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AUGUST 15, 1900

THE CHURCH MESSENGER

A
MONTHLY MAGAZINE
FOR
THE PEOPLE . . .

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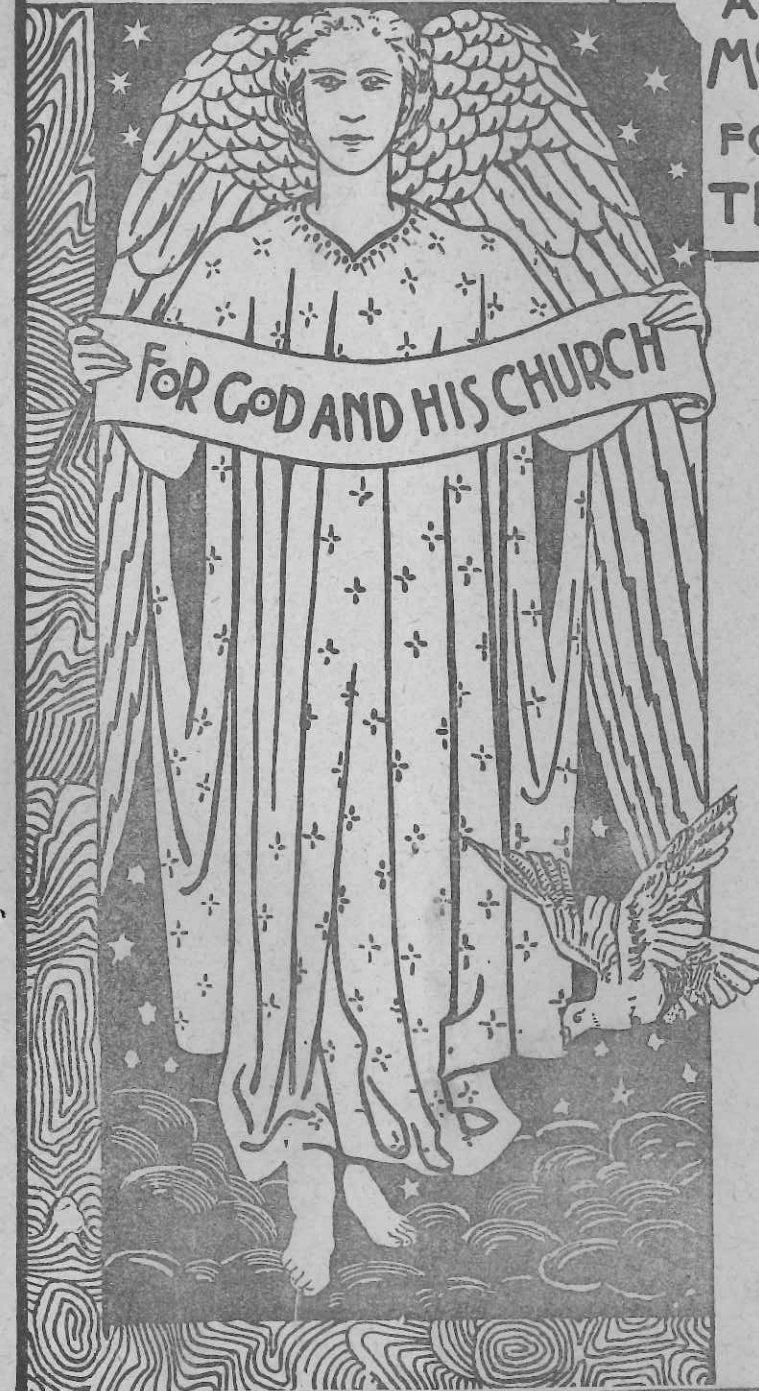
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EDUCATION.

THE report of the Minister of Education for 1899 is before us, and suggests to us some remarks from the point of view of the Church, the foremost advocate, as can be easily proved from history, whatever her opponents may say, of education.

At the close of the year there were 305 State Schools open, with an aggregate enrolment of 23,272, the daily average attendance being 13,105. At the same time the number of private schools was 241, with aggregate enrolment 8781; but we venture to think that the average attendance (which is not stated) would be relatively much higher. Those who do not believe in a cast-iron uniform system of education will think Tasmania fortunate in having so many private schools. Individuality and energy go largely together, and variety in schools tends to develop both. At the same time we are not satisfied with the present state of private schools.

We heartily endorse the remarks made by the Minister of Education with regard to them:—"I must submit, as my predecessor did in his report for 1898, that as regards private schools, no perfectly satisfactory educational result can be secured in the absence of authority on the part of inspectors to report upon the qualifications of the teachers in such schools, and upon the suitability of the buildings used, and the results of the instruction given." We believe that inspection would be

welcomed in all the private schools of any size, as giving them a public guarantee of efficiency, though in the case of the very small private schools it might cause trouble. If legislation is brought forward on this point it ought not to be too doctrinaire, the usual fault in educational laws. We cannot in the least sympathise with Mr. Rule in his eagerness for free education. There is only one real argument in its favour apart from the semi-logical one, that compulsory education must be free. Why? Does not the law compel most of us to do things which cost money? And if we have no money, the law, in this case, lets us off, which is unusually kind in it. The real argument is, that it is a degradation to receive education free when the majority pay, and that pupils despise those who do. We doubt it. Or if it is true to any appreciable extent, it is not by any means the only thing for which pupils are despised, and by removing it, stigma will not be got rid of. Very poor children have very poor clothes, and that fact never escapes their fellows. In Sunday Schools, where there is no payment at all, and where the children are steadily taught to respect and not humiliate poverty, grievances of this kind constantly arise. There will be always contempt for poverty in certain minds, and it will be shown as much with free education as with paid. And further, there is one strong argument against paying all educational expenses out of taxes, which arises from the fact that many parents for denominational or social reasons much prefer not to send their children to State Schools. This is pre-eminently the case with Roman Catholics, and is becoming increasingly so with our Church. If the State is to offer free education to all, there will be first of all £11,000 more to be paid in taxes to compensate for loss of fees, and then there will be possibly the partial collapse at once of many private schools, with the certainty of checking their further development. We maintain that on the contrary they ought to be encouraged, especially church schools, in which we are most interested. The clergy and lay helpers would, if they could, take a fair proportion of the burden of the education of the young off the shoulders of the State; and they would do it efficiently, if inspected. That our people like church schools is evidenced by the fact that in some New Zealand cities, where education is free and admirably organised, primary day-schools are still found, parents willingly paying the weekly fee, while professional men, with large incomes, avail themselves of the generosity of the State to get their sons, at least, educated free. That, to my mind, is a great abuse of the system. Those who can best afford to pay, become, so to speak, paupers. Nor is the result wholly satisfactory in that class of people in other ways. Secondary education does not flourish there. There are, indeed, a good many graduates among the teachers; but very few cultivated people on the whole. An experienced and able head master of a New Zealand high school told the writer that wherever primary education was efficient, and all on one line, it killed the

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desire for secondary education. It may be so. Tasmania has had a good reputation for educational zeal from the first. Let us not see her fall into line with the other colonies, simply because they have adopted admirable theories of education. The results have not been equally admirable. We should do well to improve our present system to the utmost, and even in the State Schools there is plenty of room for improvement, to train teachers, keep buildings well repaired and furnished, examine everywhere, except in the smallest schools, enforce attendance (as we fear, is not done yet), and avoid all unnecessary uniformity, and we may yet find ourselves in federal times setting an example to the larger colonies.

A TOWNSHIP SKETCH.

By MRS. GUMMAGE.

VII.—OUR BAZAARS.

WHAT a pleasantly busy winter that was which we spent in preparation for our first bazaar! What excitement and fun over receiving and opening the many and varied contributions! And, finally, what a week of breathless rush and flurry and triumph and delight as our great experiment resolved itself into a success beyond our highest hopes! Church-workers now look incredulous if one talks of a bazaar being an easy, amusing, and altogether profitable undertaking, and sigh over their own recollections of empty salesrooms, critical purchasers, and piles of goods left unsold or sacrificed for half their value.

But twenty years ago one could not buy cushions, cosies, dressed dolls, ready-made children's clothes, or many other such things at shops. Home adornments had to be home-made far more than is the case now, and bazaars had the great advantage of offering people goods which they could not buy elsewhere. Then, too, they had the charm of novelty. Not one of the Arcadians had ever taken part in a

bazaar before, and few had ever seen one. Mrs. Dalton, whose cousins in Launceston had had a stall at the big cricketers' bazaar, was regarded as an authority, and consulted on every vexed question concerning ours. She could hardly ever give us any information, but "would write and ask her cousins," and they either forgot to answer or were so long about it that our difficulties usually settled themselves before their advice came. But, unlike most people, good-natured Mrs. Dalton was ready to give us everything but advice. She provided no end of material for the sewing bees to work up, and even lent her new sewing machine, and did not object to half the girls in the district rattling it about and breaking any number of needles in their inexperienced attempts to work it. Sewing machines were a rarity in country places then, for there were no glib-tongued agents travelling round and persuading the labourers' wives to mortgage half their husbands' wages for the next year or so to purchase one of the showy treadle machines one so often sees now in poor rooms bare of sofas, armchairs, or any sort of comfort and convenience.

Such a merry, noisy crowd met in the school-room every Saturday afternoon that winter for our "bee." At one end the machine whirred, and the elder and more experienced women cut out, fixed, and sewed; their tongues and fingers vying in energy. At the other the girls laughed and chattered, and compared notes over their fancy work. Mr. Perceval had a great horror of scandal, which he had an idea was always talked at sewing meetings, so he determined to try reading aloud as a preventive in ours. But there were so many interruptions of "Please, wait one moment while I run up this seam in the machine," low-voiced explanations of how to work this stitch or fix that garment, and whispered requests for thread, wool, patterns, etc., that he gave up the attempt after our first meeting. I do not think we talked any scandal though. The interest and novelty of our undertaking were all-absorbing, and shut out other subjects for the time. We did not quarrel, as women's committees are always supposed to either, but, perhaps, that was owing to the tact of our Rector, who always managed to smooth over the two or three ladies who each wanted all her own way, and did

not understand making compromises as men do, when their ways clashed. He certainly had great persuasive powers, had our Rector, and even contrived to make Mary Bell apologise to Lucy Green for saying that Lucy's banner screen was ugly enough to frighten away the Russians—our bogies of twenty years ago—and to make Lucy accept the apology, though I cannot say they were ever very cordial to each other afterwards.

By the time the winter fogs and frosts had vanished and the country had begun to put on its spring jewellery of golden wattle and gorse bloom, our sewing was done, and the big boxes in the school-room were full to overflowing with the fruits of our winter's work. Then came the sorting and pricing of our goods, and the others that now came pouring in from every side. What a medley there was to be sure! And how we admired, laughed, and exclaimed with astonishment, pleasure, or dismay as the various parcels were opened. There were pretty ornaments and dainty, fancy work sent by the gentry and their town friends; fancy work in brighter hues, and useful knitting and plain work from the farmer and township people; dolls of every sort and size; walking sticks, inlaid whip handles, and curious models of houses and churches made with infinite patience from scraps of bark and tiny stones and moss by shepherds and miners; and all sorts of queer, clumsy offerings from children or poor cottagers. I never laughed at these latter, for the sight of the ill-shaped kettle-holders or grimy dolls' pinafores brought before me the intense childish faces that had bent over them and the hot little fingers that had made those puckered, grimy stitches, and some of the ugly, gaudy pin-cushions and mats had I knew been painfully fashioned by older fingers, rough and clumsy with hard toil, and gazed at with admiring pride by the family gathered in some poor bush hut. No, I could not join in the laugh some of these things raised. I wished I could have afforded to buy them all at a good price, and then told the givers what a lot of money their work had brought for the new church. As I couldn't, I suppose I got ill-tempered, and told Miss Brabazon (who reads Ruskin and paints flowers, and is altogether very superior) when she was

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shuddering and exclaiming over some wool mats, that perhaps her work would look just as "crude and inartistic" to real artists as the mats did to her. Afterwards I found she had bought all the work done by the cottagers on her father's property (and it was the very worst in the bazaar), so I had one more lesson against fancying myself better than my neighbours. We found the most difficult of all our tasks was pricing our wares. We had to steer between low prices that might offend the donors and high ones that would prevent sales. And some people did put such a high value on their own work, and some work was really unsaleable at any price. There was o'd Mrs. Lee's patchwork quilt for instance. It had a thousand pieces in it, and the old woman had worked at it for months, and she and her family thought it a wonder, and worth no end of money. But after all patchwork quilts are neither pretty nor warm, and no one wants to buy one, so what were we to do with it? We tried raffling it, but could not sell it even in that way, till finally the Rector and Mr. Joyce came to the rescue by each taking a dozen tickets; and after all neither of them won it, much to their relief. At last came the opening day, fine and warm after a week of rain and wind, so that even the weather seemed to favour us. The school-room had been turned into "a perfect bower of beauty," as one enthusiastic young lady expressed it, by aid of flowers, greenery, and lace curtains borrowed from everybody who possessed such things. Our member arrived punctually, and in a neat speech declared the bazaar open, and his wife went round the room with a party of her friends from town, and bought largely from every stall. Then the country people flocked in from all round the district. Whole families had walked miles, the mother carrying the baby and the elder children helping the little ones along. They had all been saving up, and brought money to spend too, and spent it ungrudgingly on whatever they admired; not the useful children's clothes which were pressed on them, but "something pretty for the house" was mostly the request of these bush people. Towards evening they trudged off homewards, laden with bundles tied in handkerchiefs, the children tired, but sticky and happy,

munching lollies as they went. Then the miners and shepherds and young men of the township came crowding in with their sweethearts and sisters for an evening's fun. At first they were shy, and stood awkwardly about, the girls trying to urge their escorts to come forward and buy, and the men hanging back. But soon numbers gave them confidence, and the hall became a babel of voices and laughter, above which even our auctioneer's loud voice could scarcely be heard as he shouted the names of those whose turn it was to draw in the raffles. My special charge was the bran pie, which the children emptied each day in the afternoon, so in the evenings I had not much to do, and being very tired was glad to sit still and look on. Some of the things I saw I did not like. One or two of the girls who were getting up raffles were not over scrupulous, and thought themselves clever if they could get thirty or forty subscribers to a raffle which was supposed to be only for twenty. Another when we ran short of wares to tempt the men with, took round a crewl worked apron showing only a corner of it, and raffled it on the pretence that it was a saddle cloth. These girls said it was "all fun, and for a good object, you know" (as if that was any excuse), but I did not approve of their doings, and I thought, too, that they were urging some of the silly boys to waste more money than they had any right to. Then, especially on the last evening, some of the girls became too forward in pushing their wares, and the men too free and familiar. I am not thinking of silly little Daisy Price, whose stern aunt caught her "carrying on" with young Willis in a corner behind some piled-up boxes, and dragged her off home in disgrace. Daisy was a girl who would "carry on" wherever she was, and found fewer opportunities among all the sharp eyes at the bazaar than in most gatherings. But there were many modest, well brought up girls who in their excitement and eagerness to "get off" raffles I saw laughing and talking with men who would scarcely have dared to address them at another time, in a way I felt sure their parents would not like, and that the girls would themselves feel ashamed of afterwards. So I for one was not sorry when Mr. Ashby forbade raffling in our second bazaar, though of course I knew it would make a great

difference in our profits. That second bazaar was like most bazaars nowadays—a great deal of trouble and very little pleasure or profit to anyone concerned in it. We started hopefully, for people seemed willing enough to contribute goods, and our stalls were well filled. Mrs. Ashby, too, was tasteful and ingenious, and gave us several new ideas, such as a fish pond and art gallery, and the bazaar room was decorated under her supervision far more prettily and at less cost than before. But, alas, the admiring, generous crowd that had filled it at our first bazaar was replaced by a mere sprinkling of critical people on the look-out for bargains. Instead of our former bustle and excitement, we stallholders learnt the wearisomeness of standing long hours behind our wares, anxiously watching newcomers, in the forlorn hope that they might prove good customers, and trying to be patient with customers who turned over everything on the stall, and then said, "Oh, I think I'll wait till the last day to buy. You'll be selling things half-price then, I expect." In the evening the room was fuller, but business was not much better. The men grumbled loudly when they found there were to be no raffles, and few of them spent any money, except at the fish pond, which was our one success. But that only disposed of the smallest things, and we were dismayed at the piles of goods left on our hands when the bazaar was over. In vain we had reduced our prices till they barely covered the cost of materials. Times were bad, and people had not as much money to spend as formerly, and now that the railway went past the township they went oftener to town and spent their spare cash there. We had a few good buyers, generous church people, who had already given largely in goods. The old theory of bazaars, that the people interested in some object should give useful or ornamental articles to be sold at a good profit to the public, seems to have broken down. The public don't buy, and the goods have to be sold at little or no profit to the people who have already contributed. For this reason I never give to bazaars now. If I approve their object I give what I can afford to assist it directly. Collectors have often told me how they wished everyone would do the same. But it is a curious fact that many

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people will cheerfully contribute to a bazaar articles which have cost them both money, time, and trouble, and yet would refuse to give half the value of these things in cash. And while this is so I suppose bazaars must be classed as necessary evils.

"WAITING."

Written for the "Church Messenger."

By

BERTHA ADAMS.

It came to me in the silence of the night just past, that maybe I might gather courage enough to tell a little about myself and my cross. I must needs make mistakes, for I am not clever, and in my strong days loved the world and its sunny ways too much to care for perfecting myself in knowledge.

Just now in these stirring times, when every pulse is athrob with excitement and all around me are shouting and dancing and marching to merry tunes whilst I lie still, one longs to do or say or sing something; so, though I can do but little, I must do what I can. I could not believe when first they told me I should never walk again. Never walk again! mother told me. She came and kissed me as I lay still, bowing her dear head on the pillow as she whispered. I heard her prayer just after, and the great unselfishness of it nearly broke my heart. "I am old, Father, she is so young; lay Thy cross upon me, and I will bear it! Father! Father!"

I have thought of it since—often, often—but then I was dumb with the terror of knowing that for evermore I should be a cripple. It matters little what had happened to me, an accident seeming very slight; but it meant the freedom of my life.

I grasped in one agonised moment all that I should forfeit in the future.

Till the close of my days I must lie like an old woman and never again take one step alone.

I thought of the brown paths over the hills, where the breath of the sea rushes freshly; of the boat on the river, and the picnics in the rocky gullies.

I was so young. Only eighteen. Just one year to the very day since I had left my school days of fun and frolic and desultory tasks. None of the sisters or brothers had lived their lives as I had done. Larrikin Em they had always called me, so had my lover—he who said he loved me all the better for my wild ways.

I wrote to Norman and told him it must all be ended between us. We were to have been married within the year. I wonder if anyone guessed the world of woe in my heart as I wrote that letter; at every stroke of the pen I was calling impotently to God to let me keep his love, to make me strong and straight again. I remember how beautiful mother was toward me after the letter had gone. She was near me always, comforting, helping, cheering. She was with me too when the answer came. She put it into my hands, then turned her head away. It seemed as though years had passed over me before I met her eyes again. She knew at once, and gathered me to

her breast, and crooned to me with little loving, broken words.

And so it was all over—health and love and youth, and all that made up life. Ah! So I thought then.

After our summer together, after all his vows and sweet promises.

"You are quite right, Emily; for my part I release you utterly."

He never came to me. I had hoped that he would come and at least we might say good-by. He knew how my sun had gone down behind the hills of pain and sorrow, yet not even a word but those the merest stranger might have sent—"I am very sorry"—came from him. From that day the woe drowned me in its floods. I seemed to have no power of feeling joy or pain.

I listened unnoticing when they talked or read to me. I was too numbed to notice properly the true and gentle love of my brothers and sisters. How they hushed their laughter, how Fred, my chum, would stop his whistling and steal in in his slippers where he had been used to race in helter-skelter. I think I would rather they had done as they had been used. I would rather have heard their pealing laughter and their clattering feet. I did not remember that they were thinking of me all the time, whilst never a thought did I give for them.

I have found that great grief either makes us utterly selfish or teaches us wonderful patience.

II.

One afternoon I had fallen asleep and woke early in the evening.

A soft hush was over the house. The summer twilight brooded all around.

Someone had pulled up the blinds, and I saw from my bed the red fruit clustering on the cherry trees under my window. Someone, too, had drawn a table to my bedside, and on it lay an open book. A broad blue marker stretched across the white pages, so that my eyes could not but light upon the words. I noticed it as I slowly woke to my misery, and took it up carelessly. It was a poem someone had marked. The words leapt into my mind, and I never lost them again—never again:

It may be in the evening, when the work of the day is done,
And you have time to sit in the twilight
and watch the setting sun;
When the long, bright day dies slowly over
the sea,
And the hour grows calm and holy with
thoughts of me.
When you hear the village children passing
along the street,
Among those thronging footsteps may come
the sound of my feet;
Therefore I say to you, "Watch! by the
light of the evening star,
When the room is growing dusky as the
clouds afar,"
Let the door be on the latch in your
home,
For it may be that at evening, "I perhaps
may come."

The book fell forward on my breast, and I lay there repeating the words over and over and over: For it may be that at evening "I may come."

They were very beautiful; they made me pray; they comforted me; they began to help me live from that moment. I felt Him near me. I was almost listening for His voice. It grew quite dark whilst I lay there thinking and praying.

Mother brought in my tea things presently and lit a lamp. She saw the book, and, coming over, very softly laid her hands upon my head. "Darling," she whispered, "Is the pain easier now?"

I drew her face down to mine and kissed her; then she knew that I lived again. She went away for a moment and drew down the blinds.

"We'll shut out the darkness," she said tremulously, "for evermore."

There were many more verses in that poem. I have lived it ever since, line by line. Life is no longer dreary, for ah! there is much to do. Time flies so fast that the "day is awa' almost afore it's born."

I think sweet thoughts as I lie here, and the echoes of war come softly to my ears without the bloodshed and clamour.

Girls come to me and tell me of their sweethearts fighting over there in South

Africa—mothers, who tell of their sons, and God gives me words for their comfort. I am an old woman now—very old, but not too old to remember how women love and grieve. My body lies indoors, but my heart has been abroad since that night years and years ago when mother laid that open book by my bed. I have not been utterly fettered, despite my crippled limbs. I have raced with the children home from school (as I watched them), up the brown hill paths, through the wheat, shoulder high, down on the sands. Norman was married many years ago. His youngest son sailed with the last contingent. God grant he may come home safe and well. His father and I are waiting, too. God has been very good to me. My cross carries little weight with it now. I think I have been most fortunate. Christ and life and loving friends—what more can a Christian need? I do not think it will be long before the call comes. Each day the feeling of sweet expectancy deepens. Each day the things of this world grow fainter and less full of meaning. In those strong days it never came into my mind that one could grow so dependent on the name of Christ. To know Him as I know Him, every hour of my fading days is worth infinitely more than those free years when I was young and strong.

I know not why I have written this; maybe the thought of the broken, aching, waiting hearts constrained me. I want to help someone, and my limbs are so weak that 'tis little I can do. But this I can say from my very heart—this—"All will be well;" I know, I feel it. "He will wipe the tear from every eye." He is with your dear ones; so long as you pray He will never leave them nor forsake them, but will be with them ever, even if His will is to lead them through the Valley of the Shadow of Death.

This is all. As for myself—

Now I am waiting quietly, every day,
Whenever the sun shines brightly, I rise
and say
Surely this is the shining of His face!
(And I look unto the gates of His high
place beyond the sea,
For I know He is coming shortly to sum-
mon me.

[The End.]

Soldiers of the Queen

And all other loyal persons should use the

QUEEN SOAP.

DIOCESAN BOARD OF EDUCATION.

A MEETING of the above board was held at the Diocesan Registry on June 27th, and the following members were present:—Rev. C. J. Brammall (chairman), Canons Finnis and Shoobridge, Revs. J. Oberlin-Harris, W. J. Dobson, A. J. Greenwood, Messrs. Albert Reid, A. B. Haden, and Rev. J. C. Clougher (Diocesan Inspector).

Finance, and the syllabus of the Diocesan Religious Examination were the chief subjects under consideration. It was decided to make the following recommendations to the Bishop, and the Bishop has since signified his approval of them all.

1. To provide funds for the necessary expenses of printing and prizes in connection with the Diocesan Examination, over and above the sum of £10 allowed out of the General Church Fund. Refreshments should be sold, and collections made in the room on the occasion of the yearly distribution of prizes and certificates of Hobart and Launceston, and subscription lists started.

2. To form a select committee to consider the desirability of extending courses of lessons from three to five years, and choosing text books.

3. To provide three sets of papers for Sunday, Primary, and Secondary Schools.

4. To have the lists for each division arranged in three classes, viz., 1st, 2nd, and Pass.

5. To do away with age limits for certificates, but not for prizes.

6. To shorten the subjects of the syllabus throughout, and to rearrange the portions of the Catechism.

The board urged upon the inspector the advisability of drawing out for each year a complete syllabus of the weekly lessons in the Old and New Testaments, to be printed in the "Church News" and "Church Messenger" in November.

The new regulations relating to the course of lessons, and the examination, will come into force next year. In face of recommendation 2, the Diocesan Inspector wishes it to be widely known that he will most thankfully receive suggestions from practical teachers and superintendents of large Sunday Schools, which will tend to make the system of religious instruction and inspection more helpful, and more generally adopted in the Diocese, and that all suggestions that come to him from such sources shall have the committee's and his own very careful consideration.

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MISSION WORK IN NEW GUINEA.

THE following letter will give some idea of mission work in New Guinea:—

Didiwaga, Taupota,
British New Guinea,

10/6/1900.

Dear Mr. Bucknell,—I wonder how many letters I have begun since coming here with the sentence, "I really meant to write to you before," and here, where time is unknown, save for the weekly recurrence of Taparoaroa (Sunday services) it passes more quickly than at home.

My memory continually carries me back to my own church, daily when I repeat the words, "all congregations committed to their charge," I think of yourself and the people of All Saints. You have probably, ere this, heard of my voyage, sea-sickness and arrival at Dogura, as I have sent messages when writing to the Maxwells; perhaps a slight description of Dogura might not come amiss.

Leaving Samarai in the schooner Albert Maclaren, one first passes by densely wooded country, the hills rising in soft undulations to the real mountains, which form a subdued blue background. The islands are numerous and picturesque, but after the first 60 miles one reaches Aiwaiaama, the easternmost station of our mission; here navigation is particularly difficult, owing to the great number of reefs running across the strait. This station is in charge of Bob, one of the S.S. Islanders, who married the first communicant, Rhoda, a great helper in the school and "giu" (catechism). The buildings here consist of a church-school, a boys' house, girls' house, teachers' residence, and boat house, etc. There is also a church-school five miles inland, which Bob looks after. At Aiwaiaama he has a population of 300, about 80 regular hearers, and about 17 boarders.

About seven miles up the coast one comes to Taupota, and this is controlled from Didiwaga. Didiwaga is situated on a bank some 80ft. above the beach, and 120 yards from the sea. It is quite a village, and is much more compact than the head station itself. The buildings consist of two bungalows for Mr. Dakers and Peter (the S.S. Islander), a girls' and boys' house, a large common dining hall, store, school, kitchen, and five native houses, wherein dwell the "giu rava" (catechumens).

The church is a model for any native church. It is roomy, well ventilated, and well finished. There are 20 boy boarders, 18 girls, and a number of older people. I am here myself at present for two months helping Mr. Dakers, and as that will probably give you an idea of the work done, I will

tell you my programme:—Rise at 5.30; the boys' taparoaroa (service), work in the gardens till 7.30; Matins in English; breakfast at 8; giving cooking lessons till 9; 9—9.30 physical drill, 9.30—12.30 school; dinner at 1; school, at 2 till 3.30; 3.30—4 work (general); 4—5 interval; 5 tea; 5.30—6 dressing wounds, treating sickness; 6 catechumens' service; 6.30, evensong, in native tongue; 7, singing lessons and night-school; 8.30—9, play for children (blind man's buff, etc.); 9—10, the village people come up and talk, a kind of informal service, answering of questions, etc.; 10, lights out. So you see the time is filled in fairly well. As Mr. Dakers' voice is weak, I have the services, and teaching of native catechism. I made it a special subject for prayer that I should grasp the language quickly, and have now a working vocabulary of some 600 words at my disposal. The language presents some difficulties; indeed, one man who has been here two years and more cannot understand, nor make himself understood in the slightest.

The grammar of the Wedauau language is generally easy, with one or two striking exceptions; amongst these I may state that there are no less than six varieties of personal pronouns, thus the sentence:—

Tama aenae i virtuae
He with his foot he kicked him

Each of the italicised words, or parts of words means "him," and the slightest alteration would render the whole sentence unintelligible.

Again, they have no words in the abstract sense, such as father, friend, strong, good; they must say "my" father, or "his" father, or "your" friend, or our strength, or "his" goodness. They cannot disconnect the word from the other word it qualifies; therefore, in the "ascription we are forced to say *Amana ma, Natuna ma, Aruana, Vivivireina, au Wavai*.

Thus—His father, and his son, and his spirit, his holiness, in their name. Again, the first plural of the pronouns is somewhat peculiar. There are two

NEW OVEN OR RANGE

or if your present one is out of repair,
or the

HOT WATER PIPES

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

PETER BROS.,

THE FOUNDRY,

WELLINGTON ROAD.

forms somewhat similar to the Greek dual. Thus, *Amata*, "our father," including in the our the person spoken to, and *Amatai*, "our father," excluding the person addressed; so in the Lord's prayer *Amata* would cause terrible confusion, as it would imply God and the suppliant's father. I may say that the root "ama" of "amata," used by itself, is the name of a wrist ornament, and has no connection with "father." Another difficulty is the fact that when a man dies his name is a forbidden word, and must on no account be mentioned, not only is his name dropped out of the language; but any other word or words like it, and the tribe assemble and choose a new word in place of it; also any person bearing a similar name. Thus a boy bearing the name of *Kimpa*, at present at Dogura, has had to change his name four times; another boy, *Didibara*, at his death, will cause the word "Didabarai" (meaning "at night time, through the night") to disappear; one hardly, at first sight, realises what a tremendous difficulty this is. It means that our translation of the prayer book, hymns, and portions of the Bible will have to be continually altered, as the people will refuse to repeat words similar to the names of dead people. Trouble is constantly arising in this way. Only last week they threatened to sweep Taupota clear of whites for this reason.

A native of Taupota, some ten years ago, went to Cooktown, where he got a slight knowledge of Christian teaching, and, adopting the name of Abraham, he returned to Taupota, built a church, and compelled every inhabitant to attend it; and his teaching, though erroneous, was beneficial. Two years ago he died.

Now in going through Genesis the native Christians were, of course, taught about Abraham, and what an example of faith he was; naturally, therefore, on the following Sunday one of them referred to it at some length when taking a service down at Taupota. At the second mention of the name some of them got up and went out, and afterwards they warned him to never mention it again, or they would forsake the church in a body. Well, the native Christians decided that they would persist, and at the mention, the people rose up and left, and afterwards remarked that if it was done again they would get rid of the Christians, and kill off all desecrators of their customs.

Leaving Taupota one arrives, after another 14 miles, at Diwarri, and there two services are held every Sunday by native Christians from Dogura. Between these two stations, but inland, more, is Lavora, where Harry (a S.S. Islander) is doing good work.

Five miles further on is Wamira, and here Miss Ker has a fine station. Wamira is a large village of about 700

people, of whom over 200 are hearers. There is a fine church, school, and other buildings; three miles further is Dogura; but that I must leave for another time.

The people have won my heart entirely. There is nothing mean or despicable about them. They are truthful, peaceable, and perfectly honest, and if one does not interfere with their customs, which are few in number, and generally speaking compatible with our church's teaching, they are very attentive listeners. Their simplicity and affection are wonderful. His Lordship's intention is to leave me here to months till the annual jubilee at Dogura, and after I am to go up to Collingwood Bay, to the Micena district. Close to this same Micena is Wanigela (five miles off), and here the Rev. W. H. Abbott has been working, but at a great disadvantage, for Wanigela consists of three villages in one, each speaking a different language. One of these is very large, the others smaller. When the station was started, one of the villages offered little or no objection, to work in their midst, and this happened to be the village despised by the other two. Let us call them A, B, and C. Now A was a big village of strong, well-built, and intelligent men (from the north); B was a smaller village, built by later arrivals from far east, and with quite a different tongue. Naturally some of the words were interchanged, but on the whole the B villagers learnt the A language for convenience. Afterwards the C people arrived from inland, where their village had been destroyed, and many of them killed by a raiding tribe. They asked permission to settle under A's wing, which was granted, when they promised to work as slaves. Now, both A and B despised them, and of course beyond a few simple words declined to learn or use their language, so they were forced to learn both A and B's languages. It was in this C village that our station was started, as centre for the district; naturally, then, there was everlasting confusion, for a C man, when asked the name of a thing, would naturally give his own word, which was only understood by some 150 people; whereas, 1400 men, that is, 700 A men, 550 B men, and 150 C men, would have understood the A word, and 700 men (the 550 B and 150 C) would have understood the B word. Therefore, after two years Mr. Abbott finds himself unable to understand them properly, or to be understood.

Now Micena is a district containing from 1800 to 2000 men, and they have one language only; therefore, I am to go to Micena with a native boy, and live there devoting my time wholly to the language. The Bishop hopes that in nine months I will have formed a vocabulary, tabulated a grammar, and

translated a few simple and necessary instructions; then that language will be adopted throughout Collingwood Bay, and the prayer book and a gospel will be translated into it.

I do ask you for your prayers, that our Heavenly Father may give me the aid, without which I can never hope to do this work.

I am keeping the money the communicants gave me until I get there, in order to build a church with it, which, with the Bishop's permission, we will call "All Saints."

I remain, dear sir,

Yours affectionately,

ERIC L. GIBLIN.

SPECIAL PRAYER FOR THE PARISH.

ALMIGHTY and everlasting God, who dost govern all things in Heaven and earth, mercifully hear the supplication of Thy servants, and grant unto this parish all things that are needful for its spiritual welfare. Look favourably on Thy servant whom Thou hast willed to preside as Pastor over Thy Church in this place; grant, we beseech Thee, that both by word and by example he may profit the flock Thou has committed to him. Do Thou, O Lord, strengthen and confirm the faithful, visit and relieve the sick, comfort the sorrowful, provide for the needy, turn and soften the wicked, rouse the careless, recover the fallen, restore the penitent, remove all ignorance, prejudice, and whatsoever hinders the advancement of Thy truth, and bring all to be of one heart and mind within the fold of Thy Holy Church, to the honour and glory of Thy Blessed Son, Jesus Christ, our Lord. Amen.

OUR NOTE BOOK.

It is somewhat humiliating to the management of the "Messenger," that the necessity arises for yet another gentle reminder to hundreds of subscribers, that their shilling, or shillings, as the case may be, still remains unacknowledged in the business column. Kindly let it be taken into account that, the postal expenses of communicating with solitary instances of forgetfulness, would entail an outlay seriously militating against the advancement of the paper.

The Board of Patronage of the Northern Archdeaconry met in the Vestry of Holy Trinity Church, Launceston, and after a protracted sitting the Rev. E. G. Barry, Curate to the late Archdeacon, was elected the vacancy of the said Church.

The Rev. A. G. Lingley has been working very hard in the north, and the other two clerical secretaries in the south of the Diocese during the past month, on behalf of the amount being raised for the celebration of the Jubilee of Missions. Much is being done in some parishes, and almost nothing in others. We are sorry to hear some of the clergy are very lukewarm over the matter; surely God's blessing cannot but rest on both Priest and people who honour Him in sending the Gospel to the poor benighted heathen.

The Bishop, as we write (August 8th), is still away at the islands in Bass Straits, where he has been weather-bound several weeks. Certainly those living on the islands cannot say they have been overlooked.

We are glad to hear the Jubilee of Missions, and the General Synod meeting just after, in Sydney this month, will be very largely attended by Clergy from all the Australian Dioceses. Of these meetings we shall have much to say next month.

UNDER THE SOUTHERN CROSS.

Canon Cooper, after thirty years' absence, has returned to Melbourne for a few months.

The Dean of Melbourne is enjoying his holiday in New South Wales, and is making rapid progress towards recovery.

The Bishop of Bathurst has offered the post of examining chaplain to the Rev. F. Tracey, M.A. Mr. Tracey has accepted the position.

Bishop Green, of Grafton and Armidale, has been appointed to succeed Dr. Thornton as Bishop of Ballarat.

The Rev. D. J. Garland, Diocesan Secretary, has been appointed Canon of S. George's Cathedral, Perth, in the room of the Rev. Canon Sweeting, deceased.

The Rev. R. W. H. Christie, who for the last two years has been curate to Canon Godby, of S. George's, Malvern, Victoria, has, owing to private reasons, resigned. Mr. Christie has left for England.

The Australian College of Theology has now decided to let clergymen sit for its Th. L. and other examinations in New Zealand.

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The Grafton and Armidale Diocesan Council are of opinion that the time has come when the Bishop should be relieved for twelve months from the strain of Diocesan responsibilities, and suggesting to the Bishop a trip to Europe in his own interests and those of the Diocese at large.

The Bishop of Christchurch (N.Z.) has been encouraged at the outset in his self-imposed task of visiting the Diocese to plead for the completion of the Cathedral, and thus realising the Pilgrim's purpose on the Jubilee of their arrival. The first parochial district he visited gave him £250. If all the parishes and districts show equal spirit the Cathedral will be finished outright, to the delight of all who have helped and the admiration of all who have not.

THE CHURCH IN OTHER LANDS.

The Rev. H. G. Grey, of the Lahore Mission, has accepted the post of principal of Wycliffe Hall, Oxford, vacated by Dr. Chavasse.

The Superior of the "Sisters of the Church" died on June 5. She was not only the superior but also foundress of the order, which is doing much good in Sydney, Melbourne, Adelaide, and Hobart by establishing church schools for girls.

Canon Knox Little is in South Africa again, this time with the forces under Lord Roberts. He has gone to the front at the special request of the War Office, in connection with chaplaincy work. The doughty Canon has three sons in the campaign.

Mr. Lathbury, lately the editor of the "Guardian" newspaper, which has adopted a somewhat less conservative tone on theological subjects, has become editor of the "Pilot," a paper which, besides church topics, will deal with matters political and literary, though ecclesiastical subjects will well receive full attention. The new venture has started well.

The finances of the Irish Church are an object lesson. The capital of the Disestablished Church now amounts to upwards of eight millions, and this, too, in a poor country. No Irish clergyman at the present time is so ill-paid as hundreds of the clergy of the wealthy Established Church of England.

"A MUSIC SHOP FOR HALF-A-CROWN."

Of course, the above heading does not mean the shop itself, nor yet the whole contents; for it is manifest to the most simple-minded person that one could not buy a piano, nor yet one of its most humble musical rivals, a concertina, for half-a-crown, but it will hardly be contended that in offering, as we do, to our readers, for the modest sum above mentioned, over six hundred pieces of music, there is much exaggeration in the statement that we are giving away a music shop; for in many places where music is sold, you would vainly search for such a varied collection as six hundred musical compositions.

In accordance with the policy lately inaugurated, we have made such satisfactory arrangements as will enable us to supply the "DIAMOND BOOK OF SONGS," which contains over six hundred of the world's favourite and best songs, including words and music. This book contains the greatest aggregation of songs ever bound together between the covers of one book, issued at a popular price. It contains negro, comic, sentimental, pathetic, and other treasures, many long since out of print, and to be had in no other way; others priceless on account of tender memories or early associations—songs that will never die. This valuable book also has within its covers the

War, Patriotic, and National Songs

If one had to purchase each song separately, the cost would run into as many pounds as we are able to supply it at for pence. We are in a position to send it to our readers to any address for Two Shillings and Sixpence, posted 4d. extra.

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The eight mammoth monolithic pillars of granite which are to surround three sides of the altar in the choir of the Cathedral of S. John the Divine, New York, are being successfully quarried. They will be among the most remarkable features of America's largest cathedral. Each stone will be 54ft. 6in. greater length and 1ft. greater diameter. Apart from the monoliths of S. Isaac's, at St. Petersburg, there are, perhaps, a bare dozen larger quarried stones than the pillars of S. John the Divine in existence.

Full particulars are now to hand of the first consecration of a bishop in Japan. In addition to the particulars already given, it appears that before the service a long procession of over a hundred clergy and catechists, headed by a cross-bearer, marched to the Cathedral of North Tokyo. The Holy Communion and the Consecration Service were both in Japanese. Seven bishops took part in the consecration of Bishop Partridge. Bishop Nikolai, of the Russian Church, was present, as also the British and American Ministers in Japan. Evidently the Nippon Sei Kokwai (Church of Japan) has a great field before her.

MISSIONARY.

A recent writer has said "A society with no ideal but self-preservation is doomed to dissolution." How perfectly this sentence "hits off" a church that has lost the missionary spirit.

The Secretary of Board of Missions has received news that the Bishop of Nova Scotia will attend the Jubilee in August next, besides the Bishop of South Tokyo, and he is still hoping the Archbishop of Capetown may be able to attend.

Fifty years ago there were six bishops in Australasia. They met and organised themselves into "a Board of Missions" to take their part in mission work in this hemisphere.

The present "Board of Missions" consists of all the present bishops, and they are bound to carry out work handed down to them.

TEMPERANCE JOTTINGS.

As soon as the new Parliament meets the Victorian Alliance will secure the introduction of a private bill to secure the better enforcement of Sunday closing, unless there be a Government measure dealing with the subject.

The "Scottish Guardian" says:—"Let the Home Mission Board undertake the general education of the whole Church in the Temperance question. Let them prepare and send out to all congregations literature on the subject. Let them watch the Temperance question on its political side, and keep in touch with all large movements of legislative reform."

The simultaneous detection of large quantities of salicylic acid in colonial wines and beer manufactured in Victoria, has brought into prominence the fact that no systematic effort has been made in the past to keep the liquor vended in the colony free from adulterants. The Board of Public Health has now taken the matter in hand, and the chairman (Dr. Greswell) is drafting a short bill dealing with the presence of adulterants in liquor food.

CLIPPINGS.

"If our young men would only hold the fort of their moral integrity as faithfully as Baden-Powell's men held the little frontier town against overwhelming odds what a happy place this would be! We must not forget that 'peace hath her victories not less renowned than war.'" — Capetown "Y.M.C.A. Journal."

There can be no poorer soil for a child-plant to grow in, or to attempt to grow in, than the soil of pretence. To learn to conceal is a sorrowful lesson indeed for a child. To learn to conceal honest poverty, as though ashamed of it, is the most sorrowful of sorrowful lessons in this line, for it is to so little purpose, and is unnecessary afterward.—"Ladies' Home Journal."

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J. R. GREEN Furnishing Ironmonger.

GEMS OF THOUGHT.

They that know no evil will suspect none.—Ben Jonson.

* * *

Repeat nothing till you know it's true: and not always then.—Anon.

* * *

Incessant finding fault is only another way of showing that we are not as good as we ought to be ourselves.—Anon.

* * *

"Whosoever is afraid of submitting any question, civil or religious, to the test of free discussion is more in love with his own opinion than with the truth."—Bishop Watson.

* * *

"A man's first duty is to be religious; a man who is not religious is not a whole man. He may have a fine literary style, and be an accomplished scholar, but he is not made in the image of God."—Ellen Thornycroft Fowler.

* * *

"If you wish success in life, make perseverance your bosom friend, experience your wise counsellor, caution your eldest brother, and hope your guiding star."—Addison.

* * *

"There is one question which I think we ought never to ask ourselves, and that is, 'What will people think of me?' It should be instead, 'How can I serve?' It is not the public estimation which makes a man's character."—Edna Lyall.

* * *

"The body is nourished as we know, by air, light, and food; the soul is nourished and trained by the exercise of interior thought. As the body is kept in a state of health and activity by wholesome occupation, so every noble thought or wish expands the soul and gives it new vitality."—Marie Corelli.

GATHERINGS.

The inner side of every cloud is bright and shining,

And so I turn my clouds about,
And always wear them inside out,
To show the lining.

* * *

It is interesting to note that the Presbyterian General Assembly of Victoria have set their Moderator free during his year of office in order that he may visit the whole of their congregations. The Moderator of the English Church is always free to discharge these duties. It is pleasing to see our Presbyterian brethren recognising the advantage of a Diocesan Bishop.

* * *

The "Daily Telegraph" makes a happy remark on the trial of a poor fanatic (probably a recent disciple of Lord Portsmouth), who was had up before the Magistrate for wilful damages to a wooden cross on Good Friday.

It concludes a brief account by saying, "If these good people are scandalised at seeing a cross in the streets, what must their feelings be when they see a drunken man?"

* * *

Slovenliness of speech and action during Divine service was recently well rebuked by one in our midst. A London contemporary publishes a plaint from a City Man: "If I were a Bishop I would require of all candidates for Holy Orders that they should be able to pronounce the name of God. It grates upon one's ears to hear continual reference to 'Gard.'" It is really sad to know how much of the clergy's usefulness is marred by affectation and mannerisms.

* * *

"There is a vast difference in the sweetness and wholesomeness of spring water and cistern water. A spring fills from within, a cistern from without. Let your character be like the spring, welling upward, and flowing outward—the best expression of yourself, vital, fresh, not a stale and feeble imitation of some other.

People used to fear excommunication from the Church. Now they excommunicate the Church from them—"won't go to church" for little or no cause. Seem to think church is a thing not for their good, but to be a means to gain self first, and to be boycotted when the "I" is not exalted. Church would soon be useless for her sacred purposes if this blind conceit prevail, and, being useless, would soon cease.

ODDS AND ENDS.

We have been asked "What is the difference between a market gardener, a billiard marker, the vicar, and the verger?" and reminded that "The gardener has to mind his peas, the marker his cues, the vicar his P's and Q's, the verger his keys and pews."

Something novel in the way of a Cook's tour is announced from London, namely, a "conducted tour to the battlefields of Cape Colony and the Orange Free State, visiting Capetown, Belmont, Graspan, Modder River, Kimberley, Jacobsdal, Paardeberg, Bloemfontein, Bethulie, and Stormberg. The tourists were to leave Southampton on April 28, and are due back on June 29.

The Archbishop of Canterbury, Dr. Temple, is a very powerful man, and when he first preached in Spitalfields Church, when Bishop of London, some of the policemen came to hear him. The rector, Mr. Billing, afterwards asked one of them what he thought of the new bishop. "Well, sir," said the man, "I think it would take two of us to run him in."

A famous English Archbishop, who was very absent-minded, dining at home one day, had occasion to find fault with the soup, and spoke to his wife on the subject. On the following day the Archbishop was dining at the house of a nobleman. Again the soup was faulty, and, quite forgetting that he was in a strange house, he turned to his wife and said: "My dear, I am sorry to say that the soup is again a failure."

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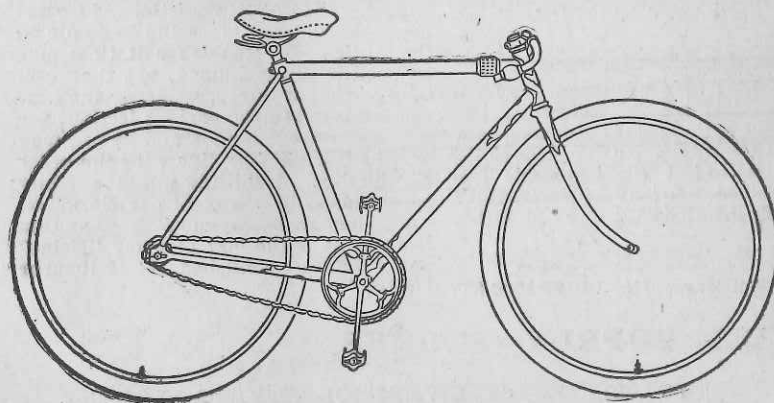
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The "Academy" in one of its interesting literary competitions contains the following newly invented words:—

"Roofeer": A letter written after staying with a friend, to express your gratitude for the time spent under his hospitable roof.

"Bluedomer": One who declines to go to church, because, he says, he worships God more easily "under the blue dome" of heaven.

"Penandincompoop": A stupid writer. "Roofeer" and "Bluedomer" are two words that are really needed.

* * *

The late Bishop of Lichfield once took occasion to impress upon some of his clergy in private the importance of careful preparation for the pulpit. Whereupon a verbose young incumbent said, "Why, my lord, I often go to the vestry even without knowing what text I shall preach upon; yet I enter the pulpit and preach extempore, and think nothing of it." The bishop replied, "Ah, well, that agrees with what I hear from your people, for they hear the sermon, and they also think nothing of it."

* * *

Many a perplexed pastor will appreciate the story about Henry Ward Beecher and his horse. One day, being about to take a ride, Mr. Beecher glanced at the horse and remarked to his livery man, "That is a fine-looking animal; is he as good as he looks?" The man replied, "Mr. Beecher, that is the best horse in our stable. He will work in any place you put him, he can do anything that any other horse can." The preacher gazed admiringly at the horse, and then said, as if in soliloquy, "I wish to goodness he was a member of my church."

* * *

A clergyman who had been greatly annoyed by the continued interruptions to which he had been subjected by the whispering that went on during the delivery of his sermon, stopped abruptly, and, looking round the congregation, said: "Some time ago, while delivering my sermon, I was frequently interrupted by a gentleman sitting in front of me who gesticulated often and whispered much. I rebuked him. After the service the clerk told me he was an idiot. Since that time I never rebuke those who misbehave in church

for fear I might rebuke some poor idiot who was not responsible for his actions." The whispering stopped, and the clergyman proceeded with his sermon.

* * *

Ian Maclaren asserts that there is no other man who suffers so much from the casual caller—the man who drops in of evenings for a talk—as the minister. Even the doctor does not. Of course a minister is at the service of his congregation at all reasonable hours, and at any hour he is ready to go for the service of the dying and bereaved; but if every stranger who has no claim upon him, and who comes to him about his own affairs, had to pay a reasonable fee, and this fee were doubled if he came in the evening, then a minister's children might come to know their father and a minister's wife would not have to complain that she saw hardly anything of her husband."

* * *

Per Goods Train.—A resourceful booking-clerk is almost as rare as a civil one. But one of the fraternity, who sits at the seat of custom at a small branch station near a certain garrison town, showed recently an unusual amount of common sense and urbanity in his treatment of a belated passenger. The latter was an officer quartered at Aldershot, who, having missed the last through train, found himself stranded at the aforementioned wayside station, with no means of procuring a ticket to Aldershot. He appealed to the booking-clerk, who rose to the occasion, and saved the gallant officer a severe wiggling at headquarters by pasting a parcels label on his chest and forwarding him per goods train, and in charge of a porter, direct to his barracks, where he was paid for on delivery.

Prayers for the Dead.—An extraordinary development in modern Protestantism is coming to the front. This is the habit of praying to departed friends and relatives. Dr. George Adam Smith, in his "Life of Henry Drummond," mentions as a fact within his knowledge that certain persons prayed habitually to the late professor. Dr. Parker, of City Temple fame, has openly declared that he prays to his departed wife every day. Alluding to a friend who has lost his wife, he says, "I encourage my friend to pray to his wife, and to pray to God to ask her to come to his help. She will be more to him than twelve legions of unknown angels." Well may modern Protestants rub their eyes!

* * *

Don't be a grumbler. Some people contrive to get hold of the prickly side of everything, to run against all the sharp corners, and find out all the disagreeable things. Half the strength spent in growling would often set things right. You may as well make up your mind, to begin with, that no one ever found the world quite as he would like it, but you are to take your share of the troubles and bear them bravely. You will be very sure to have burdens laid upon you that belong to other people unless you are a shirk yourself; but don't grumble. If the work needs doing, and you can do it, never mind about the other person who ought to have done it and didn't. Those workers who fill up the gaps, smooth away the rough spots, and finish up the job that others leave undone—they are the true peacemakers, and worth a whole regiment of growlers.

CHILDREN'S COLUMN.

PRIZE SCRIPTURE QUESTIONS.

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

Question 13.—How many years did Nebuchadnezzar eat grass like an ox?

Question 14.—What people were employed night and day, and how?

Question 15.—What verse in the Bible gives us David's age?

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

We cannot receive a batch of answers in one envelope; each person who answers and questions must send in a separate envelope.

Letters of enquiry must enclose stamp for reply.

To prevent disappointment the above directions should be carefully followed.

ANSWERS TO QUESTIONS.

Question 10.—Eli (I. Sam., i., 12).

Question 11.—In the way to Ephrath, Bethlehem (Gen. xxxv., 19).

Question 12 — Nebuchadnezzar (Jer. xxxix, 7), or the army of the Chaldees (II. Kings, xxv., 7).

Correct answers were received from Marjorie Shoobridge, New Norfolk; T. Priestley, Plenty; Harold Priestley, Ross. Sarah Glover, Plenty; Hilda Nicholson, Plenty; Francie Ibbott, Apsley; Olive Lathey, West Devonport; Thomas Terry, Hayes; Annie Porter, Bothwell; Laura Colhoun, Stanley; Ruth Tevelein, Launceston; Susie Porter, Apsley; Katie Lockwood, West Devonport; and also a number of others who were disqualified through not sending in separate envelopes.

Correct answers to questions 7, 8, and 9 also reached us too late to be acknowledged in last issue from Sydney Tevelein, Launceston; Fannie Lincoln, Richmond; Gladys Nichols and Pearl Nichols, Richmond; but the last three were disqualified, as we cannot send the "Messenger" to the address of the person who answers the questions. See directions above. Correct answers to questions 1, 2, and 3 have been received from Gertie Hubie, Capetown.

"LITHOS."

PARISH ECHOES.

ST. JOHN'S, LAUNCESTON

OUR record of the month's work is longer than usual, and we trust not less interesting. On July 10th came a social in connection with the Young People's Christian Union. The numbers were excellent, and those attending were very "sociable." Some first-rate instrumental and vocal music, together with various games, etc., were provided. The Rector and the Rev. W. S. Stone in short speeches urged all present to aid in collecting money for the thank-offering from this diocese at the Jubilee of Missions. This suggestion was warmly taken up, and many cards distributed with that end in view. Coming so soon after Mr. Lingley's lecture, the matter was very warmly responded to, and we hope to have a full account ready for our next notes.

On July 25, the Festival of S. James, there were special services and intercessions for the mission work in New Guinea. We had H.C. at 8 a.m., Litany at 11, and a special evening service, with a first-rate sermon bearing on the work in question by Canon Howell. At this service the Litany for Missions was solemnly said. There was an offertory of 18s.

On the following Sunday, the 29th, the Rev. A. J. Lingley preached at 11 and 7 on behalf of the Jubilee of Missions. The Wardens promised him the excess of offertory after the deduction of the average amount. The total sum taken up was over £32, so that the fund in question will benefit largely, quite £20 going to it.

The members of the choir, assisted by a few others, under the conductorship of Mr. Fray, have for some time been preparing the operetta "The Queen of the Seasons." This came off on the 18th ult., and was very greatly enjoyed. There was a crowded house, and the organ and choir was aided to the amount of about £10.

So successful a performance suggested its repetition, and this in time fulfilled its season on the 9th instant. Again it was much appreciated, and a goodly amount taken. This second amount goes to the funds of the choir. Too much praise cannot be given to Mr. and Mrs. Fray and all their many helpers—too numerous to name—for their efforts on these occasions.

We were all greatly pleased and privileged to have as preachers on the 6th instant the Ven. Archdeacon of Nova Scotia at 11 a.m., and his Lordship the Bishop of that diocese at 7 p.m. The Archdeacon gave us a very calm, scholarly address, whilst the Bishop kept the congregation spellbound for fifty minutes by his powerful eloquence. His subject was "Influence," and some of its passages were strikingly able. We were thankful to see such a crowded church, though many were unable to get in. May God bless to us these words of power! Both preachers touched upon the sorrow of her Majesty, our beloved Queen, consequent on the death of the late Prince Alfred. The hymns and other music were selected to harmonise with this sad event, so that in spirit at least we might share her sacred grief.

The Men's Bible Class has not been so well attended as we could have wished. Only seventeen enter an appearance. Surely there are more earnest men amongst us than these, who would be thankful to study God's Holy Word under so competent a teacher as Mr. Stone. Let us hope these words will not have been written in vain.

The confirmation classes are now in full swing. Many, however, are holding back. May we ask all to pray God to touch their hearts and bring them to a better mind.

Marriages.—July 11, Herbert David James Webb to Edith Emma Blair; July 13, Robert Anquetil to Emma Hawker; August 7, Ferguson to Martha Jeanette M'Murray.

Baptisms.—July 11, Ian Fraser Robson; July 18, Janet Maud Pretoria Manning; July 18, Alexander Waddle; July 18, Bertha Mafeking Hudson; July 25, Ella May Heenan, Adelaide Pretoria Young, James William Cleary Hoggett, Ila Dorothy Ringwood Barton; July 29, three of "riper years;" August 1, John Matson, Gladys Irene Smith, Cyril Clare Baden Mills.

Burials.—July 12, Lot Clifton Joy; 13, Maria Hartnoll; 19, Florence Isherwood; 21, William Butnell; August 3, Robert Jervis.

MISSION HOUSE.

The annual tea in connection with the Girls' Sewing Class passed off very successfully on July 9, between 70 and 80 girls being present. After tea games of various kinds were indulged in, and

were thoroughly enjoyed by the children. Songs and recitations were rendered by some friends. We wish to sincerely thank those who in any way contributed to its success.

Acknowledgments from the Mission House:—Pepper and Perrin, sample pieces; P. O. Fysh, sample pieces; Mrs. Bushman, clothes; Mr. Hortle, Longford, one bag carrots for soup kitchen.

A children's fair was held at the Mission House on Wednesday, July 11. Work parties had been held for some time previous twice every week, at which the children assisted; so they looked

upon the result as their own special production, although many "grown ups" had borne a large share of the actual work. However, all were pleased to find that a very satisfactory sum was realised to defray the cost of a new supply of hymn books and catechisms for the Sunday-school.

The following donations are thankfully acknowledged since May issue:—Mesdames W. Barnes, £1 10s; Lithgow, 3s; Hesketh, 4s; Westbrook, £1; Gooch, 6s 6d; Bushman, £1; Sturgess, 5s; Wetton, 3s; Craske, 8s; Bungay, 5s; Baker, 3s; Doubleday, 6s 6d; R. L. Parker,

3s; Binney, 3s; Holyman, 6s; Dempster, 3s; Latta, 5s; Armitage, 1s; Edgell, 3s; Symons, 3s; Carney, 4s; Misses Horne (Victoria), £1 10s; Grey, 5s; Phillips, 5s; Von Stieglitz, 5s; E. M. Horne, £1; M. Dobson, 5s; Messrs. G. D. Gleadow, 10s; C. H. F. Shearn, £1 10s; Dr. C. Parker, 5s; Rev. A. G. Lingley, £1; Rev. L'Hoste, 5s; "Friend," £1; principals Grammar School, £2 2s.

All subscriptions or donations are to be given to Sister Charlotte at the Mission House, or to the lady collectors appointed by her.

F. P. READ, Secretary.



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S. JOHN THE BAPTIST'S, HOBART.

THE approaching Jubilee of the Australian Board of Missions has been well to the front at S. John's. Every worshipper and Church member in S. John's parish has been asked for a donation. The amount realised during the self-denial effort in 1894 will be at least equalled, viz., £15.

On Sunday evening, July 29, the Rector, in his sermon, gave the substance of the remarkable speech made by the English Premier, Lord Salisbury, at the Bi-centenary celebration of the Society for the Propagation of the Gospel in Foreign Parts, in favour of Missions to the heathen.

At the July meeting of the parochial branch of A.M.U., Miss Belstead read a most interesting paper on the work of the C.M.S. in Uganda. The Missionary boxes were received and opened by the secretary. Their contents amounted to nearly £2 10s.

S. Andrew's Brotherhood holds on its way, doing much quiet and unobtrusive work. Bible readings are held every fortnight, and young men systematically visited. The S. John's Young Men's Club has thrown the management of its affairs over to the brotherhood. They have taken up the work with vigour. Officers have been appointed, among whom are Mr. H. Brammall, the hon. treasurer, and Mr. Arthur Chatterton, the hon. sec. The week-day celebrations of the Holy Communion have been better attended of late, but several of those who used to attend on Sunday mornings have grown lax.

The Sunday schools have an increasingly large attendances, and the missionary offerings are steadily growing. A juvenile entertainment, or-

ganised by Enid Finnis and Misses Kemp, Aldridge, and Butcher, and assisted by many helpers, took place on Thursday afternoon, July 19th. The programme included a five act drama, pianoforte solos, songs, recitations, and tableaux, and was well rendered, to the amusement and delight of a large audience. There was a collection for the Children's Home Mission Fund, which amounted to £2 5s.

The S. John's Association entertainments are still well attended. On the 16th a very enjoyable orchestral concert was given, under the management of Mr. F. A. Pitman, and on the 30th the drama of "Old Honesty" was read by two ladies and five gentlemen. The arrangements for the current month include a ladies' evening on the 13th inst., and a dramatic reading of Shakespeare's "As You Like It," on the 27th inst. On S. James's Day, at the early celebration, and at evensong, special intercession was made for the Bishop of New Guinea and his helpers.

For several Sundays in August, during the Rector's absence in Melbourne and Sydney, the Rev. J. Arthur Priestley will officiate at S. John's. The confirmation classes will be suspended till the Rector returns.

Communicants and Offertories.—July 1st, 30 communicants, £3 16s 8d; 5th, seven communicants, 3s 8d; 8th, eight communicants, £3 15s 4d; 12th, four communicants, 1s 3½d; 15th, eight communicants, £2 18s 0½d; 19th,

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Baptisms:—July 3—Ella Margaret Virginia Barbour, William Corrin Smith, Muriel Alice Pretoria Langdale. 25th—Thomas Benjamin Ryland.

Marriage:—July 21st—Arthur James Calway to Harriet Margaret Beckett.

Burials:—July 14th, Mary Ann Barnett, aged 63 years; 18th, Hannah Reading, aged 75 years; 27th, Lucy Wooster, aged 67 years.

SHEFFIELD.

THE social organised by the communicants' guild for the purpose of raising funds to provide new kneelers, came off on July 19. As regards quality, the entertainment provided was excellent, but the audience was disappointingly small. S. James's Day was kept as a day of intercession for the New Guinea Mission, Holy Communion being celebrated at 10 a.m., and evensong with special Litany was said at 6 p.m. As a result of the efforts to raise our quota towards the Australian Board of Missions' Jubilee Offering, we have sent in £4 16s. Some older established and richer parishes may smile, but it represents some very hard work in the way of collecting, and is much in advance of the results of previous efforts.

At Beulah a move is to be made shortly in the way of a working bee to clear the church site. Five or six men and two teams of bullocks are to get to work among the logs on September 4, and should make a good clearance.

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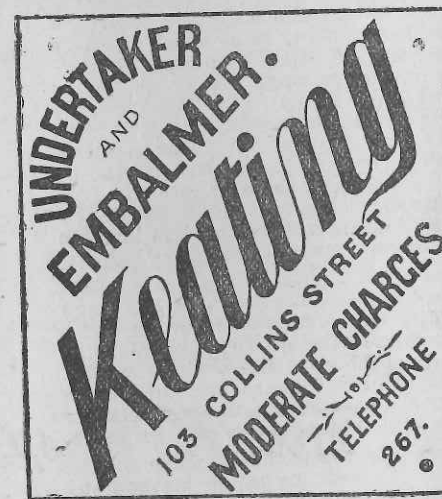
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ROSEVEAR'S.

AT S. Matthias, Windermere, our
harvest thanksgiving service was
this year held after Easter as usual;
and, owing to such inclement weather,
had to be postponed. The services were
conducted by Mr. Clarrie Corvan (in
the absence of our vicar, Rev. J. S.
Corvan), who read appropriate sermons
both morning and evening, and hymns
suitable to the occasion were sung by the
choir. The church was more taste-
fully decorated than on any previous
occasion, with a profusion of flowers,
fruit, vegetables, and cereals. Two
arches of wheat and oats added greatly
to the general effect. The large num-
ber of decorators in a short time made
the edifice look very beautiful. It was
very gratifying to the vicar to hear of
the interest that was taken this year
by the willing helpers who assembled
at the church to arrange the fruit, etc.,
of the season in their church. The
congregation was one of the largest
that has attended at Windermere for
some considerable time.

It is most sincerely hoped that by
this time next year our new church on
the west side of the Tamar will be
erected, as it is so sadly needed.
Thanksgiving services were also held
on the receipt of the news of the relief
of Kimberley, Ladysmith, and Mafeking.
The "Te Deum," National Anthem,
and appropriate hymns were joyfully
sung at each service; at the service
for the relief of Ladysmith Mrs. Lakeland
presided at the organ.

During this year a number of willing
helpers assembled as a working bee,

and cleared the church yard at Windermere,
which is a great improvement.

Marriage.—Thomas Iydes, of Rosevale,
to Agnes Atkinson, daughter of George
Atkinson, sen., of this parish. The
wedding service was conducted at the
residence (Upper Claythorn) of the
bride's father. She was attended by
her sister, Martha, as bridesmaid. The
happy couple left for their new home at
Rosevale, carrying with them the con-
gratulations and good wishes of all for
their future happiness.

Miss Daphne Plummer is appointed
collector of this district for the jubilee
mission fund, and we most sincerely
hope she may be enabled to get her card
filled.

Last Sunday special hymns were sung
for the fallen Tasmanians in the Transvaal
war.

(The above reached us too late for
our last issue.—Ed. "C.M.")

RINGAROOMA.

THERE is nothing very special to re-
port from this district. The repairs
and painting of the church, new fence,
etc., are proceeding slowly owing to the
unfavourable weather; but we hope
very shortly to have it completed, and
then we shall be ready to welcome a
resident clergyman, and so have the
benefit of regular services. Whoever
may be appointed may depend upon the
loyal support of a united church. There
is a good and great work here before
an energetic and true minister, who has
his heart in the cause of Christ, and
such a one is urgently needed to assist
our rector (Rev. W. H. Root) in this
very extensive parish.

Death.—Stephen Edward Charles
Symons, the infant son of Stephen and
Esther Symons. "Safe in the Arms of
Jesus."

New River.—Since my last report we
have been moving on as usual, our lives
here are—"Toiling, rejoicing, sorrow-
ing onward, through life we go." Our
New River is not to be found on the
map of Tasmania yet; but if it goes
ahead for the next few years as it has
during the last 12 months, it will be
better known in the near future. It is
real solid industry that is pushing it
along, both in mining and farming, and
so deserves success.

Our little Church of England Sunday-
school has lost the valuable assistance
of Miss Daken as teacher, owing to re-
moval from the district, and also the
family of the same name, who have also
removed to Ringarooma, of which
several were amongst the best scholars
in the school, and we miss them much.

I am glad to say that we have now an
organ to assist us in our school and
church services. Mr. Lowe, of Alber-
ton has very kindly assisted us so far,
and I hope for the benefit of all con-
cerned he will continue to do so.

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ALL SAINTS', HOBART.

THE month of July has been pre-eminently a missionary month with us. Meetings have been held, and collectors busy at work. On Wednesday, the 25th, S. James's Day, we dedicated to New Guinea, according to the Bishop of New Guinea's wish. There was a celebration of the Holy Communion at 7.30 a.m., Litany and special intercessions for the mission at 11, and evensong at 7.30, when the Ven. Archdeacon of Hobart preached, and gave us one of his most interesting and impressive sermons upon missionary work generally and New Guinea in particular. The offerings during the day were devoted to the bishopric fund. The elements waged war against us, it being bitterly cold and wet; but the guaranteed contribution of £3 was made up by the end of the week and forwarded to the Diocesan Office for transmission.

On the evening of the 6th inst. the ordinary meeting of the Missionary Association was held, and jubilee cards brought in, with a total contribution of over £16 to the jubilee fund. This will be supplemented with an offering in church on the 12th, which we hope will bring our subscriptions up to over £20. No doubt we should have done more but that our people have been canvassed for so many other deserving objects during the last few months. The Rector read a very interesting letter he had received from Eric Giblin, now at work in New Guinea, in which he asked for the prayers of the association, and stated that with the little offering presented to him from the association he intended to build a church at one of the mission stations, and to call it "All Saints." The Rev. W. H. Murray was present, and gave an interesting address.

During the absence of the Rev. S. Bucknell, who sails on the 17th for Sydney to attend the General Synod, the Rev. Leigh Tarleton, Rector of Longford, and well known to the parishioners of All Saints, will take charge of the parish, and will be assisted on Sundays by the Rev. H. H. Anderson. We need hardly say that Mr. Tarleton will receive a warm welcome from his many old friends in this parish.

The two branches of the Children's Home Mission Union have been merged into one, and hold their meetings the last Sunday in every month, under the superintendence of Mr. Macleod. There was a capital meeting on the 29th ult., when the Rector gave a brief account of his visit to Port Esperance, where he held a service in the evening and

celebrated Holy Communion at 6.30 on the following morning, and also baptised two babies. He spoke of the need of regular services there, which could not be carried out without additional aid. It was a typical instance of the need of further contributions to the work which the Children's Union had in view.

The Rev. A. Pollard, who with Mrs. Pollard is now staying in Hobart, has most kindly volunteered to help the Rector, and has officiated at All Saints on several occasions.

The proposed harmonium for use at the Homeopathic Hospital services has been subscribed for, and was used for the first time on the 29th, when the Rector conducted the usual monthly service. It is understood that the instrument shall be at the disposal of the hospital so long as the services are held. The Rector wishes to thank most warmly those who have so kindly made it possible by their donations to provide this welcome addition to these services.

Church Offerings.—July 1, £3 13s 9d; 8, £3 15s 5d; 15, £2 18s 2d; 22nd, £4 7s 4d; 25, £3 9s 5d; 29, £3 14s. Total, £21 8s 1d.

Baptisms.—July 4, Nellie May Slevin, Gladys Edith Tate, Cyril Cameron Wilson; 13, Percival Henry Hausch; 27, Charles Ambler (private).

WESTBURY.

A VERY successful gathering was held at the Black Sugar Loaf on the 11th July, by which sufficient money was raised to pay off the debt on the newly purchased organ. Mr. Christopher Allen kindly placed a large field and his barn at the disposal of the committee, and he also very kindly fitted the latter up with tables and a stage. A large number of people assembled early in the afternoon, and various games and sports were indulged in. At 5 o'clock the tea-bell rang, and when all had regaled themselves an adjournment was made outside—the men to have their after-tea pipe round the log fires which had been lighted for the occasion, and the young people to their games. At 8 o'clock the bell again rang, this time to let everyone know that it was time to begin the concert. A very good programme was gone through; the following is a list of those contributing items:—Miss Lamb, Miss M. Furlonge, Mr. Ford, Miss L. Lamb, Mrs. C. Allen, Miss A. Furlonge, Mr. S. Priestley, and the children of the State-school. The inevitable coffee sup-

per followed, during which the Rev. A. E. Hutchinson proposed that the health of Mr. and Mrs. Christopher Allen be drunk. He said they had been most kind, and had gone to a great deal of trouble in contributing to the success of the gathering. It seemed like a farewell gathering to them on the eve of their departure for New Zealand. We could not afford to lose people from our district, and if they did not find the new home which they were going to seek come up to their expectations he hoped they would return, and we should give them a warm welcome back. He wished them health, prosperity, and happiness.

Will churchpeople please note that Litany is always said at 10.45 a.m., and shortened evensong with an address at 7.30 p.m. on Wednesdays. Miss Blanche Marshall has undertaken to play at the latter service during the winter months.

A Friday evening service has been started at Exton, commencing at 7.30, in addition to the monthly Sunday service.

QUAMBY AND HAGLEY.

THE Rev. A. G. Lingley gave his lantern talk in the Montacute Hall on the 2nd August. Although the day had been, and the night was wet and boisterous; there was an audience of about 80, all of whom seemed much interested in the excellent views, and Mr. Lingley's descriptions and remarks. The amount sent from the parish to the Jubilee Fund is exactly £12.

Baptisms.—Lindsay Stuart Beveridge, Ronald Tasman Arnold, Gladys May Reilly.

Burials.—Georgina Scott and Ernest Trethewie.

LEBRINA.

MRS. BOSTOCK, who has played the organ, in an honorary capacity, at S. Andrew's Church, during the past seven years, was the recipient, on the 22nd July, after the morning service, of a handsome testimonial, consisting of a morocco writing case. It was the gift from about 20 families. Mrs. Norman Story handed the present after a few introductory words from Mr. Clement Dowling. It will be very gratifying to Mrs. Bostock, in her new home in Queensland, to have this memento from her numerous friends. Miss Alice Whitehead has been playing the organ since her sister left.

EVANDALE.

THE prevailing wet weather of the last week or two has found out the leakages in the roof of the Church, which is very badly in need of repair; but as funds are very short it will be some time before the Churchwardens will be able to have anything done to it, unless some of our wealthy Churchmen will step forward and help them. It is a great pity to see the water pouring through the roof the way it does, thereby damaging the inside of the Church, and making it very uncomfortable for the congregation. May this appeal not be in vain, so that before long the new roof on the Church will be an accomplished fact.

We have our organist back again with us, after an absence of about two months on a holiday tour; and we are glad to hear that she successfully passed her matriculation examination in French and German with honours.

On July 10 we had a wedding in the Church, the contracting parties being Vincent Tatta to Alma Mary Clay.

Baptisms for the month are:—Edna Lillias Maud Cop, Harold Randolph Stevenson, Gwendoline Maud Probert, Dora Lillian Wells.

FORTH AND LEVEN.

WE have had a second visit from the Rev. A. G. Lingley, in connection with the Lantern Talk on Missions, the centres visited this time being Penguin and North Motton. Both nights were very wet, and the attendance suffered accordingly, but those who came were well rewarded for their trouble. The Parish has given Mr. Lingley eight guineas for the cause of Missions, but it must be remembered that many centres were not visited. Some of our people are taking a "Mission money-box," and putting their spare money in it, which is to be paid in at the annual collections for Missions on Advent Sunday. The Rev. A. W. Schapira has paid his promised visit to this Parish, and has preached at the Parish Church and at North Motton, and given lectures at Abbotsham and Ulverstone. Both sermons and lectures were thoroughly enjoyed, and we are glad to know that Mr. Schapira has promised to come again before long. Trinity Church was crowded to hear him, and the pretty Church at North Motton was also quite full. On Thursday, July 5th, the new Church at Central Castra was duly opened for divine service. The Church has been exceedingly well

built, and reflects credit upon Mr. Eustace, the builder. It will hold about 60 people, and is built on land kindly given by Mr. Alex. Crawford. It is lined and painted, and has a very neat porch, and is in every way most suitable. At the opening service, even the new lamps and matting were in their place, and nothing had been forgotten. The Church was quite full at this first service, which was most bright and hearty. The Rector promised two services a month in future. We congratulate our friends in that locality on the result of their efforts, and we know how well one and all have worked for the good cause. On July 8th the Rector, together with Mrs. de Coellogon, journeyed to Gunn's Plains, that day being appointed for the opening of the new Church in that new centre. It poured with rain all the way, and the congregation was limited. The first service was duly held, the Rev. W. Earle reading the lessons. The formal opening was postponed till later on. The new Church is a large and excellent building, faithfully built, and in a good position. The total cost amounts to about £90, but faith and energy will soon get it in. It is indeed good to realise that our people in each centre are thus being provided with a House of God in which to offer worship and praise, and we know that allowance will be made for the fact that the clerical staff is small, and there are 15 Churches now to be supplied. We rejoice to be able to welcome Mr. Berry to the parish as another worker. Mr. Berry comes from England, where he has been working as a Reader for some time, and will work here in the same capacity until he is made a Deacon. He is full of zeal and energy, and wants to find scope for the exercise of these excellent qualities. We think the scope will be forthcoming in this parish! Mr. Berry will be stationed at the Forth, and we are confident he will do a good work. We give him a hearty welcome. We remind our readers of the sale of gifts to be held in the Town Hall on September 7th and 8th. The stall-holders are indeed working with a will, and the sale bids fair to beat that of last year. The Rector has set his heart upon clearing off the debt on the rectory site this year. We have paid off £150, and have yet to pay another £75. The sale of gifts should decrease that £75 greatly. Each evening during the sale, glees and songs will be rendered. We ask our people who take in the "Church Messenger" to kindly pay in their subscriptions (one shilling), to Mr. Bark-

worth as soon as possible. Last year the Rector had to make up some 35s himself, but he is sure that in many cases the payment is overlooked. The Parish Council meets on August 9th. We hear rumours of sports, tea, and coffee supper, at Abbotsham, to pay off the small debt on the Church extension at North Motton, for their annual effort; all success be with them. Perhaps, now that Mr. Berry has arrived, we shall soon hear of similar efforts at Kindred and Sprent.

BRIGHTON-CUM-KEMPTON.

THROUGHOUT the district the news of the death of Corporal Betts, who was killed in South Africa, has been received with universal regret. The brave young fellow was deservedly respected, and his friends looked forward confidently to his occupying a prominent position in his profession—teaching—in years to come. But it was not to be, God has called him to Himself, but the example of a brave, duty-loving young man will not, we feel sure, soon be forgotten. By the last mail his parents received a letter from Dr. Jamieson, from which we are allowed to make the following extracts:—"His general behaviour was such as to merit the greatest praise from all his officers, and he was held in such esteem, both on account of his general efficiency and good conduct, that he was promoted to the rank of Corporal. He met a soldier's death, and I have no doubt that he was prepared to meet it, and did not fear death. I know that time alone can assuage your grief, but you will be comforted to know that he had made his peace with the Redeemer. He was accorded Christian burial, and was buried a mile away from the Church, on the spot where he fell. I put a small headstone over the grave, where now he rests."

Interest in Missions has been considerably aroused in the parish by the efforts made to gather funds for the A.B.M. Jubilee. The Archdeacon kindly paid us a visit, and gave lantern lectures at Pontville and Bagdad. As usual, his visit was a most welcome one to the parish. We have also been fortunate enough to have had Rev. W. H. Murray with us for some time. He gave a lantern lecture at Tea Tree, and preached at all the different centres. There is no doubt that much of the interest aroused in Missions in this parish is due to Mr. Murray's visit. On Diocesan Commemoration Sunday, owing to Mr. Murray's kindness in helping, the Rector was able to arrange ser-

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vices at all the different centres. The collections were for the A.B.M. Jubilee, and we are glad to be able to say we have raised more than the average asked for by the Bishop.

At Kempton a great improvement has been made, in the shape of a new Vestry. The old one was directly under the belfry, and in wet weather was very uncomfortable. Through the kindness of Mr. H. W. Ellis, who provided the curtains, and of Mr. E. Stanwix, who provided the iron rods and did the fixing, a very nice vestry has been formed opposite the old one, and will, doubtless, be much appreciated by any who have to officiate in the church. Our thanks are also due to the young men who held a working bee and cleaned out the spouts and opened the drains round the church. We are glad, too, to notice how well the choir at Kempton, under the management of Miss Ellis, does. Lately several new members have joined, and the music would now compare favourably with any country choir.

The Rector has started quarterly service for the children at Tea Tree. The first was held lately. The children were trained by Mr. R. Wilmore, from Skene, and, needless to say, sang the service brightly and well.

DELORAINÉ.

SOCIAL.—The first of the Parochial Socials this winter was held on Friday evening, July 20th, and was well attended. The school-room was tastefully decorated by Rev. and Mrs. Hayes, the Misses Horne, Miss M. Slater, and others. The Rector opened the evening with a speech of welcome, after which a musical programme, arranged by Mr. Hughes, was carried out to the evident satisfaction of the audience. The song given by Mr. R. W. Horne was enthusiastically encored, and Mr. L. Hart sang with his usual taste and expression, while a pianoforte solo was most ably rendered by Miss Winter.

The gramophone and mandoline, being new features in the programme, were listened to with much interest.

Day School reopened on Monday, July 16th, after a fortnight's holiday. Several new scholars have been enrolled, bringing the number to over 70.

The prize for the essay on the products of Tasmania, open to all the pupils of S. Mark's School, was won by Isabelle Horne. Alex. Wilkinson took second place, Cyril Peart third.

Death of the Duke of Saxe-Coburg.—The sympathy of all loyal hearts with our beloved Queen was excited by the sad news received last week. S. Mark's Church was suitably draped in mourning, and the "Dead March" played at the close of the evening service on Sunday, August 5th.

Celebration of Holy Communion.—Administration at noon, usually on the 4th Sunday, will be on the 3rd Sunday this month. There will be no celebration on the 4th Sunday.

Confirmation.—Notice of classes will be sent to all candidates in the early part of September.

Social for men only will probably be held on Friday, September 14th, in the S. Mark's School-room.

Sunday-school.—The children of the various schools are being asked to learn a service of song, entitled "The Good Shepherd." This is with the hope that all our children will be able to meet here in the summer, for a service in the church, to be followed by tea and games in the afternoon.

S. Bartholomew's Day falls on August 24th, Friday. It will be on this day that our offerings for the Jubilee of the Board of Missions will be presented to God in the Sydney Cathedral. Each Bishop, attended by Diocesan Secretary and chaplains, presents the offering of his diocese. Children's offerings are specially presented. On this date, too, Archdeacon White is to be consecrated Bishop of the new diocese of Carpentaria, North Australia. Let us not forget our duty of intercession on this day. There will be a special service for the same, with an address, at S. Mark's at 5 o'clock. We hope to send up from this district from £35 to £40.

Mole Creek.—A concert and coffee supper in aid of the new church was held in a room kindly lent for the occasion by the Railway Company on Friday evening, August 3rd. In spite of the inclemency of the weather it was largely attended by an appreciative audience.

Parkham.—A meeting was held at Mr. Kenton's house on Saturday, July 7th, in connection with the bush church extension scheme. Tea was kindly provided, after which business was proceeded with.

The following suggestions were proposed and carried:—That a building be erected, size 35 x 20; that a building

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committee be formed, consisting of Messrs. Kenton, sen., Charles Kenton, T. Radford, Woodberry, sen., Bryan, and G. Walker, who should appoint their secretary; also a finance and entertainment committee of five ladies and five gentlemen was arranged, and nine ladies undertook to form a committee for collecting.

Burial.—July 17, Sarah Herrick, Dun-orlan.

Baptisms.—July 3, Beatrice Pretoria Heffron (privately), Mole Creek; July 20, Audrey Muriel Keating, Deloraine; July 20, Daphne Ettie Eade, Deloraine; July 19, Edward Claude Rowe, Meander; August 3, Alfred Roy Stone, Deloraine, and Eric Mafeking Russell, Deloraine.

DEVONPORT.

WEST DEVONPORT.—On Monday, the 3rd July, the Rev. A. G. Lingley gave a lantern lecture on missions in the Town Hall. The day, unfortunately, was wet, and although there was no rain at night, still the wind, and the absence of any lights in the town, for which it has become quite famous, made people frightened to run the risk of breaking their limbs, consequently only about 100, including children, attended, and they went home having thoroughly enjoyed the lecture. Mr. lantern. Our collectors for the Jubilee of Missions, Mesdames Young, Leupolt, Fernandes, and Hales, and the Misses M. E. Brown, Lathey, and Grasby, have all done their best and the children belonging to East and West Devonport Sunday schools have contributed, and £8 2s 8d has been forwarded as our contribution to the Jubilee of the Board of Missions. We are sorry that we could not double that amount.

S. James's Day was kept as a day of special intercession for the New Guinea Mission by a celebration of the Holy Eucharist at S. Paul's, East Devonport, and festival evensong and sermon at S. John's, East Devonport; and the last two Sundays the Rector has preached Mission sermons, and pleaded for the cause, at all the churches in the parish.

On Wednesday, the 8th August, the congregation of S. Olave's, Don, will hold a fair and social in the Town Hall, West Devonport, for the fund of removing the building of the Church to the new site. Mrs. Nickols is the hon. sec. and treasurer, and the committee are working very hard to make it a success.

The united service for children from S. John's and S. Paul's Sunday schools was held at the Mission Room, West Devonport, and the Rector distributed, at the conclusion of the service, the prizes and certificates gained at the examination in 1899. They would have been given before, but we had hoped

that the Bishop could have been present to have done so, and thus add to their value; but the many pressing engagements of his lordship have prevented. We hope next year he may be able to do so.

The rector would like to remind all Sunday-school teachers that the next examination will be held on 14th October, and that the subjects chosen are Old Testament, from the "death of Jacob to the death of Moses;" Catechism, the first six answers; and that during the next two months they will work their children up in the above subjects. The special sermons on the "items" of the day appear to be appreciated by the large congregations at the Mission Room. The present bitter attack in the local newspaper on the Bishop and Synod, and the Anglican Church in general, by outsiders, has done good in making our people anxious to learn what is the difference between Church and dissent, which should thus cause such bitter words. What a strange thing it is that when people have left their mother Church they should feel so uncharitable towards her—who longs and prays day by day "that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit in the bond of peace, and in righteousness of life." Let us all pray for them in the words of Christ, the Head of the Church, "Father forgive them, for they know not what they do," for they certainly know not that the Church is the "Body of Christ."

Baptisms for the month:—George Walter Harper, Cuthbert Frederick Cecil Greene, Baden Cameron Munroe.

SORELL.

ON Sunday, July 15th, the Rev. H. C. Wisdom, of S. George's, Hobart, occupied the pulpit in Sorell. At a meeting of the congregation a fortnight previous it was intimated that he would be present, and that the offertory would be devoted to the Indian Famine Fund. Mr. R. C. Crocker was appointed secretary to receive contributions towards the same object. We regret that the weather on the date named was nearly as bad as it could be. We are grateful to record that there was an offertory of £2 0s 2d. The stormy weather prevented a service being held at Fawcett in the afternoon. Further offerings to the Famine Fund comprise 14s 7d from the money-box at Mr. Reardon's store, Forcett; 5s from the money-box at Mrs. Bloomfield's, Coppington; and 3s 6d from the school-children at Coppington. In addition to the above sums, Mr. R. C. Crocker has collected from various sources about £10. We understand that Mr. F. Crocker has collected about £30 in all for the same good cause. It is pleasant to find that practical help can thus be given to the far-away stranger if only people are asked to do so. So much for the starving bodies

of the heathen. The claim of their starving souls has also, during last month, been brought under the notice of the congregations at Sorell, Forcett, and elsewhere. In other words, the Jubilee of Missions, to be held in Sydney the week after next, has been explained, and collections are in progress towards the £600 which it is attempted to raise in Tasmania towards the Missions in New Guinea, Melanesia, and Australia. We have no doubt that many will have helped ere these words are read. It is not chiefly by large offerings, but by a large number of comparatively small offerings, that all forms of Church work are carried on. What has hitherto been said, has reference to objects far beyond the narrow limits of our own parish and diocese. We have much pleasure, in conclusion, in recording that a very successful social was held at Wattle Hill on July 10, in the barn at Mr. Geo. Newitt's. Mrs. Newitt, assisted by the ladies of Wattle Hill, provided ample refreshments, and a very enjoyable evening was passed. The object was to provide a stable, near the service room, for the accommodation of the horses of the Minister and congregation, a want that has been much felt for a long time.

No baptisms this month.

CORRESPONDENCE.

GENERAL SYNOD.

QUIET DAY FOR CLERGY.

(To the Editor.)

SIR,—I beg to draw the attention of your readers to the quiet day for clergy, to be held at S. Paul's College, Sydney University, by Bishop Stretch, on August 27, the day previous to the opening of the session of General Synod.

I should be glad to receive the names of any clergy who intend to be present not later than August 20.

Meals will be provided:—Breakfast, 1s; luncheon, 1s 6d.

I am, yours, etc.,

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CHILDREN'S HOME MISSION UNION.

MRS. MONTGOMERY, the General Secretary, will, in all probability, be back in Hobart about the 18th inst. The Diocesan Secretary will therefore be glad if all branch officers would send in their contributions for the past quarter as soon as possible, say during the next ten days, and so save the General Secretary the trouble of getting in overdue subscriptions.

Already acknowledged, £9 3s 1d; Carrick, £1 5s; Westbury, 13s; Longford, 7s 4d; Trinity, Hobart, £2 6s 7d; Springfield, 4s 6d; New Town, 15s 10d; S. John's, Launceston, £8 4s 5d; Ellendale, 5s 9d; Macquarie Plains, 3s 4d. Total, £23 8s 10d.

Second quarter—S. David's, £1 15s 3d; Woodbridge, 2s; Latrobe, £1 1s 2d; Collegiate School, 10s; S. George's, 8s 7d; Devonport, 15s 7d; Glenorchy, 5s 3d; George Town, £1 0s 5d; Ormley, 3s 9d; All Saints, Hobart, £1 16s 3d; Collegiate School, £3 15s; Cressy, 4s 9d; Ouse, £1 0s 11d; Bishopscourt, per M. Stephens, 12s; Bothwell, 7s 5d; Beltana, 6s 2d; Ulverstone, 12s 8d; Forth, 4s 6d; Kindred, 4s 3d; Hagley, 9s 5d; Rose Vale, 3s 11d; Westwood, 2s 9d; Ellendale, 5s 3d; Bellerive, 9s 11d; Buckland, 15s 9d; Macquarie Plains, 2s 4d; Holy Trinity, Launceston, 18s 6d; Longford, 7s 10d; Scottsdale, £1 2s 6d; Oatlands, 3s 5d; Waratah, 6s 3d; Forth, 4s 6d; S. John Baptist, Hobart, £2 5s; Esperance, 4s 8d; Deloraine, £1 4s 3d; Carrick, £1 5s. Total, £25 15s 9d.

LADIES' HOME MISSION UNION.

First quarter continued—Oatlands, 10s 9d; New Town, 6s 3d; Deloraine, £2 18s 7d; S. Mary's, the Misses Steel, 15s. Total, £11 5s 10d.

Second quarter to 30th June—Mrs. Heathorn, 5s; Miss Beswick, 5s; Cressy, 4s 4d; Bellerive, 6s; Bishopscourt, Miss Tarleton, £1 14s; ditto, Miss F. Kirwan, £1 6s; Waratah, £1 10s 6d; Longford, 13s 9d; Glenorchy, 10s. Total, £6 14s 1d.

BUSINESS COLUMN.

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

SUBSCRIPTIONS RECEIVED FOR 1900.

1s each—Mesdames Quinn, Bardenhagen, C. E. Smith, Barton, W. L. Sadebottom, G. Pratt; Misses Morris, Stroud; Messrs. W. J. Bain, J. H. Gray, G. Raake, Rev. J. Tryon Wilson.

Mrs. Sharland, 11s 9d; Miss Linnell, 7s; Mrs. Skinner, 5s; Mrs. Cadle, 2s 6d; Mrs. W. Thompson, 1s 6d.

Per Mrs. Sims—Mr. Steele, 2s.
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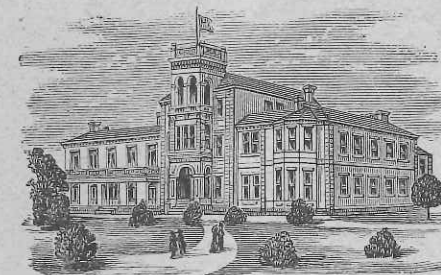
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