of the Tasmanian Branch of the Patriotic Fund is above all praise, are worthy of the greatest publicity, and we are only too glad to do our part towards the attainment of this end. Their very simplicity adds to their effectiveness; and few, we think, will be able to read them unmoved. In these lines the writer emphasises an aspect of the present struggle in South Africa which ought never to be lost sight of. No matter how just and righteous a war may be, among the heaviest items of cost is to be reckoned the unutterable sorrow of "those who sit at home." And if our

hearts glow with patriotic fervour and devotion, let them melt also with pitiful compassion for the innocent sufferers for others' wrong-doing. And . . . let our sympathy be shown in deeds, as well as in words.

"THOSE WHO SIT AT HOME."

Weary feet, that stumble slowly o'er the burning, endless veldt!
Heavy hearts, that may not falter though the iron death-rain pelt!
Than the love which layeth life down can there be a love more great?
Yet the hardest lot of all is theirs who sit at home—and wait.

Glorious are the crowded moments when the ringing bugles call;
Glorious is the death of heroes, with the battle-smoke for pall;
Underneath the flag they died for, sweet and sound shall be their sleep;
But, oh! the bitter, hopeless grief of those who sit at home—and weep!

By our honour for the fallen, by our reverence for the dead,
By our passionate devotion to the Cause for which they bled,
Be it ours to cheer and comfort widowed wife and child forlorn!
Be it ours to soothe the pain of those who sit at home—and mourn.

Hobart. W. H. DAWSON.

CHILDREN'S HOME MISSION UNION.

REPORT FOR THE YEAR 1899.

It is most satisfactory to note the way in which this branch of church work has increased during the year. The Children's Home Mission Union has more than justified our expectations, and will, we hope, continue to form an important ally to the General Church Fund. The Union is now being worked in 36 parishes; indeed, only nine or ten parishes are without it. There are 78 different branches, each with its own secretary. The number of members is about 1700. It is impossible to get accurate returns from each branch, but this is rather under than over the number. This does not include the children of S. John's Sunday-school, Launceston, who have a collection to the fund twice a year. The total sum raised during 1899 is £126 5s 5d. The amounts given by each parish are given below. It has been impossible to give the branches separately, as the secretary's work is very heavy, also some of the returns only reached me on the last day. I would

again urge on the secretaries that the money for each preceding quarter must be sent to me by the 15th of April, July, October, and January. I hope that we may be able to raise £200 through the children this year. I do not think we can expect to do much more than that without hurting foreign missions, which no one would wish to do.

While we hope that the number of members will increase during the present year, we must also expect a falling off in certain directions. The Union is no longer new, and it has not yet the stability of an old institution. The interest of the children should be kept up when possible by services and meetings, even by treats. I shall be glad to do all in my power to help in this way. It is of course impossible for me to visit every parish, nor would it be necessary in cases where the Union is being well kept up. But if it is felt that a visit from me would help to stir up flagging interests, I should be glad to come, only I should like to get such invitations early in the year, in order that I may be able to make my plans in good time.

The object of the C.H.M.U. is not only to raise money, but also to create and keep alive in our children a lasting interest in the work of our Church. It is therefore most important that we should not lose sight of our children as they grow up and begin to leave the Union. The older girls should be encouraged to join the Ladies' H.M.U., the cards of which are blue, and a similar branch is about to be started for young men with red cards; these can be obtained from me. In conclusion, I would cordially thank all the secretaries of the C.H.M.U. The success of the Union depends entirely on the interest that the branch secretaries take in the work, and it is to them that we must look for the future growth of the Children's Home Mission Union.

M. MONTGOMERY,
General Secretary.

Total amount for the year 1899 (parishes only are given, with the number of branches):—St. David's, Hobart, three branches, £9 12s 6d; All Saints', Hobart, three branches, £5 14s 10d; Holy Trinity, Hobart, one branch, £4 5s 8d; S. George's, two branches, £2 17s 4d; S. John's, Hobart, £1 8s d; S. John's, New Town, three branches, £3 8s; Bishops court,

Hobart, four branches, £7 4s 4d; Clarence, five branches, £4 16s 9d; Glenorchy, one branch, 19s 7d; Hamilton, three branches, £4 6s 11d; Bothwell, one branch, £2 8s 5d; Macquarie Plains, one branch, 6s 4d; Longley, one branch, 19s; Lovett, three branches, 19s 5d; Triabunna, three branches, £1 17s 10d; Oatlands, one branch, 7s 8d; Campbell Town and Ross, two branches, £2 1s 1d; Holy Trinity, Launceston, two branches, £2 4s 1d; S. John's, Launceston, two branches, £13 14s 5d; Longford, three branches, £1 18s 5d; Hagley, three branches, £3 1s 2d; Carrick, two branches, £7 8s 6d; Cressy, one branch, 11s 1d; Deloraine, one branch, £1 16s 10d; Devonport, three branches, £3 12s 9d; Latrobe, one branch, £5 15s 4d; Sheffield, one branch, £1 1s 2d; Forth and Leven, four branches, £7 3s 11d; Burnie, two branches, £1 11s 6d; Waratah, one branch, £1 2s 5d; Zeehan, one branch, £2 5s 9d; Franklin, one branch, £2 10s; Scottsdale, six branches, £3 1s 9d; S. Helen's, one branch, 14s; Gould's Country, one branch, 18s 2d; S. Mary's, two branches, £1 6s 10d; Fingal and Avoca, three branches, £1 14s 4d; proceeds of sale at Collegiate School, £7; sundries, 18s 10d. Total, £126 5s 5d.

LADIES' HOME MISSION UNION.

THIS branch of our church work was started during Lent, 1899, by a meeting of girls at Bishops court, when 80 enrolled themselves as members. This was followed by similar meetings at Launceston and different parts of the country. Though originally intended for girls only, the Union was gladly extended to married ladies also. Its rapid development proves how well adapted it is for those who wish to help towards the stipends of the country clergy, but are unable to give large subscriptions to the General Church Fund. The money raised is paid quarterly into the General Church Fund, and will, we hope, in time prove a valuable ally to that fund. There is no reason why the L.H.M.U. should not be taken up by every parish in Tasmania. The sum asked for is very small, 5s a year paid quarterly, so that no burden is felt. Some of course gladly give more than this, while, on the other hand, those who cannot give as much are not refused. We have

now about 350 members and 30 different branches of the Union. The sum raised last year was £54 19s 9d. Our earnest hope is that it will increase greatly during this year. The great need for it is shown by the fact that, in spite of all the extra efforts made in 1899, the General Church Fund was £175 short at the end of the year, and that the country clergy were therefore the poorer by this sum.

It is hoped that we may this year be able to start a branch for young men.

Our hearty thanks are due to all the secretaries who have so patiently collected the money every quarter.

M. MONTGOMERY,
General Secretary of Ladies' Home Mission Union.

Receipts for fourth quarter, 1899:—Hobart, per Mrs. Montgomery, £1 9s 9d; per Miss Kirwan, £1 13s; per Miss Hudspeth, 14s 6d; per Miss Brent, 18s; per Miss Bisdee, 13s 3d; Launceston, per Miss Miller, £1 13s 9d; Deloraine (two quarters), £2 6s 9d; Scottsdale, £1 12s 6d; Campbell Town and Ross, £1 18s; Cressy (two quarters), 16s; Waratah, 17s; Longford and Perth, £1 1s; Bellerive, 6s; Fingal, 10s; Oatlands, 4s 6d; Glenorchy, 3s; Avoca, 5s; S. Helen's, 7s 6d. Total, £17 9s 6d.

Total amounts for 1899:—Hobart, £21 0s 3d; Launceston, £6 18s 10d; Longford and Perth, £3 9s 6d; Cressy, 16s; Campbell Town and Ross, £2 6s; Deloraine, £3 4s 9d; Waratah, £1 17s; Ulverstone, 4s 6d; Scottsdale, £6 3s 9d; Derby and Ringarooma, £1 4s; Gould's Country, 14s; S. Helen's, £1 3s 6d; Fingal and Avoca, £3 2s 6d; S. Mary's, £1 15s; Oatlands, 11s 2d; Glenorchy, 3s; Bellerive, 6s. Total, £54 19s 9d.

At the recent meeting of the Executive Committee of the Bishop of London's Fund, the Bishop of London read the following letter which he had received from the Duke of Westminster:—"Eaton, October 30, 1899. My dear Bishop of London,—I have the pleasure to send a donation of £5000 (five thousand pounds), in aid of the Bishop of London's Fund, which shall be sent to the Treasurer direct; and I am glad to be able to double the amount of my annual subscription (£1000) in future. With a very earnest wish that some others might follow suit,—I beg to remain, yours faithfully, (signed) Westminster."

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PARISH ECHOES.

EVANDALE.

WE have held our annual church meeting, and glad to say that church matters in our parish are improving, the finances being somewhat better than they have been for some time; and when this year has run its course, and our annual meeting comes round again, we hope to have a still more flourishing report, as the parishioners seem to be taking more interest in the church, by way of taking up the sittings. We still have some pews remaining untenanted, so that if any-one is in need of a sitting or two he

will be accommodated by applying to the churchwardens, and thus will be giving a helping hand to a good work.

On Sunday evening, January 28, we had a church parade, when about 40 volunteers mustered, under Lieutenant Hawley, and attended divine service. The Rev. H. D. Atkinson, M.A., officiated, and preached a very nice sermon from the text taken from the 10th chapter of S. Matthew's Gospel, and 22nd verse. The collection for the day, which amounted to about £3 10s, was in aid of the Imperial patriotic fund.

On Sunday, February 11, we held our Sunday-school anniversary services, but owing to the wet weather which prevailed in the morning we had only a

very small congregation, consequently the collection, which goes towards buying the children's prizes, was only a very poor one. The evening being fine, we had a very large congregation, and the children, who had been trained by our organist, Miss H. Atkinson, sang the special hymns very nicely indeed, considering that they were only a very short time practising, which reflects great credit on their teacher, as she had to do it all single-handed. The rector preached at the morning service, taking his text from twelfth chapter of Proverbs and the 1st verse. Mr. H. B. Atkinson, B.A., officiated at the evening service, giving us a very appropriate address, his text being taken from 118th Psalm, and verses 12-13.



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The feast, owing to it being a busy time among the farmers, was postponed till the 6th March, and held in the usual place, namely the pavilion, which is a very convenient place for such gatherings; but I am afraid that as the authorities have now made a charge for the use of it we will have to find some other place in the future, as our funds will not admit of us hiring it.

This year we have made a departure from our usual mode by presenting the prizes to the children on Friday evening, March 9, instead of the afternoon of the third Sunday, which has been our usual practice.

Burials.—Eva Hertel and Susan Colgrave, after a long and very painful illness, leaving a large family, who are mostly all grown up to mourn her loss.

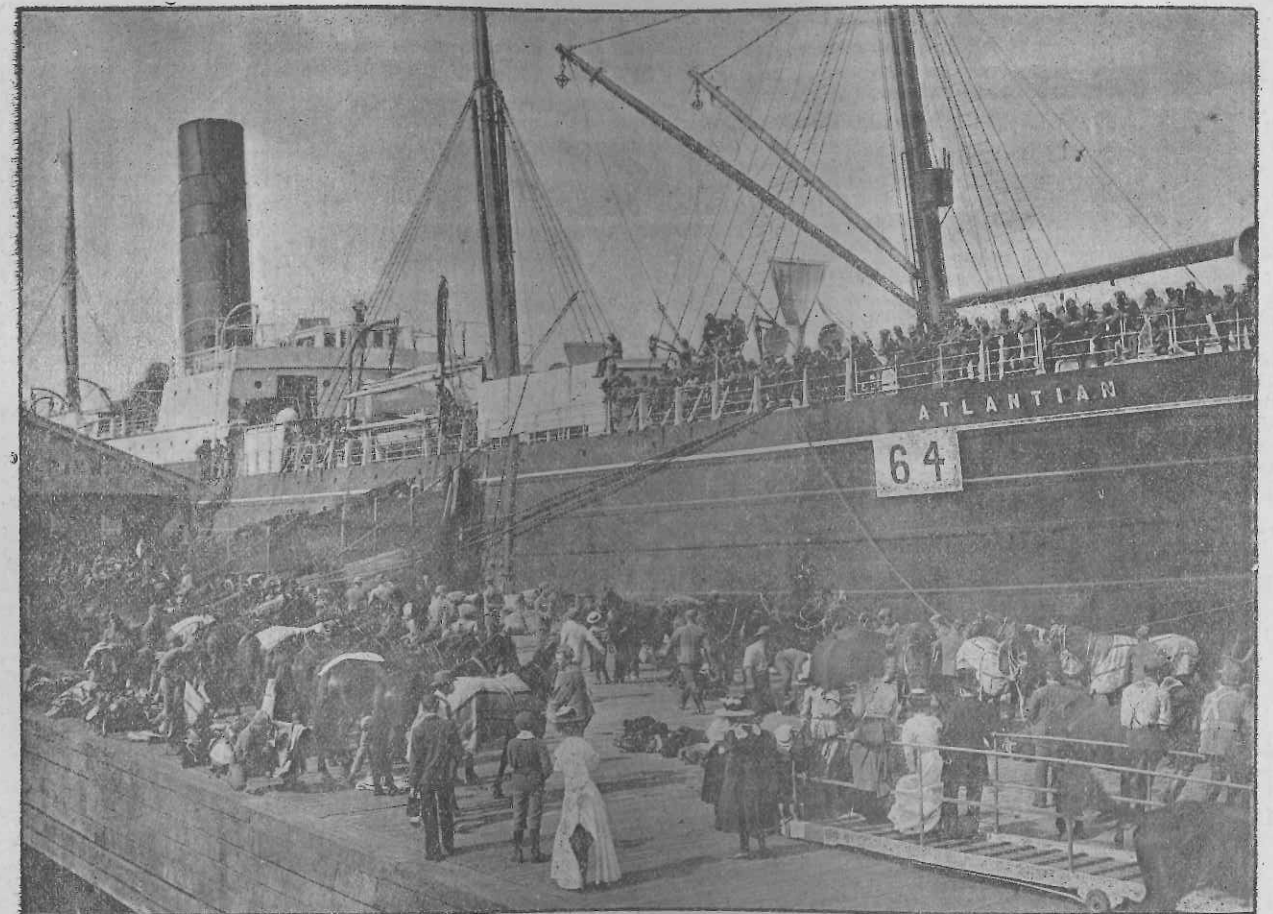
S. JOHN THE BAPTIST'S, HOBART.

AT the February business meeting of the Sunday-school teachers it was arranged to have a children's entertainment, consisting of sale and concert, with competitions, in aid of the school funds, to take place in May. Children and teachers are requested to

'The Christian Ministry,' 'Discipline,' 'Spiritual Gifts,' 'Christian Love,' and (2) "The Cross in victory and reverse,"—'National,' 'Individual,' 'Domestic,' 'Ecclesiastic,' 'Social.'

At evensong, Holy week, the sermons will be on Sacrifice in Nature, Paganism, Judaism, in Holy Communion, on the Cross and in its effects and extent.

The three hours' service will not be held at S. John's, but will on the afternoon of Good Friday. The rector will devote himself to the House of Mercy. There will, however, be a children's service at half-past 3.



EMBARKING THE BUSHMEN'S HORSES ON TROOPSHIP.

We must now thank one and all who gave donations and assistance in any way whatever towards the feast, which was a much greater success than we anticipated, owing principally to the untiring energy of Mrs. Atkinson and a few lady friends.

Baptisms.—Lucy Mary Collins and Sydney Claud Holmes.

do all they can to make it a success.

The Lenten leaflet has been issued. Special preachers have been arranged for Wednesday evenings, and special courses of sermons will be given by the rector on Friday and Sunday evenings. The subjects are (1) "Studies from the First Epistle to the Corinthians—'Unity,' 'Spiritual Wisdom,'

The rector hopes to re-establish the parochial branch of the Australian Missionary Union this Lent.

There was a very good muster of S. John's teachers at the meeting of the association at Newtown on the 22nd. We felt a special interest in the send-off to Mr. Eric Giblin, as for some years he was an attendant at S. John's

Church. We trust his example will be followed by others who receive the call to active service in the great captain's cause in the mission field. Our prayers will be earnest and constant for our friend and brother.

On Sunday, the 11th (Septuagesima), the services were for intercession for our troops in South Africa. The special prayers sanctioned by the Bishop were offered, and the war hymn by Miss Wordsworth sung to tune 139, A. and M. The following Sunday the Te Deum and National Anthem were sung as thanksgiving for the relief of Kimberley, and the following Sunday for that of Ladysmith. Well might Lord Roberts send a message to Sir Charles Warren that a nation's prayers had been heard.

There are three soldiers from Goulburn-street at the front, and we believe that up to the present all are doing good service and are in good health.

Communicants and Offertories.—Feb. 1, 4 communicants, 2s 6d; Feb. 2, 3 communicants; Feb. 4, 52 communicants, £3 11s 8d; Feb. 8, 3 communicants; Feb. 11, 16 communicants, £4 17s 0½d; Feb. 18, 13 communicants, £4 14s 2½d; Feb. 22, 4 communicants, 1s; Feb. 23, 3 communicants, 6d; Feb. 25, 19 communicants, £3 14s 1½d; Feb. 28, 4 communicants, 1s 1d.

Baptisms.—Feb. 2, Aloysius Bailey; Feb. 7, Catherine Murray-Williams; Feb. 28, Roy Stanley Austin, Millie Vera Meyer, Mildred Ada Tate.

Burials.—Feb. 6, C. Duggan, aged 1 year; Feb. 7, Aloysius Bailey, aged 14 days.

DEVONPORT.

It is some time since any news has been sent from our thriving town, but church work has been going on steadily, and there is a great

deal that might be chronicled if one had space. It is cheering to find that £222 has been raised in the parish during the last eighteen months, exclusive of the stipend fund for church work, and a committee of gentlemen have undertaken to try and place the stipend on a more satisfactory footing. We give our warmest thanks to an anonymous donor for so nobly sending £10 towards the rectory out-buildings, which I believe are now free of debt.

Bees have been held in Devonport East and Northdown with good results, and great improvement to the grounds. At the former place, with its new fence, pittosporum hedge, lamp, and white walks, has quite a cared-for appearance.

The children's service for the combined Sunday-schools was most successful, the church being crowded. Forms had to be placed down the aisle, and then the large congregation was with difficulty seated, the service and singing being most hearty. At the conclusion a large number of handsome prizes were given to the children.

At Devonport West the organist and choir have bought and placed in the church, and now use, a pipe organ, which has a very fine tone, and adds much to the service.

The S.S. picnics at Devonport East and West and Northdown are all successfully over, and were largely attended, fine weather prevailing at all, Devonport West having a gathering of between four and five hundred, cabs full of people running without intermission all the afternoon, and with many willing helpers all the arrangements were most successfully carried out.

The ladies are now initiating a tea-meeting in aid of parish fund, to be held on St. Patrick's Day in the Town Hall, and the hall is also engaged for a social for the Queen's Birthday.

There is an increase of communicants at all the churches, and also in the offertories, and a noticeable improvement in all the choirs, but what is wanted very much is more S.S. teachers and district visitors.

Through some misunderstanding no notice has appeared of our Xmas fair, which quite exceeded our expectations, the gross results being £114. The fair was opened by the Hon. J. Henry. On arriving he, Mrs. Henry, and family were received by the committee and stall-holders, and Miss Winifred Wilmer gave Mrs. Henry a very handsome bouquet. The entertainments and competitions each evening caused much amusement; and on New Year's night, when "The Rough Diamond" was staged by Messrs. Webb and Morris, and the trophies presented by the Hon. J. Henry to the successful competitors, the large hall was packed, and hundreds unable to gain admission.

We have had a visit from Mr. Harry Edwards, of Queenstown, and he preached at Devonport East and West on our intercession Sunday to a crowded congregation at the latter place, and his sermons were much enjoyed.

The churchwardens for 1900 are as follows:—S. Paul's, East Devonport—Pastor's warden, Mr. J. C. Leupolt; people's, Messrs. Drew and C. Johnson. West Devonport—Rector's warden, Mr. L. Moore; people's, Messrs. G. N. Levey and C. Naylor. S. James's, Northdown—Rector's warden, Mr. E. R. Thomas; people's, Major Dumbleton and Mr. J. Stott, G. Olaves. Don—Mr. E. J. Nichols.

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ST. JOHN'S. LAUNCESTON.

SPECIAL services were held on Ash
Wednesday, and are being con-
tinued during Lent. On Thursday
evenings a pre-arranged course of ser-
mons is being taken by visiting clergy.
Daily morning prayer is said at 7.30,
whilst at evensong at 5.15 a short devo-
tional reading is given. Then again
the Rector and the Rev. W. S. Stone
are delivering special addresses on
Sundays. These brief notices will
show that Lent is not being overlooked
by our teachers. It is sometimes a
pleasure to "scold" a little, and if we
may be permitted this privilege we shall
begin on that considerable number of
people who never enter a Church ex-
cept on Sundays. To say the least of
it, such an attitude is one of the easiest
ways known to dishearten and to dis-
pirit those who are labouring for our
good. Let us trust these few words
may not have been written in vain.

May we ask all our readers to read
carefully what is printed elsewhere on
the subject of "Good Friday and
Easter."

The Rev. Canon Howell, who was
helping the Rector for a few months,
has left us to take temporary work at
Stanley. The cultured and very able
sermons of the Canon will not readily
be forgotten. We all regret very deeply

his recent ill-health, consequent on a
severe attack of influenza, and are
thankful to know he is now quite well
again. We trust we may be privileged
now and then to see and to hear him
again.

One of the most representative
socials for some time past was held at
the Mission House on the 21st of Feb-
ruary, which some of the members of
S. John's tended to our former rector,
Canon Kelly, who was on a short visit
to Launceston. A little idea of the
"warmness" of the gathering may be
imagined when we say that there were
some hundreds of people packed into
the Mission House! The social was
preceded by a beautiful and touching
service, when Canon Kelly feelingly
urged those amongst whom he had
formerly laboured to remain steadfast
in the faith, and loyal to the end. At
the conclusion of the service all gave
themselves up to the enjoyment of a
reunion with one whose memory will
ever remain dear to us. No set pro-
gramme or entertainment was ar-
ranged, but with a spontaneous en-
thusiasm an impromptu concert was
carried out to the entire pleasure of all
concerned.

The singing of "Auld Lang Syne"
and the "National Anthem" concluded
an evening which was, in every sense
of the word, a "social."

The choir.—An important printer's
error crept into our February para-
graph by which the lines were not
only misplaced, but some omitted alto-
gether. It was written to read thus:—
"On the lowest possible grounds, it
may be said, a musical treat is pro-
mised for April 5, when that grand
work, 'The Crucifixion,' by Sir John
Stainer, will be again rendered by the
choir. But of course there are deeper
and more solemn thoughts which, ac-
company the mere mention of the
word Crucifixion. These deeper
thoughts, it is the aim and hope of the
choir, to interpret, so that people will
not be satisfied merely to admire the
music, but will instinctively bow in
lowly adoration before the Great King
of Sorrows Himself."

We are very sorry these misprints
crept in, as they conveyed anything but
a nice impression. However, on the
date named above (April 5) this beauti-
ful sacred oratorio will be rendered in
its entirety. We are quite sure, too,
the appeal for help through the offer-
tory that night, in aid of the choir,
whose tiny treasury is just now in a
sadly depleted condition, will find a
ready and a generous response.

Home Mission.—Looking through the
list of collections for the Home Mission
Union for last year, we note that S.
John's Sunday-school heads the list by
about £4 over the next school, which
has three branches to our two. One
of these branches is really nothing to
do with our school, though in the
parish, and taking the school branch
alone, the amount sent to head-qua-
rters for 1899 was £13 14s 5d, which
places us in the leading position by
about £3. This amount, with that of
1898, when the Union was started,
brings S. John's school contribution up
to £22.

Baptisms.—Feb. 3rd, Ernest Charles
Rankin; Feb. 21st, Clyde Royal Alfred
Milner Bennett, Gladstone Gordon
Symonds, Ralph Eugene Symonds, El-
sie Pearl Brient; 23rd, Dorothea Penty,
Emmeline Louisa Lewis, Myrtle May
Lewis, John Henry Lewis, Lilian Hen-
riette Lewis; March 3rd, John Noel
M'Laine Abel; 4th, Rosa Marion Wea-
therhead.

Marriage.—Mr. Ernest Albert Scar-
borough to Miss Eva Mabel Lewis
Tabart.

Burials.—Jan. 14th, John Howard
Barrett; 23rd, Lila Williams; 29th,
Tracey Watkins; Feb. 15th, George
Lewis Simson; 25th, Edwin John
Thompson.

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FORTH AND LEVEN.

WE notice that our parish notes for February were omitted in the last number of the "Church Messenger," no doubt on account of the extra space required for the interesting account of the Launceston Conference.

We are sorry to have to chronicle in our notes this time the breakdown of the rector, who for the past two weeks has been somewhat seriously ill. Since the departure of the Rev. H. Blakeney, much extra work has fallen upon the rector, including the building of two new churches in outlying centres. This extra strain has proved too heavy, and the result has been a collapse. Thanks to skilful treatment and care, he is now better, but too weak to set to work again at present, so that, acting on medical advice, he is going away for a three weeks' rest and change, and hopes (D.V.) to come back thoroughly restored to health again, and ready for any amount of work. The kindness and practical sympathy of parishioners has been most cheering and helpful. Not only has his table been daily supplied with many delicacies most kindly sent, but the good people of Forth and Leith, learning that the rector was going away for a rest, sent him a generous offering to help him in his travels. In addition, the lay-readers at once most kindly undertook to supply the services, so that the going away has been made easy.

The rector earnestly desires to take this opportunity of expressing his most grateful thanks for, and appreciation of, these many acts of kindness. The kindly gift from Forth and Leith was totally unexpected, and the kindly-worded letter which came with it added greatly to its value.

We are glad to be able to record an excellent concert lately given at Abbotsham, when the new hall was filled to the doors, and every item thoroughly enjoyed. Much credit is due to Miss Annie Shaw, who was responsible for the whole undertaking, and who is to be congratulated on the result of her efforts. The proceeds were for the Sunday-school prizes.

The annual meeting of North Motton parishioners was held recently, when Mr. Barrett, the clergyman's warden, gave an account of his stewardship for the past year. The accounts showed a credit balance, which was considered very satisfactory. The rector nominated Mr. Barrett as clergyman's warden for 1900, heartily thanking him, and Messrs. Chilcott and

Alomes, the people's wardens for 1899, for their past services. Messrs. Chilcott and Hewitt were elected the people's wardens for 1900.

We are heartily glad to welcome Mr. Chilcott as a teacher in the North Motton Sunday-school, where a very good work is being carried on with much patience and zeal.

The Ulverstone Sunday-school treat was held on February 21, and was very largely attended, some 600 people, it is thought, being present. The children of Holy Trinity Church Sunday-school, to the number of some 200, met at Button's Creek, and, together with children of a larger growth, had a thorough good time.

A remarkable doll of peculiar make, which came from "Highbury Lodge," received from the boys the name of "Kruger," and also received that treatment which it is thought that that old gentleman evidently deserves.

The ladies, and all who helped to supply the numbers present with tea and refreshments generally, deserve most hearty thanks, as it was no small task to attend to so many; and our best thanks are also due to all who with such liberality gave various donations towards the treat, and helped in every way possible.

During the rector's absence the Rev. W. Earle will do all he can to fulfil the parish duties, and the Rev. C. H. Young is kindly officiating on Sundays. Lay-readers are very kindly taking the rector's services, and the churchwardens of the parish church will do, as always, everything in their power; so the rector goes away, feeling quite contented and easy as to his parish.

WESTBURY.

ON Sunday, 4th February, the Rev. R. K. Collisson preached morning and evening in St. Andrew's, Westbury, having exchanged for the day with the Rev. A. E. Hutchinson. His sermons were much appreciated.

Harvest thanksgiving services were held on Sunday, 18th February, the preacher both morning and evening being the Rev. Thomas Hale. The church, as usual, was prettily decorated, thanks to one or two energetic ladies. If our thankfulness for a fair harvest is to be judged by the interest shown in sending material and in helping to decorate the church, it is to be feared that church people in Westbury are sadly wanting in this respect. The attendance at the services was good.

On Ash Wednesday there was a celebration of Holy Communion at 10.45 a.m., and evening service at 7.30. We should like to remind parishioners that Litany is said at 10.45 a.m., and that there is a short service, with an address, at 7.30 p.m. on Wednesdays, and during Holy Week we hope to have a short service daily at 5 p.m.

The date of the autumn flower and produce show has been fixed for Tuesday, April 24.

HUONVILLE.

SUNDAY, the 11th ult., was, as appointed, observed as a day of special intercession for the successful issue of the war in South Africa.

After the service the rector, on behalf of the congregation, presented Mr. E. Linnell with a very handsome silver teapot and breakfast cruet and double set of carvers as a token of appreciation for his past services as lay reader. Mr. Linnell briefly and feelingly acknowledged the gift and kindly feeling existing between himself and the congregation, and trusts that ere long he may be able to resume the duty, which to him has always been a labour of love.

On the 18th the annual Sunday-school picnic was held, but a very showery afternoon prevented many from attending, and necessitated holding it in the school-room instead of Mr. T. Frankcomb's paddock. However, in spite of rain, ample justice was done to the good things provided by the ladies.

LONGFORD.

THE annual meeting was held in C.C. School-room on January 30. As usual, it was poorly attended. Steady progress is being made in the parish; the communions are more numerous than formerly. As to finances, about £100 (more than usual) was collected. More teachers are wanted in the Sunday-school, and then we should have more children. It is hoped that there will soon be volunteers for this work so dear to our Lord, viz., feeding His lambs.

The parish has been honoured by the stay of the Rev. R. Stephen, of Trin. College, Melbourne. His kindness in taking services has been much appreciated by all.

During Lent services will be held at Christ Church every Wednesday and Friday at 11 a.m. and 7.30 p.m. (with address). Will parishioners make an effort to be present?

FRANKLIN.

ON Sunday, February 11, a special intercessory service was held. Hymns suitable for the occasion were sung, and the rector delivered an address, in which he made particular reference to the war in South Africa.

Satisfactory collections for patriotic fund were taken up at the close of each service.

After the evening service the congregation met in the school-room, when Mr. Crawford, in the absence of the rector, presented our lay-reader, Mr. Mulligan, with an electro-plated teapot and sugar basin, suitably inscribed, as a recognition of his very valued services. The following letter was read and handed to Mr. Mulligan:—

"The Rectory,
Franklin, 11/2/1900.

"Dear Mr. Mulligan,—

"In my unavoidable absence I have asked Mr. Crawford to undertake the pleasing duty of presenting you with a little token of the appreciation which is felt by the members of St. John's congregation for the ready and self-sacrificing spirit you have displayed during the past four years in assisting in the services of the church. I can assure you that those services have been very acceptable, and we trust that you will be able to continue them. In presenting these gifts, I would like you to know that practically every family belonging to the Church of England here has contributed to their cost, and that therefore you may regard them as material evidences of the unanimous expression of gratitude and goodwill from the whole congregation. Personally I feel deeply grateful for the able and reverent manner in which you have maintained the services. I will only add that I feel sure I am expressing the sentiments of all when I say that we desire earnestly that God's blessing may rest on you and yours.

"I am,
Yours very sincerely,
EDWD. H. THOMPSON."

Mr. Mulligan, who was completely taken by surprise, suitably responded, and hoped he would be able to assist as lay-reader for a long time to come.

For the benefit of your readers I would like to mention that Mr. Mulligan drives a distance of nine miles to conduct the service.

On Friday afternoon, the 23rd February, the Sunday-school treat took place. The weather being unfavourable, tea was served in the school-room, instead of at the usual picnic ground. All seemed to enjoy themselves thoroughly, Mrs. Thompson be-

ing indefatigable in her efforts to attend to the comforts of all. In the evening a social was held, when Mr. Crawford, choir-master, who has now left for Burnie, was presented with an aneroid barometer, which bore the following inscription—"R. H. Crawford, in grateful acknowledgment of many services to the church and choir, Franklin."

The recipient acknowledged the gift, and expressed regret that his promotion necessitated his leaving so many kind friends.

A gift was also presented to Mrs. Crawford at the same time.

On Monday, 5th March, we lost another of our valuable members of the congregation, viz., Miss K. Elliott, who was married on that date to Mr. P. Walcott, of Brisbane. The bride was prettily attired in a white silk gown, and was attended by Miss M. Thompson and Miss Cecil Chambers as bridesmaids. We all wish the newly-married couple every happiness in their new home.

CULLENSWOOD.

IT is a long time since any notes from this parish have appeared in the "Church Messenger." The first event of interest after the arrival and induction of the Rev. A. W. Schapira was the visit of Mrs. Montgomery to inaugurate the Children's Home Missionary Union. A social was held in the Victoria Hall and was well attended, and after an earnest appeal from Mrs. Montgomery a number of young people came forward and signified their intention of becoming members. This is truly a step in the right direction in our Tasmanian Church history, and it is to be hoped that the C.H.M. Union may extend year by year, and thus our people be educated from their youth in the duty and privilege of supporting their Church.

The next item of importance was a presentation on his marriage of an address, together with a silver-plated kettle and stand and a handsome salad bowl, to Mr. Napier. The former was from the parish, the latter a special gift from the choir. A pleasant social evening was spent on the occasion. Mr. Napier has for many years taken an active interest in all matters connected with the Church, and after a busy week's work willingly gives up the whole of his Sunday to work as organist and teacher in the Sunday-school.

In December the Bishop paid his annual visit. He held a confirmation, when two males and eleven female candidates received the holy rite of confirmation. He also dedicated two of the memorial windows which have

been placed in the church. The following day he opened a two days' fair at S. Mary's to raise funds for local parish wants.

It is pleasing to note that the congregations at Christ Church, Cullenswood, and Holy Trinity, S. Mary's, are excellent, and though we trust this is not the only reason for coming to church, Mr. Schapira's sermons are much appreciated. Having lived for so many years in the Holy Land, he is able to throw so much light on many passages in the Bible difficult to understand from lack of a personal knowledge of the manners and customs of the East, and also to make many subjects doubly interesting, bringing before his congregation a vivid description of the places where so many familiar events have occurred. Especially was this noticed in a deeply interesting sermon delivered on the second Sunday after the Epiphany on the "Marriage in Cana of Galilee." During the Christmas season the communicants numbered 55, a considerable increase on former years; and at the early celebration at Holy Trinity on Christmas Day some of them came from long distances. They were kindly entertained at breakfast by Mrs. Schapira.

A circular letter was received from the Bishop, asking the parish to make up the amount due for December that the General Church Fund was made to pay in all parishes for lack of funds. The matter was at once attended to, and no difficulty was experienced in raising the required amount. This is as it should be, and it is to be hoped that all parishes will thus respond heartily, and not allow their clergyman to suffer from any diminution of his already far too small stipend. It is truly sad that the General Church Fund should have failed to obtain the required amount in spite of all the efforts of Mrs. Montgomery and of the Archdeacon of Hobart during the past year. When will the time come when all members of the Church will give voluntarily and liberally, and thus do away with the necessity of having recourse to endless schemes for raising money, and endless begging?

RINGAROOMA.

AT the evening service on February 18, having previously received news of the relief of Kimberley, the National Anthem was sung by choir and congregation with much feeling.

On the last Sunday in February the harvest thanksgiving services were held. The church was suitably decorated for the occasion with texts, fruits, vegetables, ferns, etc. The services both morning and evening were taken by Rev. E. Stephens, who deliv-

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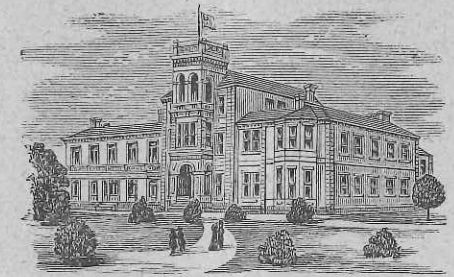
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