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JUNE 21, 1902

THE CHURCH MESSENGER

A MONTHLY MAGAZINE
FOR
THE PEOPLE . . .

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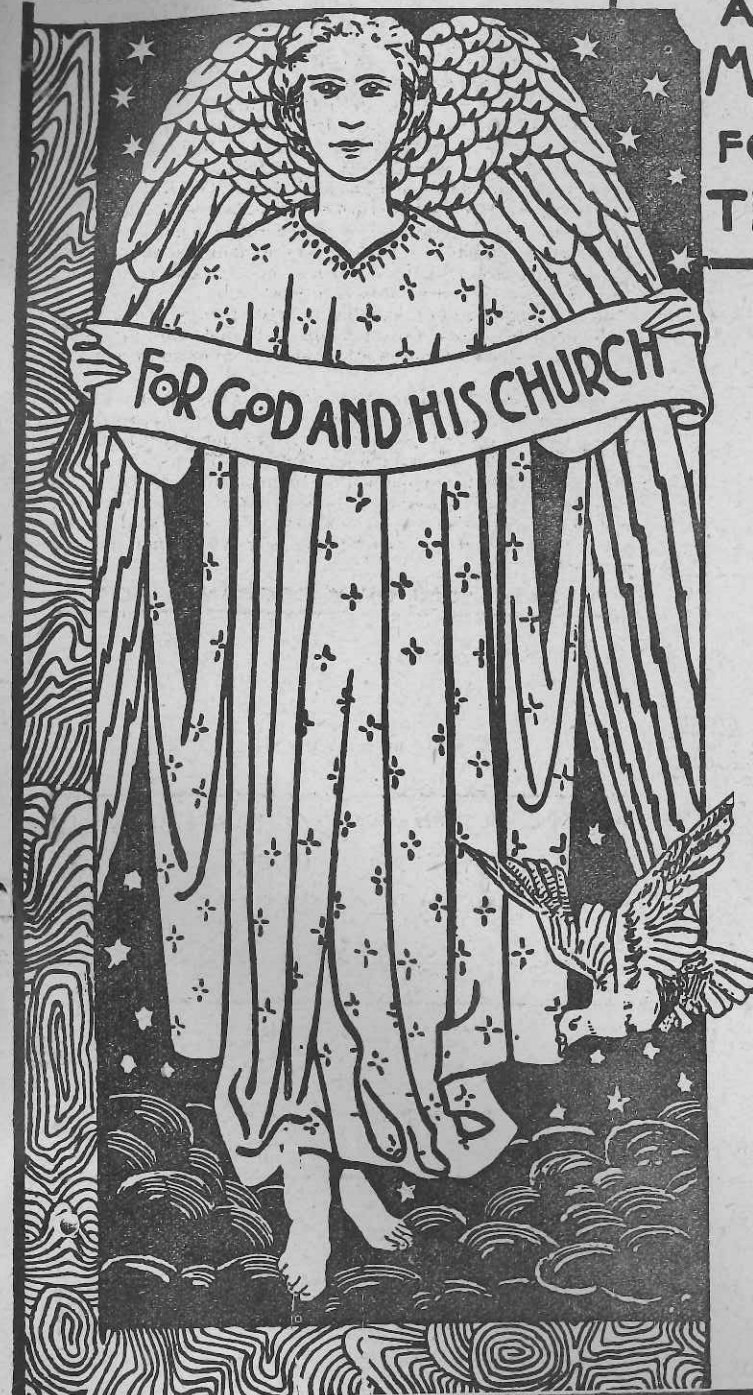
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VOL. VIII.—NO. 11.

LAUNCESTON, TASMANIA, JUNE 21, 1902.

PRICE, 1d.

Our Note Book.

By the last English mail the Administrator received from Bishop Montgomery a letter written when it was practically, though not officially, settled that the Rector of St. James's, Gorton, near Manchester, was to be the next Bishop of Tasmania. The letter says the Bishop-elect "has been very highly spoken of by Bishops Moorhouse and Thornton, and by many clergy and laity, members of Parliament, and others, all of whom commend him for the post. He is said to be the ablest speaker in the Manchester Diocese, well read, very fond of public questions, especially Christian Social Union. He is 43, and has an able and (I hear) delightful wife; he has no family, a good speaker, and a great worker, especially rescue work. Of course I have seen Mr. Mercer, and have had long talks with him.

He is a good Anglican, not in the least narrow; does not love ritual, but believes in its importance. . . . is very keen about bush work. He will, without question, be a great power in Australian Church questions." All this justifies our looking forward with thankful confidence to the rule of our next Father in God. Under such a Bishop we may hope that the good work of his predecessor will be vigorously maintained and extended.

The general enthusiasm with which all projects for the close celebration of the Coronation Day of King Edward VII. are being taken up is very striking, and argues well for the future. Everywhere we hear of thanksgiving services being arranged, festivals of some sort or another for the rising generation, and we cannot doubt but that the day will be one of real thanksgiving.

We trust all Churchmen will be in their places in God's House on that

day, not only to return thanks for national blessings vouchsafed, but also to ask the Divine aid for the future of Church and Empire, for there seems to be little doubt but that the new reign will see some effort made to satisfy the Empire, and to make a great reality of untold possibilities for good.

No less remarkable has been the thankful feeling of the Empire for the declaration of peace. Doubtless in this there is a very natural and proper pride at the success of our armies; yet to us it seems to go further, and to advocate a very general, if as yet hardly articulate, longing for the time when war shall be no more, and the crude method of deciding disputes by force be superseded by diplomacy and arbitration.

The official service for Coronation Day to be used in the parishes in this Diocese is the same as has been set forth by the Archbishop of Canterbury, at the command of the King. It includes the Litany and a celebration of the Holy Communion. There will be strange and curious combinations at the many so-called "united services" which are being arranged. Of course, the gathering together of the scattered members of the separated denominations has always its good side, and as the Protestant sects disbelieve in Sacrament and Church they will for the most part be unable to share our solemn Sacramental rite, but as far as Churchmen are concerned it is difficult to see what purpose can be served by taking part in such a jumble, arranged to commemorate the solemn anointing of her King by the Church of England. Every clergyman of the Church should urge his parishioners to use the opportunity of joining in the Eucharist at their parish church on this day with all his brethren throughout the length and breadth of the Empire.

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Records and Announcements

By the Cathedral Act it is provided that any vacancy in the canonries "shall be filled within three months." The Administrator has, therefore, been legally advised that he must make an appointment in succession to the late Rev. Canon Banks Smith without waiting for the arrival of the incoming Bishop. The Administrator has accordingly offered the vacant stall to the Rev. S. Bucknell, M.A. (Oxon), Rector of All Saints', Hobart, who has accepted it.

The Rev. Canon de Coetlogon, whose health failed while he was at Zeehan, has been granted six months' leave of absence to allow of his visiting England. Canon Beresford has also been ordered complete rest, and has received three months' leave, which he is spending in travelling. The Administrator proposes to make his headquarters in Launceston during Canon Beresford's absence, in order to give such help as he can in the parish of S. John's. The Rev. A. Pollard will regularly assist in the work of the parish until Canon Beresford's return.

The Rev. W. S. Stone has been offered by the Administrator the Rectorship of Zeehan, in succession to Canon de Coetlogon, and has accepted the post. Mr. Stone will also be appointed Rural Dean of the West Coast. He will not, however, take up his new duties until after the end of August.

A Mission-room has been built, and is now in use for Divine service, at Gormarston.

The Order of Service for Coronation Day and the succeeding Sunday—issued by command of the King for use throughout the Empire—has been printed, with necessary emendations, for use in this Diocese, and may be obtained from the Diocesan Office.

It is suggested to the clergy that the collect, "Almighty God, giver of all good things," from the office for the consecration of Bishops, may be appropriately used at this time during Divine service with special reference to the Bishop-elect of Tasmania.

Under the Southern Cross.

The reports of Church progress on the gold-fields of West Australia, especially as evidenced by Lent and Easter observances, are very encouraging.

The Ven. Archdeacon Whittington met with a slight mishap in Launceston. He slipped and fell on the pavement. He is now confined to his room suffering from sprain.

Canon Beresford, Rector of S. John's, Launceston, who has been indisposed for some time, has left for a trip to Queensland for the winter.

A movement has been started to raise a permanent memorial to the late Canon Banks-Smith, for 43 years Rector of S. George's, Hobart. Subscriptions to the fund may be sent to H. A. Downing, Esq., Battery Point, Hobart.

Bishop Barlow has been most heartily welcomed at Goulburn, and the accounts of the various ecclesiastical and social functions which succeeded the Bishop's enthronement, are pleasant evidence of the hearty good-will and loyalty which are the legacy of the late Bishop's wise rule.

The Rev. Canon Pain was consecrated as first Bishop of Gippsland on Whit-sun Tuesday (20th May), in S. Andrew's Cathedral, Sydney. The arrangements for his consecration were carried out with a promptitude which is to be admired after the long delay in providing a Bishop for the new See.

The report of S. Paul's, Charters Towers, is very encouraging and shows the good results of Canon Pike's faithful labours. Financial matters are in a good condition and debts have been paid. On Easter Day there were 250 Communicants, being double the number of four years ago.

Canon Potter, Rector of All Saints', St. Kilda, in the Diocese of Melbourne, is staying at the Botanic Hotel, Adelaide, for the winter. We are glad to say that his health has already benefited by the warm and dry atmosphere of Adelaide.

Gatherings.

No one is useless in the world who lightens the burden of it for anyone else.

A multitude of successive small sacrifices may work more good in the world than many a large one.

A wise man thinks before he speaks; but a fool speaks, and then thinks of what he has been saying.

This is a world made happy in its surroundings by the sweet blessings of little things done well.

We never regret kind acts, but often grieve over unkindly and unloving

ones, when friends who have passed away can feel our love no more.

Mirth is like a flash of lightning that breaks through a gloom of clouds and glitters for a moment. Cheerfulness keeps up a kind of daylight in the mind, and fills it with a steady and perpetual serenity.

Friendship is proved by acts, not by words. Its brightest examples are found amongst the worldly poor. In their devotion to one another they copy the divine example left them in the friendship which Jesus had for Lazarus and Martha and Mary.

Gentleness is love in society: it is love holding intercourse with those around it; it is that cordiality of aspect and that soul of speech which assures us that kind and earnest hearts may still be met with here below; it is that kind influence which, like the scented flame of an alabaster lamp, fills many a home with light and warmth and fragrance together.

The world is very full of sorrow and trial, and we cannot live among our fellow-men and be true without sharing their loads. If we are happy we must hold the lamp of our happiness so that its beams will fall upon the shadowed heart. If we have no burden it is our duty to put our shoulders under the load of others. Selfishness must die or else our own heart's life must be frozen within us.

Missionary.

The Melanesian Mission is the child of the Churches of New Zealand and Australia, and to the Churchmen of the colonies it looks first for support.

It is a Church of England Mission in the South Seas, carrying the Gospel of Peace and Salvation to islands scattered over 1500 miles of ocean: from the New Hebrides in the south to the Solomons in the north.

With great difficulty and risk Bishops Selwyn and Patteson began the work. Patteson and four of his helpers lost their lives at the hands of the natives. The work is now firmly established, and hostility to the Mission is almost unknown. The chief difficulty now is to supply teachers fast enough to those asking us for what they call "The Teaching of Peace." The Mission has now in the islands 17,000 adherents, of whom nearly 12,000 have been baptised.

Hitherto the Mission has depended almost entirely on native teachers,

trained at Norfolk Island, 525 of whom are now teaching in 26 different islands. These have been annually visited by the Missionaries living at Norfolk Island. It is now thought better for the Missionaries to reside in the islands amongst their people, and small, comfortable weatherboard houses are being built for them in their districts. This change in our method of work will make a very much larger staff of Missionaries a necessity, and increase the expenses of the Mission.

A better ship is a further necessity. Churchmen have responded liberally to an appeal for a new Southern Cross, and over £15,000 in two years has been raised. The ship is the chain which links all our islands together, and by its means alone is our work possible. The cost of maintenance of the new vessel will be about £4000.

The income of the Mission is now about £9000 a year. This will not be sufficient when it has its increased staff of men and its new vessel.

CECIL WILSON,
Bishop of Melanesia.

Whitsunday, 1902.

What to Read.

At the present time there are a large number of thoughtful persons who are anxious to learn the truth about the Reformation, and to understand the position of our Church on various subjects under discussion. For the guidance of such we propose to recommend books giving reliable information. They will be stocked by Messrs. Hopwood and Co., Brisbane-street, Launceston; also at the Diocesan Book Depot, Murray-street, Hobart. The following should be read by everyone:—

"Macoll's Reformation Settlement" 4/
"What does the Church of England Say?" 3/
"The Church and Her Accusers" 2/
"The Church and Her Teachings" 2/6
"A First Book on the Church" 1/
"A First Book on Church Principles" 1/6
"Mason's Faith of the Gospel" ... 4/
"The Christian Church." 2/
Some of the above are already in stock. Orders for the others may be booked.

The Archdeacon Hales Window.

The subject chosen for the Archdeacon Hales Memorial Window in Holy Trinity Church, Launceston, is the Ascension of our Lord.

The window consists of three lights and a large rose or wheel window.

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The centre light is occupied by the
ascending figure of our Saviour and
the two Apostles Peter and John.

Our Lord is depicted with hands and
face uplifted towards the glory which
streams down upon Him from that hea-
ven to which He is going. The two
apostles kneel on the earth, separated
from Christ by the cloud which re-
ceives Him out of their sight—Peter
with hands clasped as if in prayer,
and John with outstretched hands, as
though loth to see his Lord depart.
The figure of our Saviour is clothed
entirely in white, enriched with faint
gold border and monogram.

The sidelights are filled with groups
of the apostles in various attitudes of
awe and grief. In the air above them
are the figures of two angels in white
apparel, bearing scrolls with the words
"Ye men of Galilee," etc.

The caponies, which will be partly
hidden by the stone tracing, are rich
in colour, and of the early decorated
period.

The great circular or wheel window
contains, within a circle emblematic
of eternity, the two triangles emblem-
atic of the Holy Trinity. From this
circle rays of light emanate until
stopped by a narrow band of clouds;
next, a circle of stars, on a ruby
ground, goes round the window, en-
closed by another narrow cloud-band.
Outside this, again, are 16 cherub
heads. The small circles are filled
with stars.

The work has been placed in the
capable hands of Mr. Wm. Montgom-
ery, of Flinders-street, Melbourne,
whose design as above was accepted
by the church trustees.

The Talbot Memorial Window.

A painted window of somewhat un-
usual design has been placed in S.
Peter's Church, Fingal as a memorial
to the late Richard Gilbert Talbot, of
Malahide.

It is a three-light window, and these
are occupied by an idealistic represen-
tation of "The Light of the World." High
in the central light is a figure of
Christ, blessing, with wounded hands,
"the world," which is represented
as follows:—"In the left hand light
the Jewish race is represented by
Abraham and David. Abraham is
standing, and, with outstretched hands,
rejoicing to see Christ's day. David is
kneeling, his crown on the ground,
and the harp in his hands. In the
right hand light the so-called middle
ages and the present day are repre-
sented by two figures—"Sir Galahad"
the pure in heart, and a portrait fig-
ure of the late Mr. Talbot. The former is
in armour, kneeling in prayer, his
helmet and shield on the ground, over
his shoulder a banner with the "Lamb"
worked in gold. The figure of Mr.

Talbot is represented as a pilgrim
leaning on his staff. Immediately be-
low Christ is S. Peter, the patron saint
of the Church, kneeling, with face up-
turned, towards the glorified Christ,
with the cross faintly glowing behind
Him, and from whom streams forth a
flood of light.

The window is from the studio of Mr.
W. Montgomery, of 164 Flinders-street,
Melbourne, who has shown by his treat-
ment of the subject not only artistic
capabilities of a very high order, but
also a feeling of the devotional in art
so necessary to the working out of such
an idea.

Unsectarianism.

It is an ugly word, and it stands
for an ugly thing. Perhaps we can
best describe it in this way: It is the
most popular form of unbelief in the
present day.

There are people who call themselves
Agnostics. They say, "We don't know
whether there is a God at all. Per-
haps there is and perhaps there isn't.
Anyhow, you mustn't say for certain
that there is." This is called Agnosti-
cism. It is unbelief in the first article
of the Creed, which says, "I believe
in God the Father Almighty, Maker
of Heaven and Earth." Now, unsec-
tarianism is unbelief in that part of
the Creed which says, "I believe in
the Holy Catholic Church." An un-
sectarian person says, "I don't know
whether there is a church at all. No
one knows. No one must say that
there is." It is Agnosticism on a
small scale. It owes its rise to the
swarms of religious sects which there
are in England and America. Such
a strife of tongues goes on about re-
ligion that many persons have lost
all hope of ever coming to a right
conclusion. They say with Pilate,
What is Truth? They give way to
theological despair. They say, "There
is no such thing as authority in the
Christian religion. Every man can
do as he thinks right in his own eyes.
There are no ministers appointed by
God. Everybody is as much (and as
little) a minister as everybody else.
Anybody who likes can make a new
sect. If he likes he can call it 'a
Church,' or if he likes better he can
call it an 'Army.'"

"You can believe what you like if
you think you can find it in the Bible.
The Bible is a box of bricks out of
which everyone is meant to build a
Church which suits him. Christian-
ity is a 'go-as-you-please' religion.
What you think is truth is as likely
to be right as what anyone else thinks.
Truth is what any man troweth. We
are all going the same way. But
there is an exception to this: The
Church claims that her ministers have
authority and spiritual powers from
God which others have not, and that
the Creed of the Church is God's sure

revelation of truth to man. Therefore
we Unsectarians do utterly abjure and
anathematise the Church, and do pro-
nounce her to be illiberal and intol-
erant and persecuting and bigoted and
narrow minded and uncharitable." This
is the Unsectarian Gospel, and a
very comfortless one it is:—"No-
thing is certain, and it doesn't mat-
ter. We are all in the same boat."

Surely any little obscure sect which
thinks itself the true Church of Christ
is in a more gracious state than this.
At least, such a sect hasn't lost faith
and hope. It is treasuring up some-
thing which is not a pearl of great
price, but at least it hasn't come to
disbelieve in pearls altogether. But
didn't our Lord say "I am the Truth"
(S. John xiv. 6), and that the Holy
Ghost should lead His Apostles into
all the truth (S. John xvi. 13)?
Didn't He tell us to hear the Church
(S. Matt. xviii. 17)? Didn't He say,
"He that disbelieveth shall be con-
demned" (S. Mark xvi. 16, R.V.)?
Didn't S. Jude urge Christians to con-
tend earnestly for the Faith once de-
livered to the saints? Surely, all this
means that the Lord did teach His
Apostles certain plain and definite
truths which He meant them to keep
hold of themselves and to teach others.
He gave them a certain message for
the world. This is called the Gos-
pel or the Faith. The New Testa-
ment was not written for years after
people were fully instructed in the
Gospel. And then it was written to
settle them in what they had been
taught—that they might know the cer-
tainty of those things in which they
had been instructed (S. Luke i. 4).
The Christian doctrines are not more
in number in one age and less in
another, according as people think
they find more or less in the Bible.
Any doctrine which has always been
taught in the Church from the be-
ginning must be in the Bible. S.
Paul says that the time will come when
people will not endure sound doctrine
(II. S. Tim. iv. 3). It seems that
a time has come when people think
that there is no particular doctrine at
all, only a soft mass of religious senti-
ment which each man can mould into
any shape he likes best. This shows
how very far modern Christianity of
the popular sort is from the real thing.
S. Paul said that if he should teach
anything different from what he had
always taught as Christian doctrine,
his people were not to listen to him.
If an angel from heaven were to come

with a different doctrine, that angel
was not to have a hearing (Gal. i. 8,
9). S. Paul said, "Mark those who
caused divisions and offences con-
trary to the doctrine which ye have
learned and avoid them" (Rom. xvi.
17). He knew that people would be
making sects of their own—"to draw
away disciples after them," as he
said in Acts xx. 30. But he didn't
say that he respected such people
greatly, and that he honoured them
for it, and that "we're all going the
same way." No, he said, keep your
eye on them and don't go near them.
I am afraid that if S. Paul were
alive now some people would tell him
that he didn't know what true Chris-
tian charity is—they would call him
a bigoted and intolerant Churchman.
And look at S. John too. He tells
a lady not to let a man into her
house who doesn't hold a particular
doctrine (2 S. John 10). How shock-
ing! How intolerant! some would say.
And yet after all, isn't it likely that
the disciple whom Jesus loved is right?
If God has revealed to us His truth,
if the Son of God has watered it with
His blood, isn't it a perverse and wic-
ked thing to handle that truth deceit-
fully?

Unsectarianism says to the Church,
"Let us agree to differ. Let every-
one enjoy his own opinion." We will
recognise you as one of the denomina-
tions and you shall recognise us as the
Churches." But the Church answers,
"There is One Body. Only one Church,
but alas! many divisions. Christ has
set up His Kingdom in the world, and
in this Kingdom He dispenses the
benefits of His Death. This Church
has a definite Creed which men must
believe. To this Church all must be-
long." Then Unsectarianism gets
angry and says, "You are intolerant."
And of course this is true. The Church
is intolerant. But there is a kind
of intolerance which is a Christian
virtue. Our Lord praises the angel
(i.e., the Bishop) of the Church of
Ephesus because He says, "thou canst
not bear them which are evil" (Rev.
ii. 2). The Church is bound always
to be intolerant of all that is wrong
and all that is false, including rebel-
lion and disobedience in spiritual mat-
ters. To be intolerant of false opinions,
though not of persons, except so far
as they identify themselves with wrong
things. To hate the sin, but to love
the sinners. To pray for all who
have erred and are deceived, that they
may be led into the way of truth

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and hold the Faith in the unity of the Spirit and the bond of peace. To seek for Christ's sheep that are dispersed abroad; and for His children who are in the midst of his naughty world.

For, let us notice what this "liberality" is which Unsectarianism is always crying up. It is the liberality of the Unjust Steward. That man was trusted with his master's goods, and he gave them away in order to curry favour with his master's debtors—in order to feather his own nest. It was very liberal, only it wasn't honest. It is a cheap thing to be generous at someone else's expense. Now, the Creed and the Ministry and the Sacraments are not ours to do what we like with. They belong to God, and they are entrusted to us. We are God's stewards of them. But it is required in stewards that a man be found faithful. We must hold and teach what God has taught us. We mustn't take the edge off a doctrine because it is unpopular. We mustn't water down what God says in order to make ourselves agreeable. If we do it will be another Gospel which is not a Gospel at all. That is not liberality but unfaithfulness. So we cannot say that there is no hell to please some people, or that marriage can be dissolved to please others, or that there can be lawful marriage between a man and his sister-in-law, or that schism isn't a sin, or that we're all going the same way. And because of this the Church earns the undying hatred of Unsectarianism, which (whatever else it is) is always anti-church.

A Trip to the Islands.

On Thursday, May 9, a cleric was hurrying back from Synod—that is to say, he was hurrying as fast as the Main and Western Line trains would allow him to, for, alas! to have to record it, travelling by mail train it takes from 8 a.m. to 8 p.m. from Hobart to Ulverstone, and from 7 a.m. to 8.57 p.m. from Ulverstone to Hobart. It was with unfeigned regret, therefore, that our parson learnt that the Administrator, as travelling Archdeacon, out of the kindness of his heart, and for reasons of political economy, would have travelled in his stead had he known in time, and so have saved him the return journey of some 450 miles. On Monday, May 5, the return journey began, and the parson bore in silence the remark of a lady parishioner, "Oh! how fond you must be of travelling to be off again so soon." He arrived in Launceston to find his friend, Canon Beresford, in bed with influenza. It

was soothing to hear from all the first-class passengers at Parattah refreshment rooms how crowded they were, whilst he, with a single companion, had been enjoying a second-class compartment to themselves. A walk of half an hour brought the cleric to All Saints' Rectory, this means of locomotion being preferred to the ride in a tram after waiting in the cold some 20 minutes at the tram terminus. A meal and a long chat over a few pipes finished up the day. Next day a start was made about 9 a.m., the things collected for the trip at the Diocesan Depot and elsewhere, and the vessel itself finally left at 11.30 a.m. The S. Yambacoon (which means "home"), being so named after Mr. Stephenson's place at King Island, is a vessel—as the marine board certificate hanging up in the cabin informs one—"constructed of wood, propelled by a screw, registered tonnage 85 tons, nominal horse power 29, authorised to carry 40 passengers at sea." Since her alterations at Launceston within the last few weeks she has been greatly improved, having a nice saloon on deck amidships, which gives a fine promenade bridge above and a ladies' saloon aft. But what is even more important, she has proved herself a splendid sea boat, taking little count of really heavy weather (for a vessel of her size). This has been accomplished by lowering the decks and putting bilge-keels or "rolling chocks" on her sides. This particular trip the vessel was under charter to the marine board. The travelling parson would like to acknowledge the kindness and courtesy of the board in the person of their good secretary (Mr. J. Adams) in allowing him to travel by their steamer. The vessel left at 11.30 a.m., it being almost a calm, though lower down the river the wind came away from the S.E., and finally veered round between N.E. to N.W. Just as the vessel left the wharf one of the three deck hands jumped ashore and left the vessel short-handed. The parson, remembering trips in yachts and tramps in bygone days, put his hand to the wheel when he was needed.

The officers and crew were as follow:—Captain Davis; mate, Mr. A. Sullivan; engineer, Mr. J. Clarke; steward, Mr. Parker, and assistant; crew, two deck hands and two stokers. The passengers were—Mr. Meech, marine board inspector of lights; Mr. Huxley, superintendent of Currie Harbour light; Mr. J. Gould, of the Hobart Tramway Company, and organist of All Saints; Mr. Stevenson, of King Island, agent for the vessel; Mr. Lovett, of the Telegraph Department, Hobart; Mr. Davis, of North Bruny; Mrs. Clarke, the engineer's wife; and the clergyman chosen by the Administrator to take his place

in visiting and ministering to the people at the lighthouses and the islands—the work with which our late Bishop had identified himself so closely. As must ever be the case—one and all were impressed with the grandeur of Cape Raoul, which was passed at 2.45 p.m., and also Cape Pillar, passed at 4 p.m., the narrow passage between Tasman's Isle and the cape being safely negotiated with a stiff head wind, and as the vessel cleared the land she met with a somewhat rough sea. Besides passengers and general cargo she carried 11 sheep, a fine goose and gander, quite tame, and ready to be petted, many boxes of fowls of various kinds, and two dogs. She nearly lost all her sheep the first night, as there was quite a heavy sea, and they stood a good chance to be either carried overboard or else drowned on the deck. About 8.30 p.m. the mate slowed the vessel down, and he and the man at the wheel went down on an errand of mercy, and eventually managed to drag them all up into safety on the bridge. The parson in the meantime stood by the wheel, and taxed his seamanship to keep the vessel in her course at half-speed ahead in a stormy wind and sea. It was 7 p.m. when she passed the Hippolyte Rocks, 4 a.m. when she passed Schouten Island, and 1.30 p.m. on Wednesday when the Eddystone was sighted, seven miles off, and 3.30 p.m. when she dropped her anchor. Mails and passengers at once went ashore. It is hard to realise what the store-ship's coming means to these good folk at the lighthouses, though the one first visited is much better off than its fellows, being placed on the mainland, which is something, even if it is a barren, uninhabited part, and far from any town or other habitation. Oh the joy also of being connected with the outside world by telephone. Most of the passengers sent telegrams to wives or lovers far away, and thereafter felt very considerate and good, and generally pleased with themselves. Most of the passengers returned to the vessel before dark, leaving the two officials to inspect the lights and buildings, and the parson to gather his flock together for a service. The houses on this station are stone; the lighthouse also is of granite. The places are all very neat and clean, and are most comfortable. The superintendent of the station is Mr. Jackson. He and his good wife entertained the three strangers right royally, whilst the young men went out in a boat and caught enough fish to supply both their guests and the ship's

company for a day or more. As all have families, there is quite a colony here. Mr. Jackson had five at home, Mr. Robertson eight, and Mr. Maingay five. When evensong was held they were able to muster 21 for service, one being also up at the light and one asleep, ready to go on at 10 p.m. Mrs. Jackson and her family welcomed the clergyman as being the representative of (or at least the next clerical visitor to) Bishop Montgomery, of blessed memory in these islands especially. Two young women, daughters of Mrs. Robinson, greeted their clerical visitor as an old friend, having been in his religious instruction class in Macquarie-street, Hobart, 10 years ago. Mr. and Mrs. Maingay welcomed the visitor as the means of getting their baby baptised, which service was duly performed at evensong, when Cyril Parsons was received into the congregation of Christ's flock and signed with the sign of the cross. The singing and the responses were hearty, and it made the clergyman feel that it was worth while travelling so far if that were the only service held. Next day being Ascension Day a celebration of Holy Communion was held at 7.30 a.m., when there was an attendance of five. Here four prayer and hymn books were sold under cost at 1s each, and a large number of booklets, etc., distributed. When the vessel left at 12.30 they all parted with regret. On leaving Eddystone they took the inside channel, which saved many miles, and enabled them to push ahead against the stormy wind blowing with quite a heavy sea. Far away in the outside channel a large steamer appeared, and soon passed out of sight, but between the great liner and the tiny store vessel a great reef was fixed, whose hungry fangs either appeared just above the surface, or the breaking surf told of cruel danger lurking below. It was well that they took the inner channel, as the captain declared they could never have made headway in the more exposed outer channel. Coming up this inner channel the ocean is all broken up with reefs and islands, Clarke, Barren, and Flinders Islands appearing (Continued on Page 257.)

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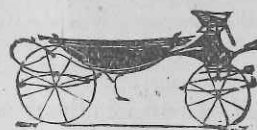
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Notices.

All literary contributions to be addressed to "The Editor," S. John's Rectory, Launceston.

Matter for insertion in the current issue must reach the Editor on or before the 7th of the month.

Owing to the extreme pressure upon our columns, it has now become absolutely necessary to limit the amount of space at the disposal of each parish for notices and records of events. As a rule parishes which sell 100 copies will be allowed one column (400 words), and others less in proportion, according to the number sold. If more matter than this is sent in it will be subject to a rigid curtailment. Writers, therefore, should bear in mind that "Brevity is exceeding merit."

All business communications to be forwarded to "The Manager," 2 George-street, Launceston. Exchange to be added to country cheques.

TO CORRESPONDENTS.

M.D.N.—Your MSS. received. Many thanks.

THE

Church Messenger.

LAUNCESTON, JUNE 21, 1902.

Peace.

It is always a little difficult for the nation to rise at once to the full significance of mercies and blessings vouchsafed to it by Almighty God.

Take the case of the recent declaration of peace in South Africa, for which happy event we have, one and all, been offering up our humble and hearty thanks to the Giver of all Good. At present the thought filling men's hearts and minds is one of very proper, very natural, and most human joy and pride at the complete triumph of our arms, as joy not untinged with sincere sorrow for the brave who have fallen fighting the nation's battles or victims to disease. Any further, deeper, more spiritual meaning is not yet seen, or rather not yet grasped, by the rank and file.

Few people, if any, when the war first broke out foresaw the far-reaching effects it would have upon the internal relations of the Empire. Most, indeed, imagined that it would be fought to a finish with English troops; but that was not to be, for very soon colony after colony volunteered their help, till the word Empire as applied to Britain acquired a new meaning which it never had before, and hence also peace has an Imperial significance it never has had in our history.

Cecil Rhodes, who before his lamented death played so great a part in South African affairs, believed that the Anglo-Saxon race was destined to play a greater part in the history of the future than it has done in that of the past—to become the pioneer of a new and higher civilisation which to his prophetic eyes seemed to be looming ahead in the not very distant future.

Cynical people may be tempted to say more than sufficient to the day is the evil thereof, and to refuse to trouble about a purely problematical future.

But, thank God, blank cynicism is no trait of the race. The average Englishman does concern himself about the future of the country, and wonder if it is destined to crumble away into the dust of the has-been, like the great nations which have preceded it on the roll of history, or to become yet greater, a more potent factor in the world, and that in spite of all the opposition of the other Great Powers.

When we calmly and without prejudice review our history for the last 200 years and more it is difficult to avoid coming to some conclusion similar to that of Cecil Rhodes, for it, broadly speaking, is one long record of great enterprise, undertaken primarily for purposes of national aggrandisement, yet resulting in as much benefit to the world at large as to ourselves.

It would be tedious in the extreme were we to enumerate them all, and indeed somewhat superfluous. The bare list of the countries we occupy today would be more than enough to demonstrate this point, and to show that the rise of England and the

English has been to the benefit of mankind.

One instance is enough—Egypt. We were led to occupy it first of all from purely political motives—to ensure the safety and neutrality of the Suez Canal, essential to our eastern-going trade—yet with the result that surely, painfully, and laboriously the land of the Pharaohs has emerged from semi-barbarism to something very near real civilisation under our guidance and tutelage.

Of course, we have failed sometimes—indeed, we can lay no claim to have brought about the millennium anywhere—yet the positive good we have wrought more than compensates for the harm done and for our failures.

Nor, again, can we forget that we have been privileged to do much for Missions, much to help the diffusion of the knowledge and love of Christ the Redeemer into some of earth's darkest corners.

Our Missionary work, like our civilising work, has not been uniformly successful. Those adjuncts of modern life, the gun and the gin-bottle, have all too frequently followed very close in the train of the Gospel, marring its effect, preventing the sown seed from giving fruit.

The connection between such thoughts as these and peace may not at first sight be obvious, and yet it is a very real one.

It has pleased God to allow the Boer in the past to be a mighty agent in the working out of His Providence in the world. Peace comes from Him, to remind us that the burden is still laid upon us. It is a call from on high to awake to a new and higher sense of our responsibilities, no longer as one small island nation and its offshoot colonies, but as a great, world-wide Empire.

This is its true interpretation, and the way in which it should be read by every Christian citizen, whether at home, in the sea-girt cradle of the race, or here in sunny Australia.

Our responsibility—what is it? Surely to fight with might and main

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for that higher civilisation of which not only Cecil Rhodes, but every thinker, every Christian, has seen visions and dreamed dreams, when war shall be no more, for ever superseded by more peaceful, more Christian diplomacy and arbitration.

It is a call from God. Shall we disregard it or not?

A Trip to the Islands.

(Continued from Page 255.)

on the starboard bow, the mainland of Tasmania on the port side, and Swan Island right ahead. It was not deemed advisable to anchor, so the two officials and the parson, with 11 sheep, were landed, the boat at once returning to the ship, which went across to shelter under the mainland. Here once more they became the guests of the good superintendent and his wife, Mr. and Mrs. Hemsley by name, who had three children at home with them, Mr. and Mrs. Jacobs six, and Mr. and Mrs. Oakes seven, this making up the population of Swan Island to 22 all told. Evensong and sermon were at 7 p.m., and the next day the children were gathered together and a special service for them held in a kind of natural amphitheatre formed by sand dunes. This is probably one of the oldest light-house stations in Tasmania. All is in good repair, though the houses are small and the rooms low. The light-house is interesting, having been originally built with floors like an old flour mill, with ladders running from one storey to another. The tower is built of rubble, pointed and painted from top to bottom inside and out. In place of the floors with ladder communication a large tube runs from the bottom to the top, round which winds a spiral iron staircase. The stone ledges

on which each landing formerly rested can be seen as you go up. The light, which is a fixed and also a revolving one, is the workmanship of the good inspector (Mr. Meech), and is the only one of the kind in Tasmania. No one can view such a piece of machinery without wondering at it and admiring its workmanship and its accuracy. Along the shores are to be found Flinders diamonds, specimens of which most visitors take away with them, and the parson was no exception. He also admired a large photo. of a church in Venice at the superintendent's, and when the ship sailed it bore away that same photograph—a parting gift to the parson from Mr. and Mrs. Hemsley.

(To be continued.)

PARISH ECHOES.

S. JOHN THE BAPTIST'S, HOBART

Chancel.—The proposed alterations to the chancel were fully discussed at the meeting of the Parish Council held on May 13. It was decided to ask the architect to prepare plans and estimates for taking down and rebuilding the whole of the chancel, and also for reconstructing only that part which is at the present time dangerous. The whole matter will be considered again at the next meeting, which will be held on June 10. It is agreed to extend the subscriptions over a period of three years, and it will thus be easier for those who are desirous to become contributors to the Repair Fund.

A fair held on May 21 in aid of the Sunday school funds was a pronounced success; so also the entertainment given by the children the following evening. We must tender our thanks to the teachers and their friends, who were the means of making these so profitable.

The S. Andrew's Brotherhood held three chapter meetings during the

month of May. The Rev. A. E. Hutchinson, of Stanley, spoke to the chapter on May 1, and pleased the members with his earnest and helpful address. The Rector is now giving a course of addresses in connection with some of the difficulties the brotherhood will have to contend with in its work.

The Guild preparation service was very poorly attended, although at the celebration there was a slight improvement in numbers.

A peace thanksgiving service was held one hour after the reception of the news in the church, and was well attended, the prayers, hymns, and "Te Deum" being entered into with a deep spirit of thankfulness.

Baptisms.—7th, Hector Donald Mann, Nellie Myra Quayle; 14th, Gwendoline Olive Rogers; 23rd, Lavinia Goodwin.

Wedding.—10th, Arthur Vernon Davis to Annie Victoria Donoghue.

Burial.—29th, Lavinia Goodwin, aged nine days.

ALL SAINTS', HOBART.

The Rector has given notice of Confirmation classes, and has already received the names of several candidates. He is anxious to have them ready for the new Bishop, who is expected to arrive in September. At the end of this month we lose the services of the Rev. A. Pollard, much to our regret; but unfortunately the parish at present is unable to provide funds for any regular assistance to the Rector. We look forward to better days. Mr. Pollard has been appointed to assist at S. John's, Launceston, during the absence of Canon Beresford.

Offerings for May.—May 5, £3 15s 8d; 12, £4 4s; 16, 14s 6d; 19, £4 1s; 26, £4 9s 4d; 27 and 28, 2s 7d. Total, £17 7s 1d.

Baptisms.—May 14, Alice Victoria Cheesman, Francis Edward Williams; 16, Bertram Alfred Thompson; 28, George Cracknell.



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192 Elizabeth-street, North Richmond, Melbourne, April 22, 1901.

MR. S. A. PALMER.

Dear Sir,—It affords me very great pleasure to let you know what Webber's VITADATIO has done for me. Two years ago last January I was brought home to my wife very ill. A very peculiar feeling came over me, which caused me to become quite helpless. My wife sent for a doctor. He ordered me to be painted with iodine. This was done for seven weeks, and he (the doctor) then ordered me to the Alfred Hospital. After being there for two months, the doctor sent me home, stating that I was too weak to go under an operation, and said that I must go for a trip in the country. I did so, and returned home slightly better; but after a few days I became much worse with pneumonia, and after suffering six months, between life and death, it was decided that I should go to the Sanatorium for Consumptives at Echuca. My wife interviewed the lady secretary of the Sanatorium, stationed at Kew, and after examination by the doctors they pronounced me a fit patient for that institution, as I was full of consumption, but that I could not get in for a fortnight, as there would not be a vacant bed till then. At this time, Mr. Campbell, grocer and wood and coal merchant, of Vere and Nicholson streets, Abbotsford, and now of Fairfield, urged me very strongly to try VITADATIO, which I did. The first bottle upset me very much; but by the time I had finished the second bottle I was able to get out of bed, and on taking the third bottle I felt so improved that I decided not to go to the Echuca Sanatorium. My wife took that message to the secretary to that effect. I continued with VITADATIO, and after taking nine bottles I was able to go to work, so I called on Mr. Wallbridge, carrier, Lincoln-street, North Richmond (my last employer), and started at once, and have been there ever since. I do very heavy work delivering coal. I feel strong and healthy, and can truthfully say that VITADATIO has saved my life, and the least I can do is to hand you this testimonial. It is one year and eight months since I took the last bottle of VITADATIO. I have lived in this locality for many years, and am well known. I will give further information to anyone calling at my above address as regards my illness and cure by VITADATIO.

Yours faithfully,
THOMAS O. RUDDOCK.

S. JOHN'S, LAUNCESTON.

A blank has been cast upon the parish during the whole month of May by the illness of the Rector, Canon Beresford, and his departure, by doctor's orders, for three months' rest and change in a warmer climate, on May 29.

A day or two before he sailed he was presented with a purse of sovereigns, collected by Mrs. Fairthorne and Mrs. Dempster.

The Venerable Archdeacon Whitington has assumed charge of S. John's during Canon Beresford's absence. He will be assisted by the Rev. A. Poillard and F. A. Fernau.

On Ascension Day, May 8, the three Launceston churches held a united service in S. John's. The choirs numbered 80. The preacher was the Archdeacon, to whom our best thanks are due for his sermon. All the clergy of the town were present, with the exception of Canon Beresford and the Rev. C. A. Fawns, who were both too unwell to attend.

The annual Mission House Fair came off in the Albert Hall on Wednesday, May 15, and was a great success, resulting in the addition of the substantial sum of some £80 to the building funds. All concerned—committees, stall-holders, and all—worked hard, and thanks are due to them for so excellent a result.

On Tuesday, June 3, thanksgiving services for the declaration of peace were held in S. John's.

At 9.30 a.m. the Rev. E. G. Barry celebrated the Holy Communion, at which, despite the short notice, there were about 30 communicants.

At 7.30 p.m. there was a special thanksgiving service, when the church was fairly full, several military officers attending in uniform. The Rev. W. S. Stone sang the services. The lessons were read by the Revs. C. G. Wilkinson and E. G. Barry. The Rev. A. Barkway gave the Benediction. A word of praise is due to the organist and those members of the choir who were able to attend for the way in which the musical part of the service went off.

It is with deep regret that we have to record the death of Mr. F. J. Read, after a long, lingering illness, on May 13. Before his illness Mr. Read was an earnest and energetic worker for S. John's and the Mission House, and almost to the last was constant in his attendance at Divine service. The best sympathy of the clergy and congregation of S. John's is with Mrs. Read in her great sorrow.

Mr. Read was laid to his rest on Thursday, May 15, the Revs. C. A. Fawns and F. A. Fernau officiating at a service held in the house, and also at the grave.

A Plea for a New Roof to S. John's.—It may not be known to the many worshippers in S. John's that the present shingle roof is decaying very rapidly. In the winter the rain now

comes through in considerable quantities. This is only another evidence that the new structure should be pushed on with all possible speed. Those who are not already contributing to this object—and there are many—are requested to send in their subscriptions to the Secretary at once.

The Secretary to the Home Mission Fund desires to acknowledge the receipt of 9s 6d, given anonymously.

The distribution of good, nourishing soup will be commenced at the Mission House on Friday, the 9th inst.; a penny per quart will be charged, and each must bring his or her own can. It will be given out every Friday morning at 12 o'clock. We have to thank Mr. Eardley-Wilmot for a bag of split peas and barley, and to Mr. Gleadow for 10s towards this boon to the needy ones.

The following donations to the Mission House are thankfully acknowledged:—Mrs. Norton-Smith (Burnie), clothes; Mrs. Jones, clothes; Mrs. Westbrook, clothes; Mrs. Dumaresq, fruit and vegetables; harvest thanksgiving, Pateena, fruit and vegetables; Miss Spearman, Miss Oakden, clothes; Mrs. H. Littler, clothes; Mrs. Coutts, clothes; Mrs. Youl, clothes. Also a very special vote of thanks to Mr. H. Goodluck for his kindness in painting the name over the Mission House and not charging.

S. PAUL'S, LAUNCESTON.

SERVICES FOR JULY.

Sundays.—Holy Communion on the first and third Sundays, after Matins; on the second and fourth Sundays, at 8 a.m.

Matins and Sermon, 11 a.m.; Evensong and Sermon, 7 p.m. The Catechism meets in the church at 3 p.m.

Week Days.—Matins, Mondays, Wednesdays, and Fridays, at 10 a.m.; Evensong, followed by Choir Practice, on Fridays, at 7.30 p.m.; Holy Baptism, any morning, after Matins.

The Communicants' Class will meet in the church on Tuesday, July 8, at 8 p.m.

After a lapse of many years, and not before it was sadly needed, the outside of the church has been thoroughly renovated and repainted. It now wears a smart and up-to-date appearance. The fencing has also been repaired and in parts renewed.

On Sunday, June 8, in the absence of the Rev. W. S. Stone, who was paying a flying visit to the West Coast, the Rector was assisted by the Rev. R. W. P. Montgomery, who celebrated at the early service and sung Matins and Evensong, preaching at the latter service. Mr. Montgomery was discovered to have been an intimate friend of the Rector's brother many years ago in the old country, being then Curate in the parish where he lived.

The Catechism, in the Curate's absence, was managed by Messrs. M. Symmons and C. H. Webb, our Assistant Catechists.

The Catechism roll of honour still grows. The following names have been added as they have all obtained the Red Seal:—Elsie Wilson, May Masters, Edith Graham, Amy James, Ethel Graham, Ethel Masters, and Clytie Roe.

There is a very great improvement in the character of the work done.

Our next quarterly festival will be held on Sunday afternoon, June 29 (S. Peter's Day), at 3 o'clock. All interested in the method are invited to attend.

Nineteenth Century Thanksgiving Fund.—We have received an anonymous donation of 10s 6d. Our best thanks are due for the same.

HOLY TRINITY, LAUNCESTON.

An uneventful month leaves little parish news to chronicle. The Guild gave a social that was a success in drawing a large number of parishioners together, and in providing them with a delightful evening. On Sunday, June 8, the quarterly collections were taken up for the Building Fund, and amounted to £23 11s 1d. The portion of the new church now in course of erection rapidly approaches completion.

It is impossible to fix a date by which it will be opened for worship. We, however, confidently hope it will be consecrated by the new Bishop before the end of next October.

S. GEORGE'S, INVERMAY.

It is with deep regret that we record the death of Mrs. Field, who passed away peacefully on Saturday morning, May 17. A regular worshipper at S. George's, and a friend ever ready to help the Church in time of need, her place will not readily be filled. We mourn our loss, and tender our heartfelt sympathy to her sorrowing relatives.

On Thursday, June 12, a lantern lecture entitled "A Christmas Holiday in Rome" will be given by the Rev. C. A. Fawns.

Admission will be free, and there will be no collection. Boxes will be placed at the door to receive the freewill gifts of those wishing to contribute towards defraying expenses incurred.

We hope to run our entertainments in future on these lines.

It is a venture of faith, and, we believe, a move in the right direction. We prefer to trust our people by relying

on their freewill gifts than by always making a stated charge.

We confidently believe they will cordially support this principle.

FRANKFORD.

Since my last we have lost a much-esteemed neighbour, Mrs. Sears, of Hillcrest, who passed away very peacefully after a long and painful illness. Her remains were interred by the Rev. Dr. Craig at Westbury Cemetery. Her coffin was covered with some lovely crosses, wreaths, etc. The deceased, who was a member of the English Church, will be sincerely missed, especially as an appeal for help in any charitable cause was never in vain. The deepest sympathy is expressed for her bereaved husband and relatives.

A thanksgiving service was held in S. Saviour's Church by Rev. Edwards. The "Te Deum," "All People That on Earth do Dwell," and National Anthem were sung, and special prayers read, besides a few words also by our Vicar on the proclamation of peace and the end of the war in South Africa, at the news of which we all rejoiced.

DERBY AND RINGAROOMA.

On May 28 the little township of Moorina was enlivened by the marriage of Mr. H. J. Torley with Miss E. M. Bishop.

There were three baptisms in May—Charles Frederick Rainbow, at Boobyalla road, on the 12th; Vera Elizabeth Teresa Murrell, in Derby Church, on the 27th; Herbert James Rainbow, in Derby Church, on the 29th.

There were four celebrations of the Holy Communion, other services at eight places, and religious instruction for children at five places during May.

CARRICK.

Our Thanksgiving Fund shows now (June 7) £25 13s 10d, promised by 41 families; while there are several of our people who have promised to give, but not yet fixed the amount. One of the chief difficulties in making up the list is the delay in giving a definite answer to the appeal. Will those who have not yet done so decide as soon as possible? We might put the roof on this winter if such was the case.

The attendance at Bishopsbourne and Hadsen State Schools for the Scripture lesson has been very good

A MARTYR

TO

INDIGESTION

AND

BILIOUSNESS

CURED BY

VITADATIO

144 Drummond-street, Ballarat,
18th August, 1899.

MR. S. A. PALMER,
Agent-General for VITADATIO.

Dear Sir,—I have much pleasure in sending this testimony for the great benefit I have received from using WEBBER'S VITADATIO. I was a sufferer for nine years with indigestion and biliousness, also dry retching; in fact, so ill that I was given up by the doctors. For three years I was hardly out of bed. I became so weak that I could not attend to my household. I have been a MARTYR to PAINS IN MY HEAD, and words fail to express how intense my sufferings were. I have tried doctors and patent medicines, but found no relief. Finally I was persuaded to try WEBBER'S VITADATIO. The first bottle made me so ill that I was doubtful if the medicine would do me any good. However, I decided to give VITADATIO a fair trial, so I purchased a second bottle. I felt hopeful, for I began to feel stronger every day. I took four bottles altogether, and can truthfully say I FEEL LIKE A NEW WOMAN, and was never better in my life than at the present time. I can now attend to my household duties without feeling them a burden. I AM THANKFUL TO GOD and GRATEFUL TO VITADATIO for the renewed health and strength which I enjoy. I CANNOT SPEAK TOO HIGHLY in its PRAISE, and will be only too happy to give information to anyone who may be suffering, if they will kindly call at the above address.—Yours faithfully,

JESSIE COLEMAN.

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THE AFTER-EFFECTS OF RHEUMATIC FEVER

To MR. W. WEBBER, Proprietor of
VITADATIO and INDIAN OIL
OF CREAM.

Dear Sir,—It is with profound gratitude that I feel it my duty to inform you of the great good derived by the use of your VITADATIO and OIL OF CREAM.

To begin with, let me say my trouble was what doctors called paralysis of the legs, and especially the knees, which left me quite powerless to walk. This I must also say was the after-effects of rheumatic fever. For upwards of six months I was in a deplorable condition. Two months of this time I was in the Launceston Hospital, and about four months with Mr. J. Irvine, Glenfield House, Brisbane-street, Launceston. The doctors, finding they were unable to cure me, said I would never again have the normal use of my affected limbs. I had often heard of your VITADATIO and INDIAN OIL OF CREAM, but had no faith in it as a remedy for my disease. However, I was urged to give it a fair trial, and consented to do so. Seven bottles of INDIAN OIL OF CREAM were rubbed faithfully into my limbs and spine, and five bottles (large size) of your VITADATIO taken internally, with result I now have once again the full use of my limbs, and thank God I ever heard of you and your great remedies.—Yours truly,

FRANK TIBBETTS.

August, 1896.

Present address—Moonee Ponds, Melbourne, Victoria.

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of late, but things have not been so satisfactory at Carrick. It is difficult to teach anything where the children are so often late or absent.

Services of thanksgiving for the peace were held at Carrick, Illawarra, and Bishopsbourne on Sunday, June 8, with fairly good congregations.

The Acting Rector feels very much indebted to Mrs. Mason for holding a little Sunday school at Entally. It will be a great help to him as the children grow up to an age for Confirmation. Miss Mason also teaches. At Bishopsbourne Miss Blake has had to resign her position as teacher, and Miss Hardingham has very kindly taken her place for the present. The Acting Rector thanks Miss Blake for her services.

Communicants and Offertories.—May 4—Carrick (13), 12s; Bishopsbourne, 6s; Illawarra, 5s 10d. Ascension Day—Carrick (5), 4s; Illawarra (13), 10s; (both for the Carpenterian Mission). May 11—Carrick (3), 4s 5d; Bishopsbourne, 4s; Illawarra, 6s 8d. Whitsunday—Carrick (5), 15s 1d; Bishopsbourne, 7s; Illawarra, 16s; (all for the Melanesian Mission). May 25—Carrick (5), 8s 3d; Bishopsbourne, 3s 6d; Illawarra, 6s 7d. Total for May—Carrick, £2 3s 9d; Bishopsbourne, £1 0s 6d; Illawarra, £2 5s 1d.

DELORAINÉ.

Services at S. Mark's and the outlying centres have been arranged for the winter and early spring. As far as possible the following points have been observed:—Each worker to be limited to three or four services on the one day, distance travelled not to exceed about 40 miles, the Holy Communion celebrated at each one of the six principal centres once a month, except at S. Mark's, where there will be three celebrations, including the Thursday mornings, but with the addition of the Saints' days. We may also state that no road will be passed over twice during any day, and that only the Rector will be allowed to take services at the outlying centres on positively settled wet Sundays, and he will, except on great occasions, celebrate Holy Communion but twice on any Sunday. In this way there will be a reduction of these services, but 120 miles less will be travelled over on the Sundays in the month. This may be looked upon as a minimum, but if local honorary lay readers are forthcoming there may be

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"Splitter, splutter! and out goes the light;

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more services held at Kimberley and Brookhead, and short services and classes could be arranged almost at once on week days or moonlight evenings at some of the outlying parts. Religious instruction is given as heretofore every day in the church school, and three times a week at the state school, Deloraine, and as often as circumstances will permit at other schools. Churchwardens' and Church managers' meetings have been held at Deloraine, Meander, Red Hills, and Park Lane. The Rector has announced his intention of not appointing any wardens during the current year, the regulations permitting those at present in office to continue. He thanks the chief officers at the various centres for their willingness to contribute towards the salary of the lay readers, and he trusts no impossible burden will be laid upon himself financially by any unnecessary delay. The new organist's salary has been nearly made up by subscriptions received and promised.

Efficient and earnest Sunday school teachers are sorely needed all over the parish. The matter is one of great anxiety to the Rector. Regular meetings for instruction and business are a necessity, and should be attended. Arrangements will shortly be made for distributing notes of lessons.

The annual meeting of parishioners was held on the 14th. Accounts for the past year were presented and passed.

On Sunday evening after the declaration of peace, notwithstanding the wet weather and sloppy roads, a goodly number attended the special service of thanksgiving at the parish church. Members of the Defence Force, of the various orders of Oddfellows, Druids, etc., attending in uniform and wearing their regalia. After the blessing the National Anthem was sung.

On Coronation Day a special service will be held in S. Mark's Church, probably at half-past 10. The service will be repeated at the principal outlying centres on the following Sunday.

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June 21, 1902

The Rector will be glad to receive the names of candidates for Confirmation.

The first meeting of the season of the Girls' Friendly Society was held on the evening of June 2 in Mr. Hart's room. Owing to other attractions the attendance of members was not large. Mrs. Hayes and Mrs. Robinson, and Miss Pitt, lady associates, were well to the fore, and did much to make the meeting a success. Arrangements will be made for having a piano in the room at the next meeting, which will be on the 16th inst.

The first meeting of the Mothers' Union will take place on Tuesday afternoon, 9th inst., and every Tuesday afternoon afterwards in Mr. Hart's room, Barrack-street.

Although all will miss Mr. Lyle's kindly influence, we do hope members will do their best to make Mr. Hayes's task as light as possible, and second his endeavours by attending in good force.

Baptisms.—May 2, Nella Maria Fair; May 4, Ernest Aubrey Bramich; May 23, Leila Annie Bramich; May 30, Felix Lewis Barnard.

Marriage.—May 14, John Farmer and Ida Mary Louise Davies.

Burials.—May 28, Mary Ann Reynolds, aged 85.

Communicants and Offertories.—SS. Philip and James, 4 communicants. May 4, £1 10s 10d; Ascension Day, 10 communicants; May 11, £1 11s 5d; May 18, 12 communicants, £1 12s; May 25, £1 8s 6d; May 29, 5 communicants.

SHEFFIELD.

Despite the lateness of the season and a cold day the Sheffield sports, tea, and concert, held on May 14, were a moderate success. About £7 was netted to the credit of the Vicarage Fund. The advent of cold weather has seriously affected the congregations at Sheffield, which have shown a great falling off this month.

We have at last made a beginning with our Nineteenth Century Thanksgiving Fund. The parochial object of offerings to this fund will, by the decision of the Parish Council, be the reduction of the vicarage debt. Collecting boxes will be issued to all households who desire to have them, so that everyone will have the opportunity of giving something regularly. We cannot too strongly emphasise the duty of all Church people, rich or poor, to support, according to their power, the work of the Church. In these days of good crops and high prices is it too much to expect that some substantial offerings, besides many smaller ones, will find their way into God's treasury?

We hear of a movement on foot at Beulah to raise funds to purchase an organ for the services. We wish it hearty success. The weatherboards for the church are on order, and should soon be on the ground, and we hope before long to be in a position to call tenders for the erection. The harvest thanksgiving here was hearty, and fairly well attended, the hall where the service was held being nicely decorated.

MACQUARIE PLAINS.

On May 17 there was a Sunday-school feast at Plenty, at which a large number of scholars and friends were present. The Rector, having been asked to give away the prizes, took the opportunity to express his gratitude to the teachers for their self-denying labours. The harvest festival at Bluff took place on Whitsunday; the room was beautifully decorated, and there was a very large congregation.

The work of visiting the sick has been so great for some months past that the Rector has been compelled to buy another horse to help him to do the work.

DEVONPORT.

Melrose.—The first Sunday service was held in this part of the parish on June 1, at 3.30 p.m., at the residence of Mr. Wilson, by the Rector, assisted by Mr. F. Squire. The attendance was most encouraging. About 40 were present, and two children received the Sacrament of Holy Baptism. The Rector intends holding monthly week-night service on the Wednesday nearest the full moon, one first commencing on the 18th of this month, at 7.30 p.m. The Sunday service will be continued on the first Sunday in every month, at 3.30 p.m., by Mr. Squire. When the new school is built we hope to hold the services in that building.

The declaration of peace was received with joy by all people. The church bells were rung for hours, and thanksgiving prayer was offered up in the churches. The Rector took part with the rest of the townspeople in a crowded peace demonstration in the Town Hall; and on Sunday, June 8, the Holy Eucharist was celebrated at both S. John's and S. Paul's, Devonport, and special sermons were preached by the Rector and Rev. J. E. M. Roche, and Messrs. Towsey, Squire, and Green (lay readers) assisted. The wet weather unfortunately prevented similar services being held at S. Olave's (Don) and S. James's (Northdown).

The Coronation of the King and Queen.—The Rector has preached a special sermon, explaining this solemn

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service, which is to take place on June 26 in Westminster Abbey, and commemoration services will be held in the parish. On Thursday, June 26, at 10.30 a.m., the congregations and choirs of S. John's and S. Paul's Churches, Devonport, will combine and hold a service issued by command of the King for use throughout the Empire, in S. Paul's Church, East Devonport, which will accommodate over 200 people. Mrs. Wilmer will preside at the organ, and we hope the band will also assist. The collection will be in aid of the Devonport Memorial Fountain, to be erected in the town to commemorate the declaration of peace. We hope Church-people will all be loyal and muster in strong force at the service and prayer for their King and country.

Baptisms.—May 9, Arnold Robert Sale, Grace Elizabeth Ann Barwick; 13, Harold Edward Jolliffe, Clifford James Jolliffe; 14, Christina May Hill, Thomas Frederick H.M., Cyril Bob Hawkins, Elizabeth Margaret Edith Hawkins; 25, Lily Brown; 26, Vinson Glynn Halley; 31, Lily May Annie Lovell; June 1, Charles Samson Jeffrey, Andrew Samson Jeffrey.

Burials.—May 14, Richard Bryan; 22, Francis Freer; 29, William Butler.

FORTH AND LEVEN.

For the greater part of the month the Rector has been absent, visiting the lighthouses and King Island, at the request of the Administrator. During his absence his share of the services was taken on two Sundays by Mr. Roche, and on Whitsunday the Administrator himself paid us a visit, which was highly appreciated.

During the past week two members of the congregation at Ulverstone have been removed by death. One of them, Miss Wilson, will be sadly missed among the Church workers. Constant at her post in the Sunday school, her influence over the children in her charge was of the very best, and her work among the children of her own school during the week will bear good fruit during the years to come.

The removal of Mrs. Beecroft and her family from Forth to Devonport will be a gain to Devonport, but a sad loss to Forth. We wish them every happiness and success in their new home.

SPRENT.

A successful entertainment and coffee supper was given in the S. Andrew's schoolroom on Thursday evening, 15th, and was largely attended, the building being packed to its utmost capacity.

Various outdoor games were indulged in during the evening, whilst inside there was a most bountiful supply of sandwiches, cakes, etc., which were handed round under the capable management of Mesdames T. Moore, J. McCulloch, and Misses E. Moore, Elliott (2), and C. Moore. The total taking at the door amounted to £3 3s. The function was in aid of the funds of the Anglican Church. It is the intention of the committee to secure a very nice bell. They had in hand some £6 odd, now making a total sum of £9 odd, and necessary steps will be taken at once to procure the bell.

Marriage.—Tilley—Wright, Mr. Charles Tilley, of Forth, to Miss Bridget Wright, who of late has been organist of the upper Castra Church.

CLARENCE

Bellerive.—Since the last issue of the "Church Messenger" there has passed away from amongst us the soul of one who had for many years been a true servant of God and faithful member of the Church of England. I allude to the late Mrs. Langdon (widow of the late Captain Langdon, R.N.), who died at her residence at Bellerive on Wednesday evening, May 21, in the 84th year of her age. On the following Friday she was laid in the Sandy Bay Cemetery by the side of her husband, the Rev. F. B. Sharland, Rector of the parish, officiating, and many friends came to pay their last loving tribute of respect. For nearly 30 years Mrs. Langdon lived with her husband at Montacute, in the Bothwell district, where Captain Langdon built and endowed a beautiful little church. Later on she lived at Derwentwater, Sandy Bay, until Captain Langdon's death in 1879. Her last years were spent at Bellerive, her house being within a stone's throw of S. Mark's Church. The services of this church she attended most regularly, even in cold, wintry weather, when, on account of her advanced age, she might have been excused if she had stayed by her fireside. Most careful to join in every response of our liturgy, prayer and Holy Communion were to her real means of grace, the good effects of which were seen in her daily life. She also gave freely and readily in support of Church work at home and abroad.

ZEEHAN.**SERVICES FOR JULY.**

Sundays.—Holy Communion on the first and third Sundays, after Matins; on the second and fourth Sundays, at 8 a.m.

Matins and Sermon, 11 a.m.; Evensong and Sermon, 7 p.m.; Children's Service at S. Luke's on the first Sunday, and at the Chapel-of-Ease on the

second Sunday; Holy Baptism at the Children's service on the first Sunday.

Week Days—Wednesdays, Evensong, 7.30 p.m.; Fridays, Choir Practice, 8 p.m.

S. James' Day, July 25—Holy Communion, 7.30 a.m.

On Sunday, June 8, special thanksgivings for peace were offered. The sermon in the morning was preached by the Rev. A. D. Webb. The preacher in the evening was the Rev. W. S. Stone, Rector-Designate. After the benediction at Evensong the "Te Deum" was sung as an act of thanksgiving. The service was concluded by singing the National Anthem. The service was well rendered by the choir, and heartily shared by the congregation.

The Rev. A. D. Webb has been sent by the Administrator to take charge of the parish for the months of June, July, and August, after which the Rector hopes to take up his residence at Zeehan. So it is hoped that there will be no further break in the continuity of clerical ministrations such as the parish has suffered from during the past few weeks.

The two state schools are being visited for the purpose of giving religious instruction on Tuesday and Thursday mornings, and S. Luke's day school also on the same days at a later hour.

The choir render their services in a very creditable manner. It is a matter of surprise for people who visit the west for the first time to find so capable a body of singers. If the weekly practice could only be a little better attended, especially by the men, S. Luke's choir would soon deserve to rank as a first-class choir.

There is just room to fear that the envelope system of raising funds is not so popular in the parish as it once was. It will be a great pity if so excellent a method as this is allowed to lapse.

On Coronation Day the service appointed by the Archbishop of Canterbury, at the King's command, will take place in S. Luke's Church at 11 a.m., when the official proclamation of Edward as our lawful King will be made.

GORMANSTON.

We rejoice at last in witnessing the consummation of what has been a sorely felt need in this part of the parish. We have now a substantially built edifice capable of seating over 100 people, replete with all the conveniences required for public worship. This was opened for divine service on Sunday, April 6, when the Rector, assisted by Rev. A. W. Ashcroft, celebrated the Holy Communion at 8 o'clock, which was followed by Matins and Holy Communion at 11 o'clock. The Rector preached the sermon, in which he declared the building open

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for divine worship and to the praise and honour of God's Most Holy Name, adding that it would be the sincerity and purity of the religion practised in the daily lives of those worshipping there which alone would command God's blessing and bring success upon the work. The Rev. A. W. Ashcroft conducted a children's service in the afternoon, at which a good number of children with their parents and friends were present. In the evening Mr. Ashcroft preached to a crowded congregation, thus bringing a happy and successful day to a close. The hall was tastefully decorated for the occasion by a number of very willing workers, to whom we render our heartfelt thanks. There were 25 communicants, and the offertory for the day amounted to £9 15s.—"The Parish Magazine."

BRIGHTON-CUM-KEMPTON

On Sunday morning, the 11th of May, S. Mark's Church, Pontville, was the scene of a very interesting ceremony, the occasion being the unveiling of the memorial tablet placed to the memory of the late Lance-Corporal Betts, who fell fighting for his Sovereign and country in South Africa. The tablet represents a portrait of the deceased soldier, supported by two ensigns. Underneath the portrait are the words, "This tablet is erected by public subscription in memory of Henry Allwright Betts, Lance-Corporal, First Tasmanian Contingent to South Africa, October, 1899, who was killed on patrol duty near Donkerpook, Transvaal, on June 20, 1900, in his twenty-third year. A soldier of Christ and his Queen. Born in Hobart, he was baptised in this church, and associated with it as Sunday school teacher and lay reader. Major Cameron's official despatch records that his devotion to duty was an example to all. In the action near Karee he rescued a comrade whose horse had been shot. 'Quit you like men; be strong.'" The Brighton detachment of Mounted Infantry and Infantry attended the service.

After the sermon the Rector called upon Captain De Hoghten, R.N., to unveil the tablet.

The playing of the "Dead March" by the organist (Miss Blacklow) ended a most impressive service.

We are indebted to Mrs. Webb for a gift of handsome altar linen.

We have been much helped by Mr. Docker, a visitor from St. James's, Sydney, who has relieved the one lay reader of the parish by taking some of his duties. We hope this example may be followed by other young men to thus help the Church in this large parish.

LET THE RECORD of 1902
be clean by using **QUEEN SOAP.**

The Children's Column.

DAILY BIBLE READINGS.

(From the Brisbane Diocesan Syllabus.)

HINTS TO READERS.

1. Ask in prayer for the help of the Holy Spirit.
2. Read the passage slowly and reverently, as containing a message from God.
3. Think about the meaning of the passage.
4. Apply the teaching of the passage to yourself. Take one practical lesson each day.
5. Humbly thank God for His message.

N.B.—On all Sundays and Holy Days read the Gospel for the day from your Prayer Book. The numbers of the verses are inclusive. Very short passages are purposely given to encourage daily reading.

DAILY READINGS FOR JULY.

- 1—Tu., Acts, 9, 10-18.
- 2—W., Acts, 10, 1-6.
- 3—Th., Acts, 10, 34-41.
- 4—F., Acts, 11, 22-26.
- 5—S., Acts, 12, 5-11.
- 6—S., 6th after Trinity.
- 7—M., Acts, 13, 1-5.
- 8—Tu., Acts, 14, 19-23.
- 9—W., Acts, 15, 30-35.
- 10—Th., Acts, 16, 1-5.
- 11—F., Acts, 17, 10-15.
- 12—S., Acts, 17, 22-31.
- 13—S., 7th after Trinity.
- 14—M., Acts, 18, 1-6.
- 15—Tu., Acts, 18, 24-28.
- 16—W., Acts, 19, 1-7.
- 17—Th., Acts, 20, 7-12.
- 18—F., Acts, 20, 28-35.
- 19—S., Acts, 21, 10-14.
- 20—S., 8th after Trinity.
- 21—M., Acts, 21, 27-30.
- 22—Tu., Acts, 22, 6-16.
- 23—W., Acts, 23, 6-11.
- 24—Th., Acts, 24, 22-27.
- 25—F., S. James.
- 26—S., Acts, 25, 1-8.
- 27—S., 9th after Trinity.
- 28—M., Acts, 26, 19-23.
- 29—Tu., Acts, 27, 21-26.
- 30—W., Acts, 28, 1-6.
- 31—Th., Romans, 1, 1-7.

Correspondence.

(The Editor declines to be held responsible for any opinions of correspondents.)

(To the Editor.)

Sir,—Will you kindly let me draw the attention of all your readers to the circular sent me by the Bishop of Melanesia for circulation? I have forwarded a few copies to each of the clergy, and so I hope it has been brought under the notice of a good many Church people. It ought to have been issued before Whitsun Day, but circumstances have kept it back till the offertories on that day have been

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appropriated. May I beg of your readers if they sympathise with the Bishop and are able to do so, to send me contributions in aid of the Mission? He needs a great deal of help now if the work to which he is being called is not to begin to fall into other hands. It must do so if he has not sufficient funds and men.—Yours, etc.,

E. T. HOWELL,

Hon. Secretary S. Barnabas' Association for Tasmania.

Carrick, June 7, 1901.

Any money sent will be acknowledged in the following number of the "Messenger."—E.T.H.

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Thankfully received.—Mr. H. J. Paterson, 1s 6d.

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