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A MONTHLY MAGAZINE

FOR
THE PEOPLE . . .

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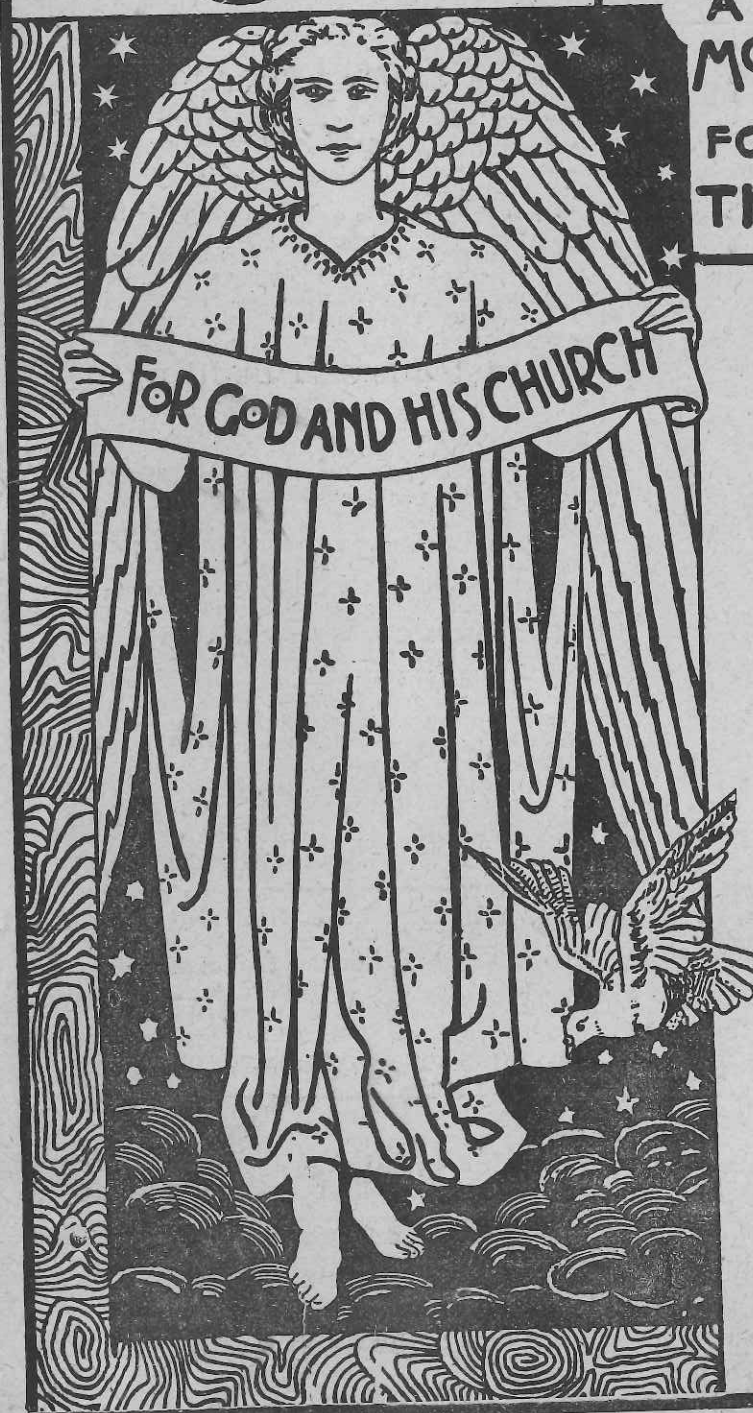
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VOL. VIII. No. 3. LAUNCESTON, TASMANIA, OCTOBER 17, 1901. PRICE, 1d.

CHRISTIAN SOCIALISM.

The recent terrible Anarchist tragedy
in Buffalo, in which the best President
America has had for many a year lost
his life, must have awakened thinking
men to the fact that the social ques-
tion is the question of the hour, for
though the immediate cause of the tra-
gedy may have been the mischievous
talk of political fanatics acting on a
feeble brain, yet the logic of hard fact
must force us to realise that it is sym-
tomatic of something vastly more
serious—of general social unrest and
discontent.

And this, too, is not the case in
America alone, but in almost every
country, for, go where we will, we hear
very much the same tale of discontent
—of flat refusal to accept the conven-
tional gospel. "Whatever is must be
right," and of a striving as yet only
vague and in a large measure inarti-
culate, towards general betterment.

To attempt to account for the exis-
tence of such a state of things would
be impossible in a "Messenger" article,
for it would mean a sketch of our social
history for the last hundred years; yet
we cannot refrain from giving the best
definition we know of this movement—
one which is ascribed to a prominent
French Christian Socialist—and it is—
"Socialism as a movement means the
coming to life and to power of the de-
mocracy—in a word, the revolt of the
masses."

Again, space forbids our attempting
even an outline of the thousand and
one schemes which have been put for-
ward from time to time with a view to
giving shape and form to this move-
ment, nor, indeed, would it be germane
to our present purpose, which is briefly
to indicate the present attitude of the
Church of Christ towards Socialism as
a whole.

In the past, it must be admitted with
sorrow, her attitude has been almost
uniformly bad, for she has till quite
recently refused to even recognise the
existence of a social question, much
less striven to understand it or to in-
vestigate the thing for herself.

To-day, however, she is waking up
to the fact that a crisis without parallel
in history is looming ahead in the not
very distant future, and that she must
be up and doing, and some of her
ablest sons are now striving to educate
the religious conscience of Christen-
dom to the existence of the social pro-
blem, and, again, to the need of em-
phasising the Royal law as the one rule
for Christians in these things.

This Christian social movement—for
so it has been somewhat inaptly named
—is not confined to any one section of
the Church, nor, indeed, to any one
country in particular. On the contrary,
it is very general, though by no means
universal as yet.

In England Christian Socialism had
its real beginnings in the days of the
Chartist riots, when a few men of light

and leading, such as Charles Kingsley,
Frederick Dennison Maurice, Thomas
Hughes, and their friends, did much
towards meeting a very serious crisis;
but, on the whole, so far its work has
been mainly educational—a long effort
to make Englishmen realise that there
are defects in our present social state,
aye, and iniquities also, which must
be remedied if we are to remain worthy
of the name of a Christian people.

To-day this school of thought chiefly
expresses itself through the Christian
Social Union, which is an association
of members of the Church of England
having the following three objects at
heart:—

1. To claim for the Christian law the
ultimate authority to rule social prac-
tice.

2. To study in common how to apply
the moral truths and principles of
Christianity to the social and economic
difficulties of the present time.

3. To present Christ in practical life
as the living Master and King, the
enemy of wrong and selfishness, the
power of righteousness and love.

Which three objects, differently
stated, are the "creeds" of all Christian
Socialism.

From the above it will be seen that
Christian Socialism is non-political,
and not concerned with the advocacy of
any special patent cure for our social
ills, and also that its main work of ne-
cessity is, as we have said, educational;
yet, despite this, it has accomplished

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one or two practical things in the direction of social righteousness, but of such purely local interest that it is not worth while to detail them here.

It has, however, accomplished one thing which we cannot refrain from mentioning here, and that is the establishment of a foundation for an entente cordiale between the Church and organised democracy, something which very badly needs doing here in Australia if its future is to be as bright as the past has been.

In America, Christian Socialism has proceeded on much the same lines as it has in England, and therefore nothing more need be said about it.

On the Continent of Europe it has taken a very practical turn in the shape of profit-sharing factories schemes, and the like, but it has not gained ground to the same extent that it has in England, because for one reason—very little real educational work has been done, and also because labour is rather inclined to look upon the whole movement as a bid by the Church of Rome for its votes.

Here in Australia all too little has been done in this direction. We believe there is a branch of the Christian Social Union in Melbourne and another in Sydney, of which the former only is in at all a "live" condition, the latter being moribund; and yet no Churchman will deny that there is an urgent need of such work here, and plenty of scope for it.

At any rate, we would ask Tasmanian Churchmen, should similar work be started among them, to accord it, if not practical help, at least a sympathetic hearing.

TALKS ON NATURAL HISTORY.

(BY WOODPECKER.)

No. XXIX.

"Do you know anything about the mutton-bird, Woodpecker?"

"Mutton-bird, mutton-bird? Oh, yes: a red-herring, soaked in bacon fat, and fried. Grease runs out of the corners of your mouth, and down your beard; not a suitable dish for fair ladies at a dinner party. No, Tommy, I pass mutton-bird, for, in the language of the immortal Hamlet—'My gorge rises at it.'"

"But you have misunderstood my question; all the same, there are some people who are very fond of mutton-birds, and consider them wholesome food."

"Yes. Perhaps the members of the forthcoming Antarctic expedition might take a few casks with them; they might help in keeping out the cold down there; but in these latitudes, oil, in that form, seems out of place. But I admit that eating mutton-bird may be a pleasure to some; you know the old saying, 'De gustibus,' etc. Indeed, I remember two fellows who once spent some three months on Flinders Island prospecting for tin, and they lived exclusively on that diet, although there were hundreds of fat kangaroo all over the place, and so tame they could have knocked them down with sticks."

"And how did your friends look when they came back?"

"Oh! they seemed all right, a little sleek and oleaginous, perhaps."

"But, I say, you have misunderstood the question, or, perhaps I did not put it clearly; what I wanted to know was whether you have studied the natural history of the mutton-bird, which I have been told is very peculiar."

"Oh! I see. Well, I know a little, and will tell you that little with pleasure. Yes. I remember well the first mutton-bird I ever saw, though it is many years ago; I was crossing the Straits for the first time, in the good old 'Southern Cross,' having left the big Blackwall liner, that brought me from England, in Melbourne. We were not very far from the longitude of

Flinders's I., and I was standing on the starboard side of the vessel, eagerly on the look-out for some sign of the land which was to be my adopted home. But the weather was thick to the southward, and it was getting towards evening, and I am not sure that I saw anything. Presently, a dark bird appeared just above the surface of the water, flying on rapid wing, towards the East. I was in the fore part of the ship, and one of the sailors was close by, leaning over the bulwark, smoking; and I said, nodding towards the bird, 'One of the petrels, I presume?'

"No," he replied, removing his pipe. "taint a petrel, that's a mutton-bird."

"A mutton-bird? I thought; 'what-ever can that be?' But I felt sure it was a petrel all the same."

"How did you know?"

"Partly by its rapid flight and colour. I also fancied I could recognise its peculiar beak, which is the distinguishing feature of the petrels."

"What is that like?"

"Well, the next time you happen to be in Hobart, take a good look at the albatross in the Museum there; you will find his beak is covered with several horny pieces, separated by deep grooves, an arrangement which is seen in no other family of birds."

"But, is the albatross a petrel?"

"Yes; and the largest of them; in fact, he has the widest expanse of wing of all known birds; while at the bottom of the series come the little 'storm-petrels,' who are not much bigger than a swallow; I regret to say that all the members of this family have an unpleasant smell."

"Tell me all about mutton-birds, will you, Woodpecker?"

"I will tell you all I know with pleasure. The scientific name of this species is *Puffinus tenuirostris*, though some naturalists call it *Nectris brevicaudis*; and it exists, at certain seasons, in enormous numbers, on some of the islands of Bass Strait, as well as in others nearer the coast of Victoria."

"Why do they go there, and where do they come from?"

"They go to breed, but nobody knows whence they come. Some have suggested the South Pole as their home, but, at present, there is no proof of this; anyway, nobody ever sees a

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mutton-bird between May and September; but on the 17th of the latter month they appear on the islands they frequent, with the greatest regularity, and at once begin to scratch out their holes. But they only do this at night, disappearing altogether from the islands during the day-time."

"Why do they behave so strangely?"

"It is said, for fear of the gulls and crows, who are, as we know, very destructive, and will attack almost anything; in fact, I have seen a Pacific-gull 'go for' a man while bathing in the sea at Adventure Bay. Another reason for the disappearance of mutton-birds during the day is said to be because of the length of their wings, which makes it difficult for them to rise from the ground; while at night they can wriggle themselves on to some little eminence, and so get away safely. Once on the wing, the mutton-bird is safe, as he can out-pace all his enemies with ease."

"And how long does it take them to make their preparations for breeding?"

"They leave the islands, so it is said, on November 1st, and return on the 20th, in tens of thousands. Only one egg is laid for each pair of birds, and all the eggs are practically laid on the same night, in all the localities where they breed. Some islands are said to be a little earlier than others, but no eggs are laid on any of them before November 18th. During the period of incubation, it appears that the parent birds take turn and turn about, each one sitting for a week at a time."

"And for how long do they sit?"

"The young birds appear about January 15th; and, for a while, are in danger from the snakes, which literally swarm on some of the islands. But the old birds can defend themselves quite well while in the nest; and before leaving it they invariably stuff up the entrance with the coarse dry grass which is found on the islands. In March feathers appear on the young birds, and on the 20th of that month the law allows them to be taken, an industry which is chiefly conducted by the half-castes of the Straits Is.; this lasts till early in May, when all the birds fly away."

"You seem to have studied this subject pretty carefully, Woodpecker?"

"I, Tommy? No indeed, I have never had the chance—worse luck! I have not even visited the Straits Is., much as I should like to do so."

"But you appear to know all about it?"

"All that I know, my boy, has been derived from an excellent monograph published in the 'Ibis' for April, 1893, which I also had the pleasure of hear-

ing read by the author at a meeting of the Royal Society in Hobart."

"Indeed! And who wrote it?"

"The Bishop."

"The Bishop! What Bishop?"

"Ah, well! when I speak definitely, of course I mean our Bishop, or the Bishop of Tasmania, if you like that better."

"O-o-oo-h!"

"What's the matter with you?"

"Oh, you know, I was only thinking—that is, I was wondering; don't you know, whether—that is, if it was altogether right."

"Bless the boy, what next? Look here, Tommy, I have been tempted on more than one occasion to call you an ass! And never more so than now. Whatever tom-foolery put that idea into your head? Can there be any harm in studying Nature, or in the pleasure and instruction you are able to give to others, as the fruit of that study? Did you ever read White's Natural History of Selborne?"

"No."

"Do you know who White was?"

"No."

"Well, then, he was a clergyman of the Church of England, and a Fellow of his college, and he wrote one of the most charming books on Natural History in existence. Can you see any harm in such a work?"

"No, I suppose not. But is the Bishop a naturalist, do you think?"

"I never asked the question; it would have been impertinent, as well as superfluous. For when I find a man sitting up all night on a lonely island, with a gale of wind blowing, and nothing to eat. And, when I find him, with watch in one hand, and pencil and note-book in the other, taking exact record of every thing that happens—the arrival and departure of birds, their attitudes, notes, motions, occupations, and so on, until daybreak—I draw my own conclusions, for, surely, no man but a naturalist would take the trouble and put up with the discomfort of such an undertaking; and it may be as well to remember the Bishop is President of

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the Royal Society of Tasmania—no mean distinction, I can tell you!"

"I was not aware of that."

"But you must try to be more discriminating and liberal-minded with regard to the rightness and wrongness of pursuits and recreations. When I was a youngster, perhaps a little older than you are, I enjoyed the inestimable advantage of belonging to two 'field clubs,' one was a Geological Club, and the other a Naturalists' Club; and, believe me, I went out whenever I could possibly manage it. All the other members were older, and knew infinitely more than I did. But, I assure you, the pleasure of those 'field days'—as they were called—was such as memory, even now, loves to dwell on. And, what I specially wish to impress on you, Tommy, is this, that at least one-third of the men who comprised these clubs, and were my companions, were clergymen, graduates of universities, and some of them noted specialists. And they were all, without exception, good, earnest men, better men I never knew; they loved to 'hold,' as the poet says—

"Converse with Nature's charms,
And see her stores unrolled!"

And it never entered their thoughts that there could be any harm in such occupations, provided, of course, that graver duties were not neglected. Yes, and I have known some of these men—parsons mind—each carry his bag of fossils, weighing at least 50lb., to the nearest railway-station, which was sometimes five miles off; indeed, I have done it myself!"

"Well, Woodpecker, I'm sorry I said what I did, just now."

"That's right. Now let me read you a few quotations, from a much earlier poet than the one just quoted; perhaps some of whose writings are already familiar to you:—

"He sendeth the springs into the rivers

Which run among the hills;

All the beasts of the field drink thereof,

And the wild asses quench their thirst;

Beside them shall the fowls of the air
Have their habitation, and sing
among branches.

He watereth the hills from above,
The earth is filled with the fruit of
thy works.

He bringeth forth grass for the cattle,
And green herb for the service of
men.

The trees of the Eternal also are full
of sap,

Even the cedars of Lebanon which
He hath planted,

Wherein the birds make their nests,
And the fir-trees are a dwelling for
the stork.

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The high hills are a refuge for the wild goats,
And so are the stony rocks for the conies.
He appointed the moon for certain seasons,
And the sun knoweth his going down.
Thou makest darkness that it may be night,
Wherein all the beasts of the forest do move.
The lions, roaring after their prey,
Do seek their meat from Yahweh.
The sun ariseth, and they get then away together,
And lay them down in their dens.
Man goeth forth to his work, and to his labour,
Until the evening."

"Did you ever hear that beautiful extract before; and don't you think the author of it must have been a student of natural science in a dim way?"

"Why, I believe it comes from the Bible, but I don't know where to find it."

"It is a quotation from what we should call the 'Hymn-book' of the Second Temple, my boy; and there was once a time when it was sung, lustily and with good courage, by earnest men and women, as an act of praise, sung to the accompaniment of various instruments, whose names we know, but of whose shape and sound we are for the most part ignorant. Ponder all this, my young friend, and studiously avoid anything which might turn you into a prig, and beware of cant, which is worse than poison."

"I will remember what you have said, Woodpecker; and now may I ask you to lend me the Bishop's monograph on mutton-birds, for I should like to read it."

"Certainly I will, with pleasure; you will take care of it, for I have only one copy. Pay special attention to pp. 212 and 213, for I think the descriptive writing excellent."

"But is it so long as that, over 213 pages?"

"Oh, no, that refers to the pages in the 'Bib,' from which the copy I possess is merely a reprint; and this does not extend over more than seven or eight pages 8vo.; all the same it is a valuable contribution to our knowledge on a most interesting and important subject. For you must understand the taking of mutton-birds has an economic value, providing occupation for a number of people living on the islands; indeed, it may be regarded as the staple industry of many. And I must not forget to mention another indirect result of this paper, and that is that 'Mutton-birding,' as it is called, is now restricted by an act of the Tasmanian Parliament, to a certain fixed season. And although, according to our authority, some 400,000 young birds are salted for consumption every year, the writer is of opinion that there is no prospect of their extermination, under present conditions."

Oct. 2.

JOY IN PUBLIC WORSHIP

(By Rev. M. Cockerill, B.A., Vicar of Sorell, Tasmania.)

"I was glad when they said unto me,
Let us go into the House of the Lord."
Ps. cxvii., 1.

In the last talk I had with you on the above subject we got as far as to see that joy in public worship was drawn from three principal sources, three fundamental operations in human nature, viz.:—Religious instinct, sympathy, and association. In speaking of the religious instinct I reminded

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you of the importance of its right training. Wrongly trained it may become fanaticism, frenzy, superstition, lukewarmness. A right religion is essential to full joy in public worship. In this paper I want to assist you in answering the question: Is my religion a right religion, is my Christian belief fully developed? As a matter of fact I think the Christianity of multitudes of persons has three marks of imperfection, viz., an imperfect conception of sin, an imperfect belief in the Holy Spirit, and an imperfect appreciation of their Church. Let us take these in order. An imperfect conception of sin! I suppose everyone admits himself in a general way a sinner; everyone is conscious of past transgressions more or less serious; everyone will accept the description in a general way. Have mercy upon us, miserable offenders! Yet among many who use these words in the general confession is not the language they often use to themselves something like this: "I don't know that I am such a great sinner, after all. I am at least as good as my neighbour. I pay my debts, I support my family; I live a respectable life; I go to church fairly often, and give my share of support to the public ministry of the Gospel and the worship of Almighty God." Now such language as the above is, as Bishop Walsham How says, simply "blind and ignorant." To arrive at a true conception of sin and our own condition as sinners we should ask ourselves such questions as these:—"Have I obeyed the first and great commandment, thou shalt love the Lord thy God with all thy strength? Have I obeyed the second commandment, thou shalt love thy neighbour as thyself? Do I regulate my thoughts, as well as my words and acts, in conformity with the will of God? You see these are very wide and general questions; I am not speaking of special sins, but of sin itself, which is, in its essence, a state of self-will and estrangement from God.

From a self-examination of the above kind there could follow but one result; we should have to say, "Lord, I admit with shame that I am to often, day by day, selfish, and unkind, and impure, and worldly, and frivolous." It is from this state of sin that Jesus came to save us, not only or chiefly from the eternal consequences of certain definite sins, but from sin itself. Indeed, I much question whether the actual, moral, and material consequences of certain gross sins are ever altogether set aside. They may be, and doubtless are often, transformed and made to conduce to the sinner's good and his Maker's glory. But the law in general holds good. "The soul that sinneth, it shall die." But a state of sin; a condition of self-will and estrangement from God, need never be ours. How is it to be changed? I need not answer that question to any true-hearted Christian who reads these words:—Only by communion with God through Christ, by the Holy Spirit, in the various channels appointed for our use. The older we grow the more we are conscious of our own weakness and inability to walk in the path of holiness. It is by prayer, public and private, that we must progress; in other words, by an operative belief in the presence, power, and influence of the Holy Spirit. Most Christians have a more or less real faith in the Lord Jesus, but many have a very vague and weak belief in the third person of the Holy Spirit; in other words, in the power of prayer. Yet this faith is as essential as faith in Christ. For Jesus has ascended into the heavens; it is the Holy Spirit He has left as His witness in the world and in the Church. And He said of that Spirit, "He shall teach you and guide you into all truth; He shall take of the things of Mine, and shall show them unto you." I cannot understand how any man, let alone a Christian, can fail to recognise the work of the Holy Spirit in the world. Slowly, slowly, it may appear to us, but surely, in the sight of Him with whom a thousand years are as one day, does the regenerating work of the Holy Spirit proceed in the midst of a wicked world. We see the results, though we may not demonstrate its operation. Just as we know the presence of the wind by its results, though we "know not when it comes, nor whither it goes." Why should we have any doubt that the same effects, in answer to prayer, will be seen in our own individual prayers? You will see now the point to which I have been trying to lead you. To feel joy in public worship our religion must be, first and chiefly, a right religion. Many people come to church chiefly to hear the sermon. No doubt it is an important part; but if we desire to feel joy in public worship we should come with a right conviction of sin and of the truth that meets the want aroused by that conviction. That is, a lively faith in

prayer and praise, and in the Holy Spirit, made more intense by the sympathy of others sharing the same belief.

In our next talk we will enquire how far those other and human elements of gladness in public worship, those which come from sympathy and external associations, have a place in our services of the Church of England.

THE DIOCESAN SUNDAY SCHOOL SCHEME.

(A Paper Read at the Ruri-Decanal Conference, Oatlands, September 12, 1901, by P. H. W. Parsons.)

I propose to make a few remarks on the Diocesan Scheme for Examination in Religious Knowledge. We have now before us the 17th report, and, though it can honestly be admitted that it is an improvement on some of its predecessors, there is still much room for advance before the scheme and its results near perfection. The number of parishes using the examination is only 20, as against 25 who do not. I would fain believe that the 25 parishes are not all lazy parishes; in fact, a perusal of the black list will at once assure us that in many instances such cannot be the case. Why do they not, then, use the exam.? I can only suppose that they see defects in the scheme.

I will try to advance some reasons for their transgression, and, by way of parenthesis, admit that some of the 20—I will not name any one in particular, though I might—are not by any means enamoured of the present system either, but accept it for want of a better, and partly because the powers that be have authorised it.

Perhaps, instead of advancing reasons for their transgression, it would be better to suggest improvements.

First of all, then, I think we might divide the examination into two parts—day and Sunday school—and assign to each separate subjects, keeping, as at present, to the age divisions—1st and 2nd honours, pass lists, etc.

To the day schools might be reserved the Old and New Testaments, with perhaps Church History for seniors—the Old Testament I think preferable. Many masters, even those with no particular religious leanings, make no objection to teaching Bible history from an historical point of view, and would readily fall into line with the portions allotted in the Diocesan scheme. The clergy could visit the same as at present, and add the more religious and doctrinal relations to the teachers' groundwork.

DULL DAYS AND DARK NIGHTS
are very unpleasant, but a pound of O. K. Candles will brighten the gloom.

As regards the Sunday school, I fancy a closer application to the lines of the Prayer Book would be more beneficial than the present scrappy system. As Churchmen, we should need no apology for so doing.

Let the whole school take as their morning subject "The Day." Tell the juniors the story of the Gospel, and apply its special teaching. Let the lower middle division, age 9—12, learn the Collect and Gospel, or part of it, according to class. The upper middle division, 12—14, the Collect and all the Gospel, or the Epistle, or part of it, according to class. The seniors, over 14, still retain the reference to the day, Collect and Epistle, and take the Sunday's Old Testament lessons as well. Add appropriate hymns for the whole school. I purposely alter the age limits.

You will notice that the New Testament is practically taught by this means. That is also why I prefer the Old Testament for day schools. As so many children leave Sunday school before 15, they would therefore have no Old Testament knowledge at all if only taught there.

For the afternoon:—Catechism—Juniors: Creed, Lord's Prayer, and Ten Commandments; lower middle division: Catechism to end of Lord's Prayer; upper middle division: Add the Sacraments; seniors: Baptismal, Confirmation, and Holy Communion services.

In order that the scheme may operate on those who can only attend school once a day, it might be an advantage to annually revise it.

Let this be an everlasting scheme. The compilers of the Prayer Book, our forefathers, and the early Church, that we so often quote, had possibly some thing of the kind in view. I have heard it stated that wisdom was with past generations.

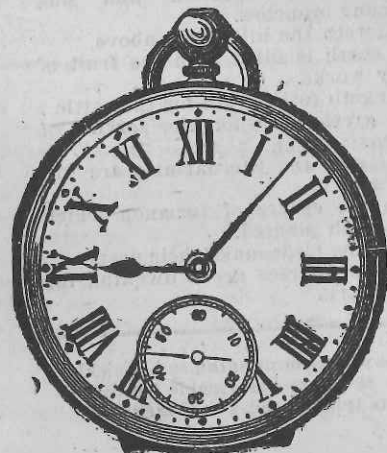
But I must give some reasons for my suggestions.

First of all, it is evident by a reference to the percentages in the examination results that the Sunday school is behind the day school teaching. Possibly this is due to the direct teaching of the clergy in the day schools and the superiority of the trained teachers; but I fancy that we want to confine our efforts on Sundays to a more prescribed area, and our time, too, since half an hour in the morning and the same in the afternoon is about all we have for teaching, when school opening and closing, hearing lessons, giving marks, etc., are taken out.

Perhaps, also, the magnitude of the present scheme may in some way account for the paucity of teachers.

Then, we want some plan in vogue so that a child, no matter what his age may be, can drop in upon us at any time, and start at the beginning of his subject, in what class he may be placed; not in the middle, as at present.

In a school like ours we feel this very keenly. In order to follow the Diocesan



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scheme we are teaching parts of subjects of which not even the beginnings are known. When I mention that two and a half years ago we had 27 children, and now have 72—scholars of all ages and generally without knowledge having joined—our difficulty will be understood.

Again, a child, let us say, comes to us from Hobart or elsewhere after our year is started. "What were you doing at your last school?" "New Testament," is the answer. "Ah, well, we are doing the Old; you must learn that now." What chance has he in the examination? No; we want a scheme, so that if a child goes from any one school to any other, at any time in his life, he may be taken straight on from the point he left off, and may know where he is and what he has to do.

I expect I shall be met with the objection that not enough Bible will be taught. I think that would be quite wrong. Directly a child can read, and certainly after the junior division is passed, let him read the day's Gospel out of the Bible and all the corresponding accounts—in fact, anything bearing on the subject that small minds can understand. As each class is reached, use it more and more for reading and reference. Teach the Catechism, constantly referring to it, and when we come to the seniors prove Baptism, Confirmation, and Holy Communion by it in every possible way.

I think if some such scheme as this were adopted—I know it has been used with success in the past, in its entirety—we should no longer have such a report on the Prayer Book examination as this year's, and our Bible would be better known and more appreciated. We would start by teaching the life of the only Perfect Example, our Lord Himself, thus giving our children the very best first, proving Him as their years advance to be the outcome and fulfilment of all the promises to, and preparation through, the Jewish Dispensation, and showing how our Church's doctrine and sacraments are built on Him, the only sure Foundation.

IN MEMORIAM.

THE REV ARTHUR WAYN.

We ("Mercury") regret to announce the death, at his residence, Risdon road, New Town, on Monday, September 23, of the Rev. Arthur Wayn, an old and esteemed resident of Hobart. The deceased gentleman was 71 years of age, and had been connected with the Church of England in Tasmania for 36 years. The deceased was educated at S. Augustine's College, Canterbury, from which he was much gratified at receiving, only a short time

since, a handsome present of theological books in token that S. Augustine's does not forget those of its sons who have done it credit by long years of faithful ministry in the Church. He was ordained Deacon in the Diocese of Newcastle, New South Wales, in 1853, and Priest in the following year. He was subsequently Incumbent of Branstons and Lochinvar, and then of Dungog and Clarence Town, New South Wales. He was next Curate at Denton, Kent, England. In 1865 he was back in Australia, and Incumbent of Green Ponds, Tasmania, till 1868. He then took charge of Bothwell, where he remained seven years, when he was appointed to Longford, where he ministered from 1876 till 1890, when he retired invalided. He was, however, acting Incumbent at Waratah in 1893-4, and acting Incumbent at Macquarie Plains in 1894-5. Mr. Wayn was an ardent supporter of the Church Missionary Society, and was secretary of the Church Missionary Gleaners' Association.

In speaking of Mr. Wayn, the "Church News" touchingly remarks:—"To us it seems that the distinguishing character of this good old clergyman was that he was always a gentleman in the best sense—courteous, refined, gracious, tender-hearted. Even in the heat of controversy he was ever noticeable for that temper of gentleness which wins the affection of opponents. It was delightful to see him in his home, for of him it can in all truthfulness be said that his 'Children rise up and call him blessed.' Very many in many parts of the Diocese will follow this good man to 'his long home' with the pious prayer of S. Paul for his friend, 'The Lord grant that he may find mercy of the Lord in that day.'"

HENRY CROCKER MARRIOTT WATSON.

The death of the Rev. H. C. M. Watson demands a longer notice than what appeared in the "Parish Echoes" of S. John Baptist, Hobart, in our last issue, inasmuch as he belonged to a Tasmanian family, many of whom achieved distinction in the cricket field, and three of whom became clergymen in the Church of England.

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Born in the house of Mr. Crocker at Prosser's Plains in 1836, and resident for some years of his boyhood in the Sorell district, he, with his brothers George, James, and Charles, and other young men (most of whom have now passed away), came under the influence of the Rev. F. H. Cox during the early years of his incumbency of S. John's, and became Sunday-school teachers and earnest Church workers. Being desirous of becoming a clergyman, Mr. Watson eventually went to Moore College, New South Wales, where he had as fellow students Archdeacon Allanby, Canon Taylor, Stanley Mitchell, and the late Canon Brownrigg. He was ordained Deacon by Bishop Perry in December, 1860, became Curate of All Saints, Ballarat in 1861-62, and Incumbent of S. Mary's, Caulfield, in 1863. He afterwards ministered at Taradale, Malmsbury, Inglewood, Tarnagulla, and Kilmore. In 1873 he was appointed Rector of S. John's, Christchurch, New Zealand—a position he held until his death, the cause of which was an internal disorder which had troubled him for about six months. A slight improvement taking place, in July he resolved to take a trip to England, and had proceeded as far as Sydney when he became so seriously ill that he was removed after a few days to the house of his brother (the Rev. Canon George Watson, of All Saints, Bendigo), where he died on August 8. His funeral took place on the 11th, the Bishop of Melbourne officiating, and on the following Sunday Archdeacon McCullagh conducted a memorial service, preaching a sermon on "The Truth of the Resurrection," in the course of which he said:—"There had just been laid to rest, in the certainty of a glorious resurrection, one whom he had known long and respected greatly. Some 38 years ago the late Rev. Marriott Watson had come to him at Lancefield and preached for him. He was a very young man at the time, but a very thoughtful one. He had shown himself, even then, a theologian and a philosopher, and, in leaving this world, he had left behind him few who were more vigilant in the cause of duty to the Church and God than he had been. At his special request he (the preacher) was present that day to testify to his regard for the living relatives, and his respect and affection for the dead. The day before death claimed the departed he had seen him. On the very brink of eternity the same bright smile came over his face, the clear, honest eyes looked up as he spoke of the days that had gone. He had now passed away to the home prepared for the children of God." Mr. Watson had gained some repute as an author, having written works entitled "Adventures in New Guinea," "Erkmen, or the Republic of Materialism," and "The Decline and

Fall of the British Empire." He was also about to publish a work on "The Resurrection." He leaves a widow and family of seven girls and four boys. One of his sons is the well-known author, H. B. Marriott Watson.

About five years ago Mr. Watson paid a flying visit to Hobart, and was able to meet a few of his old friends, and at the vestry door of the old church had a short chat with the Rector of S. John's, when he expressed the hope that he might be able to return to Tasmania and end his days in the land of his birth.

Of the older worshippers of S. John's in Mr. Watson's day, very, very few indeed remain, and of the younger men who are his friends and associates, only two—perhaps three—are left, one of whom feels in the words of the poet, Henry Vaughan—

"They are all gone into the World of Light!

And I, alone, sit ling'ring here;
Their very memory is fair and bright,
And my sad thoughts doth clear."

UNIVERSITIES' MISSION to Equatorial Africa.

(Continued.)

Bishop Steere had appealed to the Universities and the English public for help, so that 1875 was a golden year for the Mission, 25 new workers coming forward. In 1876 there were more, and among them the Rev. Chauncy Maples, a young Oxonian, who served the Mission for 20 years, and half the time as Archdeacon, and the Rev. W. P. Johnson, who has proved himself a true missionary. He also became an Archdeacon. Bishop Steere was compelled to return to England in 1877 on account of his health, coming out again soon with more helpers. In 1878 work among the women was taken up. Miss Allen gives a striking account of a scene like the reading of the English Bible in Wickliffe's days. She had taken an Arabic Bible with her on visiting some Arabic ladies. The master of the house, took it and read the first chapter of Genesis to the ladies of the family. He was very pleased at the idea of Eve having come from Adam's side, and explained that the Arabic legend said that "Adam had an extra lump of fat to spare for Eve." After reading further they wanted to know which was the greater, Christ or Mahommed? Mr. Johnson was working hard in Zanzibar, establishing new stations and schools in the adjoining villages. The natives call him "the man that never sits down." The natives here brew a kind of beer with

which they do a great trade all along the coast. It is very intoxicating, so that in 1879 a temperance society was started. Missionary work was now opened up on the land lying between Lake Nyasa and the Indian Ocean. Here the Zulus, a very warlike tribe, are met with. Bishop Steere had hopes of bringing over some of the freed slaves and forming a Christian village in the wilderness. Masari at length was settled, and soon after other stations were added. Mr. Maples, who had charge of Masari at the time it was raided by the Magwangwara, and had to be abandoned, owed his life to being the first white man they had seen.

Bishop Mackenzie had been consecrated to Nyasa and Shire in 1861, and it was 1875 when Bishop Steere set out for the old Mission field. His first station here was Mwemba, 70 miles from the lake, and put in charge of Mr. Johnson. This was the general rendezvous for slave caravans from the interior. Mr. Chas. Janson was sent to assist Mr. Johnson, and they together reached the desired goal, Nyasa, where Mr. Janson was soon laid to rest. Mr. Johnson was again left to work on alone, and little was heard of him for the next two years. He succeeded in realising Mackenzie's last wish—"a University boat"—it being sent out packed in sections, and the "Charles Janson" was at last launched on Lake Nyasa soon after Bishop Smythies' arrival. Bishop Steere again went to England in 1882, taking with him his translation of the New Testament in Swahili. After a busy time there he returned in August. He was taken ill soon after, and died. A sketch of his life is given here by Chauncy Maples while living at the boys' school at Kiungani. He used to walk into Mkunazine every Sunday and Thursday for the celebrations and hold a service in English for the European residents every Sunday evening. Every day after breakfast he would go to his printing office till noon. After the midday meal he would bring a pile of newly-printed matter into the sitting-room, and, after handing round needles and thread, would begin stitching the tracts and books, together with a rapidity we vainly tried to equal, meanwhile encouraging us to ask questions on linguistic studies and missions, and always giving us satisfactory answers. His successor was the Rev. Charles Alan Smythies, who was consecrated in St. Paul's Cathedral November 30, 1883. Like Mackenzie, he was a Cambridge man. He reached the Mission early in 1884. That year 15 new workers came out. The Bishop paid his first visit to Nyasa in 1885; he opened the first Mission at Likoma (an island on Lake Nyasa) in 1887. Political trouble in

1888 nearly caused the Mission to be abandoned. Bishop Smythies, who had been working very hard, and had been travelling almost incessantly, returned to England in 1892 for a change, and it was during this visit that he succeeded in raising funds to form a separate Bishopric for the Lake district. He travelled the length and breadth of England raising the £11,000 needed for the endowment fund. Wilfrid Bird Hornby, an Oxonian, was chosen for the Bishopric. He was one of the founders of the Calcutta Mission, and had worked six years there. He was much taken with the good work about Nyasa, and entered heartily into it. The same year the Likoma station was almost swept away by fire. They lost their church, school, and many of their houses. Just after one year's work the Bishop's health gave way, and he had to return to England, and, much to his regret and that of the Mission, was compelled to resign. Bishop Hornby recommended Archbishop Maples as his successor, and after his friend Johnson's persuasion he accepted. Meanwhile Bishop Smythies had been busy amongst his stations, and in 1894 his health again gave way. Although he was nursed with every care he did not gain strength, so it was thought that a voyage would set him up, but he died the day after the steamer started, and was buried at sea. He had been much beloved by the Mission. The same day that Chauncy Maples was consecrated Bishop of Nyasa the Rev. Wm. Moore Richardson was consecrated Bishop of Zanzibar. Both Bishops hurried out to their work. Bishop Maples, with his old companion (Joseph Williams) intended going by the Rovuma route, but eventually went by the Zambesi, thus retracing the steps of the first Bishop. The river trip was very trying, but they at last reached Fort Johnston, where the Bishop received letters showing how anxious the people were for his arrival. He re-embarked the next day, anxious to get to the end of his journey, but a great storm on the lake wrecked the steamer, and the brave Bishop and his companion were drowned. His body was afterwards recovered and carried to Kota Kota, and buried on the spot, marked out for the chancel of the church they intended building. So passed away the senior missionary and layman. In 1895 Bishop Richardson, three weeks after his arrival, was able to take the services in Swahili. Soon after he ordained two of the natives. In visiting Usambara he found plenty of work among the villages suffering from famine, the poor people willingly giving their children into the care of the Mission. Plenty of the women were glad to work at road-making to gain food for

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their families. The Bishop consecrated a church at Kologwe, being the second consecrated church in the diocese, Holy cross, Uewala, being the other. In June, 1896, John Ed. Hine was consecrated to Nyasa. He had worked since 1888 in Zanzibar, Likoma, and Unangu. As Canon Crowfoot said at his consecration, who will venture to predict what future may be in store for the tribes of Lake Nyasa? We seem to stand upon the confines of a land of promise. Great possibilities stretch in front; great opportunities, if workers will only press forward and take them up. "Ah, let us go to Pemba," said a rescued slave boy, "and ransom my mother lest she die before she hears of the cross." Well may we take up his words. Let us not only go to Pemba, but to all parts where the cross has not reached. It is not funds that are wanting, but workers to come forward and join in the noble effort to spread the Gospel.

When this history of the University Mission was closed in 1896 two hopes were uppermost—the abolition of slavery and reaching Pemba. Two years later these hopes were being realised. On the day the history was published (April 6, 1897) the legal status of slavery was abolished in Zanzibar, and the first missionary reached Pemba.

(Finis.)

EPISCOPAL LOYALTY IN AMERICA.

Here is news of another of whom many Tasmanians would fain think as a friend—Bishop Courtney, of Nova Scotia, who came last year as the representative of the Church in America to the Jubilee of the Australian Board of Missions. A Reuter's telegram, from Nova Scotia, states that a small sensation was caused recently at West's "Our Navy" exhibition there. At the end of the entertainment, while the picture of King Edward VII. was being shown and "God Save the King" played by the band, a man got up with his hat on to leave the hall. Dr. Courtney, the Anglican Bishop of Nova Scotia, rose indignantly, and violently struck the man's hat off, saying at the same time, "You ought to be ashamed of yourself." The Bishop was cheered by the audience. Bravo, Bishop Courtney!—"Church News."

THE REV. CANON DE COETLOGON.

At the sale of gifts in aid of the Anglican Church, which was held in the Town Hall yesterday, Canon R. J. de Coetlogon was the recipient of an address accompanied by a purse of sovereigns, which was presented to him by Mr. A. S. Lakin on behalf of the congregation. Mr. Lakin, on making the presentation, regretted the loss which the parish would sustain through the departure of the canon, who was leaving for Zeehan. He referred to the good work which the rev. gentleman had done in this district. He had built five new churches, and through his untiring efforts had succeeded in wiping off a debt of over £500 owing on the church building. Besides that, the rectory site near the church had been purchased, and had the canon been here a little longer the work of building the rectory would have been carried out. Mr. Lakin concluded his remarks by saying that, as a new bishop was to be appointed, they would all like to see the canon elevated to that dignity.

Canon de Coetlogon, on responding, remarked that, on that occasion, he could not express his feelings towards the congregation, as he found it very hard to speak. He felt regret at having to leave now, after a residence of four and a half years, during which time he had made innumerable friends, not only of his own belief, but of various other denominations. He asked the congregation to do three things, viz., firstly, to give his successor (Rev. F. G. Copeland) a hearty welcome. He believed a movement was on foot for that already. Secondly, to build the rectory, as it was a great tax on the minister living such a distance from his church; and, thirdly, to build a

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new church as soon as possible—one that would be worthy of the parish. He thanked all heartily for the presentation, and remarked that on going home from the sale of gifts that afternoon, he found a parcel awaiting him. This was a surplice that had been given him by the ladies of the Forth parish. Whenever he wore it he would always think of the donors.

Mr. F. A. Finch then presented an address to Mrs. de Coetlogon, and, in a short speech, eulogised the good work she had done in the parish in connection with her husband.

The canon suitably responded on behalf of Mrs. de Coetlogon.

The reverend gentleman, who leaves for Zeehan next week, takes with him the good will of all classes and creeds.—"Examiner," Sep. 28.

THE REV. J. L. CLOUGHER

Everyone who met the Rev. J. L. Clougher during his brief stay in Tasmania will be glad to have tidings of him. In a letter to Archdeacon Whittington he says that for a month or two after he returned to Wales the Bishop of Llandaff asked him to take temporary charge of a parish in Cardiff of 20,000 people, and it was not until about the middle of August that he was instituted and inducted as Rector of Coity—the post for which he left this Diocese. In an earnest inaugural sermon to his people he made the following pleasant reference to his life on this side of the Equator:—"Three and twenty years will have gone by next month since I first came into this neighbourhood and learnt, under the sympathetic supervision of the then Incumbent of Newcastle, my early lessons of ministerial duty, a mere youth in experience and everything else, and, since those days, I have had needful discipline of many kinds, and opportunities of service in important spheres of labour, and now I come back across two oceans from the farthest limits of the Empire, the land of the Southern Cross, from a people of our own race, half of whom are the loyal sons and daughters of the Church of the nation, and all of whom are as loyal subjects of the King and as earnestly striving to serve God, and Country, and Empire as the best of us here at home, and from whom I received nothing but

kindness and co-operation—I come back, I say, from the fair island of Tasmania, because I was asked to come back and take up, as well as I can, here amongst you, the duties of the parish priest, my predecessor, who, after 28 years of exemplary life and faithful ministry, felt it incumbent on him to resign one part of his responsible office in order the better to fulfil the other. I come back to do my day's work, as God shall prosper me, and to give to it of my best, whatever that may be, looking to you without the shadow of a misgiving, for all the help and prayer and patient consideration that I shall need in the discharge of duties, sometimes difficult, sometimes delicate, but always a privilege in the highest of all vocations, the ministry of the Church." It is most cheering that our friend is able to report that Mrs. Clougher is in capital health and spirits, though she and the children still long for the freer life in Tasmania.—"Church News."

RESIGNATION OF BISHOP OF MELBOURNE.

The approaching resignation of the Bishop of Melbourne could not have been a surprising announcement to anyone. His Lordship has been in feeble health for some time, and the recent death of Mrs. Goe has finally decided him to relinquish the arduous duties of the bishopric. Dr. Goe will carry with him into retirement the earnest goodwill and respect of Churchmen of all shades of opinion. A decided Low Churchman, the Bishop has yet ever shown himself to be a sound Churchman. Evidence of this in two directions may be cited. Upon the subject of divorce—which is now again coming into prominence—no one has spoken more fearlessly and firmly in support of the Church's position than the Bishop of Melbourne. The most pronounced sacramentalist could not have contended more strongly than Bishop Goe has done for the sacredness and indissolubility of the marriage bond. The other matter that we have in mind is the New Guinea Mission. Although many attempts have been made to identify the mission solely with the High Church party, it has had no warmer friend or more consistent supporter than the Bishop of Melbourne. In this action his Lordship has set an example to us all of

the broader spirit in which all great questions of Church policy ought to be regarded. An indication of his unostentatious liberality has only just come into prominence. It appears that in considering the position of his successor it is intended to propose to the Melbourne Synod that the stipend of the bishopric shall be £1500 instead of £2000 a year. It now transpires that for several years, in consequence of the financial strain in his diocese, Bishop Goe has only been taking the suggested lower income. All will join in cordially wishing that the good Bishop may be blessed with

"An old age serene and bright,
And lovely as a Lapland night."

—"Church News."

MUSICAL ECHOES.

(By "Open Diapason.")

Dr. Longhurst, the eminent organist of Canterbury Cathedral, is suffering from failing eyesight. Dr. Longhurst has had an extraordinarily lengthy connection with the cathedral, having been chorister, lay clerk, and organist successively since 1828—that is, for 73 years! The principal solo boy when he entered the choir was the future Sir George Elvey, who one day caught a jackdaw and carried it into the choir under his surplice! It was only Elvey's beautiful voice that saved him from expulsion. Dr. Longhurst had his first lesson on the old organ when it had no pedals.

The little operetta "The Flower Queen" was produced at S. John's school-room on Tuesday, September 24, to a good house. The different flower characters were taken by 14 young ladies, mostly members of S. John's choir, while Mr. F. McDonald took the part of "Recluse." It was quite a musical success, and the seesaw and skipping choruses by Mrs. Fray's children's singing class were much enjoyed. Equally enjoyable was the fairies' dance by the children. This dance was arranged and the children trained by Miss Perrin, upon whom it reflected great credit. The whole performance was under the direction of Mrs. J. H. Fray, who acted as pianist. The proceeds go towards the church extension fund. Requests have been made in all quarters for a repetition, but owing to the difficulty of suiting the convenience of so many performers it has been found impossible to arrange for it so far.

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a very different thing when you set them to sing Dykes and Barnby and the rest of the moderns. In any case, I fear, we must go on as we are doing—that is to say, we must sing the tunes that are set down in our hymnals, and let the congregations learn them or not as they please. The congregational practice is a purely Utopian affair, and is only advocated by faddists who have never tried it themselves.

UNDER THE SOUTHERN CROSS.

The Rev. A. J. Wheeler, who for some 13 years has been incumbent of Broken Hill (N.S.W.), has resigned.

It is reported that Archdeacon Ross, of Armidale (N.S.W.), is about to retire from active work, owing to failing health. A suitable allowance has been provided by his parishioners.

At the last meeting of the Ballarat Diocesan Council the treasurer of the Twentieth Century Fund reported its condition as follows:—Amount in hand, £5769; promises, £2885. Total, £8654.

The Rev. H. Boon, of S. Augustine's College, Canterbury, who has worked both in the dioceses of Lebombo (South Africa) and Goulburn (N.S.W.), has arrived in Tasmania to work at Wynyard as curate to the Rev. J. T. Wilson.

The Rev. W. Hooker, also of S. Augustine's College, has been appointed by the Bishop to be vicar of Strahan. Mr. Hooker has been working for several years past in the West Indies as curate to the Cathedral, Antigua, and rector of S. Kitts, successively, where he did good work. He brings his wife and infant son.

The Rev. C. G. Brazier, B.A., of S. George's, Malvern, has volunteered for three years' service in the diocese of Carpentaria. He will have charge of the Port Douglas and Mosman River districts, and will probably be accompanied by the Rev. T. K. Pitt, son of Rev. T. Pitt, of Buckland, Tasmania. Mr. Brazier will leave for the North after the Queensland wet season.

The Rev. E. S. Hughes, of S. Peter's, Melbourne, has been laid aside by serious illness. We are glad to hear that he is much better. Mr. Hughes' work has been of an arduous character ever since his ordination; from the first he has been brought into contact with densely-crowded centres of population, masses more or less lapsed, involving work that would be to most men uncongenial, but to him most congenial, and with all the fire of a Celt,

and all the enthusiasm of youth, he gave himself unreservedly up to his people. His breakdown is no surprise, but sympathy is universal, and is not confined to persons who agree with his methods and views. He has been ordered three months' complete rest.

THE CHURCH IN OTHER LANDS.

The Bishop of Honduras is seeking three missionary clergy for posts in Central America.

The Missions to Seamen requires an assistant chaplain for its work at San Francisco.

The Bishop of Worcester has, it is stated, definitely decided to vacate the see at Michaelmas, when he has arranged to remove from Hartlebury Castle to Henwick Grange, a country residence adjoining the parish of Hallow, of which his son is the vicar.

The Bishop of St. Helena, on his way home to England on H.M.S. Thetis, visited the Island of Ascension, the first episcopal visit there for 40 years. He consecrated a new cemetery and confirmed some candidates.

The Bishop of London has expressed his regret that prayers for our soldiers at the front have, to a considerable extent, been discontinued in the churches of his diocese. He hopes, however, that at least one of the prayers will be regularly used in all the London and other churches until the end of the war has really come.

The Rev. Canon Taylor, precentor of S. Saviour's Collegiate Church, Southwark, thinks congregational sing-

ing is in danger of disappearing altogether. He says even the village church is appropriating the cathedral service, and the musical results are lamentable. He recommends Gregorian chants as within the scope of the ordinary congregation, whereas the Anglican chants are not.

The Rev. J. W. Williams, B.D., chaplain to the Archbishop of Capetown, has been unanimously elected Bishop of S. John's (Kaffraria), in place of the late Bishop Key. Mr. Williams, who took his degree from New College, Oxford, and was formerly curate of Newport Pagnell and S. Bartholomew's, Dover, went out to South Africa in 1888. He has been chaplain to the Archbishop since 1892.

Unique Altar-Cloth.—Mrs. Blagden, widow of the well-known vicar of Huggenden, has presented an altar-cloth of unique design to the Church of S. Frideswide's, Poplar. The cloth has taken 10 years to manufacture, is remarkable for elaborate figure-work interwoven with human hair, and is valued at over £2000. The gift is worthy of S. Frideswide's, which was erected some years ago through the munificence of the graduates and undergraduates of Christ Church, Oxford, and is one of the most beautiful churches in East London.

MISSIONARY.

The Government in New Guinea are getting the natives on the River Mamba to bridge over the creeks which flow into and feed the river. These bridges are strongly and neatly made, and noticeably displayed at each of the ends are sharp spikes pointing upwards. These, the natives explain, are to catch and impale the evil spirits that might endeavour to cross the bridge, and so prevent them endangering the public safety.

The Bishop of Mombasa, passing through Herefordshire, England, last year, stopped short in front of a cow shed and said, "Now that is a much better dwelling than we missionaries often have in East Africa." Then pointing to one of the stately homes of England he added, "Life in a cow shed in East Africa for the sake of the Saviour and His great salvation is far happier than life in that splendid mansion, without that sublime Master's purpose."

The annual meeting of members and friends of the New Guinea mission was held recently in S. James Parish Hall, Phillip-street, Sydney. His Grace the Archbishop presided, and gave an appropriate and practical address. The annual report was read by the honorary

secretary, Mr. E. H. T. Russell, and the annual accounts presented. The resolution adopting it was moved by the Rev. Willoughby Flower, and seconded by the Rev. H. Sumarez Smith. The Rev. John Dixon moved the election of officers for the ensuing year. This was seconded by the Rev. R. J. Cakebread. The proceedings closed with the Benediction, pronounced by the Archbishop. The meeting was of a character calculated to inspire enthusiasm in the mission.

Bishop Tucker, of Uganda, has been interviewed in England, and among other things his interviewer says:—Just as I was leaving the Bishop showed me a string of medals and beads, with a cross and a crucifix or two strung on. The medals—called "medals of the Virgin"—are what the Roman Catholics give to their so-called converts. "But," said the Bishop, "these medals are given broadcast to anyone who will take them, and do not necessarily imply that the native has become a Christian. I have asked people owning these medals if they have ever heard of God or of Jesus Christ, and they have replied in the negative. Yet the followers of Rome are counted by the number of medals distributed! No, I do not think that the Roman Catholic party is making any real progress in Uganda. They follow us about, and try to injure our work, but the people are not with them."

TEMPERANCE JOTTINGS

Slowly but surely the true properties of alcohol are being discovered. Science has proved that it is not a food, medicine has proved that it is not a drug, and the day is fast approaching when it will be prohibited altogether.

The Duty of the Church.—I have little hope for the triumph of the Temperance cause until a large proportion of the clergymen and of the professing Christians of this land rise up to the duties of the occasion, and speak words that shall touch the hearts of the people, and live lives that shall blossom into fruit.—Hon. Henry Wilson, ex-Vice-President of the United States.

A return has just been laid on the table of the House of Commons showing the number of fully-licensed public-houses and beer-houses upon the estates of the Ecclesiastical Commissioners in the Metropolitan district which have been suppressed since 1883, and the number which the Commissioners have decided to suppress upon the determination of the current leases. From this document it appears that the number of fully-licensed public-houses suppressed was fifty-six, while the number to be suppressed is forty-four.

In the "Temperance Record" Colonel Fergusson says:—"All friends of the soldier will welcome, as a step in the right direction, the arrangement which has been made between the War Office and the great railway companies, under which tickets of the value of sixpence will be issued at the refreshment-rooms, and will be accepted as payment for a liberal meal. By this means it is hoped that those who wish to do the soldier a kindness, and to make him a little personal acknowledgment of his gallant services in the present war, will be able to gratify their kindly impulse without tempting him to excess."

The Rev. Holman Bentley, of the Wathen Station, Congo Free State, writes:—"We have affiliated our Temperance work with the Belgian section of the International Society of the Blue Cross, which has its centre at Geneva. This step has given much pleasure to many friends in Belgium. On our station at Wathen, and at eighteen outposts, Temperance societies have been formed, having their own pledge-books and managing their own business. The fact that 1000 natives have signed the pledge, and are keeping it too, shows how our work is telling, and gives hopes of a large ingathering into the Church at no remote date."

Soldiers of the Queen

And all other loyal persons should use the

QUEEN SOAP.

CLIPPINGS.

"We are not surprised that the Christian people of the other States are dismayed at the thought of the divorce law of Victoria becoming the standard throughout the Commonwealth. In South Australia, under the leadership of Bishop Harmer, and in Queensland also, a movement has been set on foot to protest vigorously against the lowering of the standard. Churchmen, Roman Catholics, and Methodists are at one in this matter. It would be useful to print and distribute broadcast the weighty utterances of Sir John Madden and Mr. Justice Simpson of New South Wales upon the working of the Divorce Law in their respective States. Collusion is made easy, according to these experts, and the very foundations of society threatened by the removal of the restraints of Christian morality."—"The Church Commonwealth."

The recent Wesleyan Conference held at Newcastle, England, rejected by a large majority a motion for the adoption of "a shorter form of the sacramental service," and placed on record its opinion that "the present forms should be intelligently and reverently used both in the administration of Baptism and the Lord's Supper." This is a marked improvement upon the careless tone that prevailed amongst our Wesleyan friends some thirty years ago upon the value of sacramental ordinances. John Wesley had very definite views upon the Sacraments, and his followers have hitherto fallen very far below his standard. However, there is a promise of a return to better things. We trust that those amongst us who are enamoured of Wesleyan methods will take note of this rejection of mutilated and "shortened" offices.—"The Church Commonwealth."

It is not how great a thing we have to do, but how well we do the thing we have to do.—W. Gannett.

Practical education implies the art of making active and useful what we learn.—Barker.

Live and act to-day. He who spends half his time in enjoying his to-morrows will spend the other half regretting his yesterdays.—Breed.

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GATHERINGS.

God's thoughts are those reflective acts by which He contemplates Himself and His creatures—by which He realises Himself in Himself. His ways are those acts by which at once He reveals and realises Himself in nature and in man.

* * *

Cheerfulness and sweetness of disposition are often as great a force in trying situations as sheer intellectual ability. The power of restraining one's temper under provocation, of looking on the bright side of things in discouraging circumstances, and of not construing a difference of opinion into a personal matter, is one of those choice attainments whose winsomeness men almost universally recognise.

* * *

The greater part of the courage that is needed in the world is not an heroic kind. Courage may be displayed in everyday life, as well as on historic fields of action. The common need is for courage to be honest, courage to resist temptation, courage to speak the truth, courage to be what we really are, and not pretend to be what we are not, courage to live honestly within our means, and not dishonestly upon the means of others.

* * *

Men carry unconscious signs of their life about with them. Those that come from the forge, and those from the lime and mortar, and those from the dusty travel, bear signs of being workmen and of their work. One need not ask a merry face or a sad one whether it hath come forth from joy or grief. Tears and laughter tell their own story. Should one come home with fruit, we say, "Thou art come from the orchard;" if with hands full of wild flowers, "Thou art from the fields;" if one's garments smell of mingled odours, we say, "Thou hast walked in the garden." But how much more, if one hath seen God, hath had converse of hope and love, and hath walked in heaven, should he carry in his eye, his words and his perfumed raiment, the sacred tokens of Divine intercourse.



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THE BROTHERHOOD OF S. ANDREW.

Reports of Chapters for quarter
ending 30th June, 1901.

S. JOHN BAPTIST'S.

Owing to many uncontrollable circumstances, we have only held two meetings during the past quarter, the attendance being three at each meeting, and a probationer, whom we hope to admit as a full member almost at once. One member who has been out of town for some time has returned. We therefore hope that the meetings will be more regular and better attended, and that the next report will be more satisfactory.

The Bible readings lately have been taken from the 23rd chapter of the Acts. The principal work of late has been in connection with the Young Men's Club. The members of the brotherhood, who form part of the committee of the club, are working very hard at present getting together apparatus for gymnastics for the young men.

H. C. BRAMMALL,
For the Director.

HOLY TRINITY, HOBART.

The brotherhood work has not during this quarter been as active as formerly, and, in common with other institutions, has been swallowed up in the general excitement of the Royal visit. Since the last report there has been no change in the number of members. Two meetings only (May and June) have been held, the average attendance being six. Two young men are expected to join this chapter, and one member leaves the parish in July.

It is, however, satisfactory to hear that our old members do not forsake the brotherhood, but join other chapters (one in Victoria) when an opportunity occurs. Transfer cards are required, and might be issued by the brotherhood council.

The Boys' Club for the winter months has so far met with success, the members appreciating the services of those gentlemen who place their time and experience at their disposal. Gymnastics and parlour games are freely indulged in.

"The St. Andrew's Cross," periodical has been received regularly.

The brotherhood work in America and England is carried on in a far more spirited manner than in Tasmania, judging from the reading in the "X." The brotherhood life in Tasmania is at a very low ebb.

Our Scripture readings for the quarter have been from the Acts of the Apostles. Articles, also, from the "X" have been read and discussed.

A. B. HADEN,
Hon. Sec.

Hobart,
29th July, 1901.

ALL SAINTS', HOBART.

Only two meetings were held during the quarter. The June meeting lapsed for want of a quorum. There are now five members on the rolls, but the average attendance at the meetings is only three; two have ceased to attend the meetings. One new member was admitted at the July meeting.

The Bible readings have been continued from the book of the Acts of the Apostles, and have been most helpful and interesting.

MAXWELL STEPHENS,
Hon. Sec.

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TO THE SECRETARIES OF THE
HOME MISSION UNION.

Dear friends,—

If you have not already sent in your money for the quarter ending September 30, will you send it to me as soon as possible? As this is the last time

I shall be able to receive the money myself, I am most anxious to pay in a good amount, as hitherto the sum received for this year has not been as large as we could have wished. Will you urge upon all your members to pay up any arrears owing, so that I may have the pleasure of leaving the account in a flourishing condition? I want to draw your attention to the letters published in the October

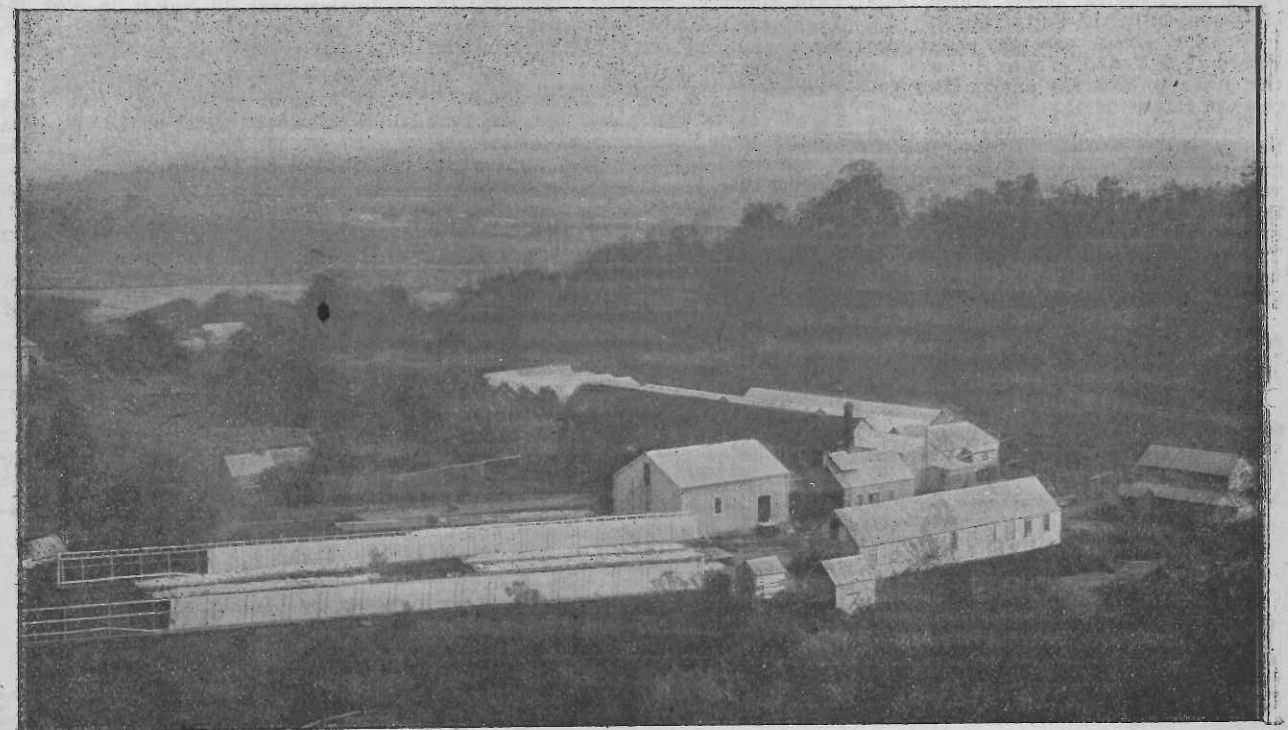
"Church News"—one for members themselves, the other to be distributed among parents. Copies of these can be obtained from your clergyman. I shall write again in the next number.

I remain,

Your sincere friend,

MAUD MONTGOMERY.

Bishops Court, Sept. 20.



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PARISH ECHOES.

HOLY TRINITY, LAUNCESTON.

On Friday evening, September 27, a social was given in the parish school-room by a joint committee of the lads' and girls' clubs.

The evening passed most pleasantly, and the committee are to be heartily congratulated upon the success of their efforts.

We were glad to see a large number of young people present, who seemed thoroughly bent on enjoying themselves, and making things go merrily. Games were provided to suit all tastes, and a short musical programme varied the entertainment. This function closes the lads' club for the season, as few young people care to use an indoor club during the warm summer evenings. We hope to see our lads and girls turn up with renewed keenness, bringing friends with them, when their clubs reopen in the early winter.

"Coming events cast their shadows before them," and it may be well in this issue to forecast one or two fixtures of interest.

On Wednesday, October 23, the Lord Bishop of the Diocese will hold a Confirmation in the parish church. Service will commence at 7.30 p.m.; and as this will be the last occasion on which our Bishop will address us at Holy Trinity, before leaving Tasmania, we would urge all parishioners who possibly can to be present.

Parents and friends of the candidates for Confirmation are especially invited to help in this solemn service with their presence and their prayers.

The anniversary of the three Sunday-schools (including Inveresk and Invermay) will be held in the parish church on Sunday, November 17.

The annual treat follows about ten days later. The date will be given out as soon as definitely fixed.

We should like to take this opportunity of reminding our readers that the clergy do not possess the faculty of second sight, nor are their eyes provided with the supernatural power of Röntgen rays so as to pierce weather-board or brick walls. They are always most ready to obey the call of duty, and visit any sick parishioner who wishes to see them, provided notice is sent to them of the fact.

Members of the congregation would materially assist the clergy in their work if they would inform them of the sick and their whereabouts. A message could be left with the vergers, or the clergy seen personally at the close of any service.

S. GEORGE'S, INVERMAY.

On Monday evening, October 7th, Archdeacon Whittington delighted a large audience with his entertaining and most amusing lecture, entitled "American Wit and Humour."

For nearly two hours our welcome visitor kept his hearers fairly convulsed with laughter, and all present seemed to thoroughly enjoy the entertainment. Songs and music varied the programme, and gave the lecturer a

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well earned spell during the evening. The platform, touched by the magic hand of the ladies, offered a sweet welcome on their behalf to the Archdeacon and his audience.

A nominal charge of sixpence was made for admission, and the result may be taken as satisfactory.

Total receipts £3 9 0
Incidental expenses 0 13 6

Balance £2 15 6

This is the first of a series of lectures and concerts it is proposed to give to help towards paying off the debt on our schoolroom.

The new porch was absolutely necessary for the safety of those using the building, and the dado and calcimined walls give the hall such a cosy, homely appearance that the most economical will surely not grudge the outlay. The balance due for the work done (after deducting cash in hand) is £28 13s. We hope to raise the greater part of this amount before the close of the year by means of

(1) A subscription list. All donations to be sent direct to the hon. treasurer, T. W. Massey, Esq., "Lanceville," Mayne-street, Invermay.

(2) Special monthly collections at Divine service.

(3) Lectures and concerts (due notice of which will be given).

The Lord Bishop of the Diocese pays his farewell visit to Invermay on Tuesday, October 22nd.

Evensong will be held in S. George's, commencing at 7.30 o'clock, when the address will be given by the Lord Bishop.

A very delightful concert is advertised for the same date in the Albert Hall. We, however, trust to the un-

wavering loyalty of all Church folk at Invermay to choose "the better part" and make a point, if possible, of being worshippers at evening service in S. George's schoolroom.

QUAMBY AND HAGLEY.

The damaged window is now in its place again. Through the kind and gratuitous advice and assistance of Messrs. Gunn it was forwarded to Mr. A. Fischer, of Flinders Lane, Melbourne, who has restored it in such a manner as proves him to be not only a skilful worker in glass but a true artist who loves his art. The result is more than satisfactory.

ALL SAINTS', HOBART.

A very successful concert, arranged by Mr. Gould and the members of the choir, was held on the 27th ult. in the All Saints' school-room. The room was well filled, and the performers all warmly applauded. The following ladies and gentlemen took part in the proceedings:—Mrs. E. A. Reid, the Misses Newman, E. Todd, Smallhorn, Kemp, and Messrs. Seville and Middleton. Mr. S. W. Gould conducted. Before the singing of the National Anthem Mr. C. T. Maxwell proposed a vote of thanks to the performers, which was heartily accorded. The proceeds were given to the choir fund.

The rector is preparing two or three candidates for the Cathedral Confirmation, which will be held on November 3, the Bishop's last Sunday in Tasmania.

Offerings for September.—September 1, £3 16s 6d; 8th, £3 17s 1d; 15th, £3 8s 1d; 21st, £3 11s 3d; 29th, £10 14s 11d. Total, £25 7s 10d.

Baptisms.—September 4—William Alfred Cyril Rose, Edith Mildred Calcott, John Robert Calcott; 20th, Amy Butler Bowers; 25th, Ada Marley.

Burials.—September 11, Charles Henry Gregory, aged 31 years; September 29, Robert Willicombe, aged 63 years.

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PERTH.

The Bishop will pay his farewell visit
to Perth and administer the rite of
Confirmation on Monday, 21st, at 3.15
p.m. There will probably be 19 candi-
dates, it being perhaps 10 years since
a Confirmation has been held at S.
Andrew's. It is interesting to see
parents and several of their children
attending classes. The congregations
have much improved lately.

Much sympathy is expressed for the
many who have been bereaved of dear
ones lately.

LONGFORD.

We hope all readers will note that
the Bishop comes to us for Confirmation
Monday, 21st, at 7.30 p.m. As this is
the Bishop's farewell visit, we do hope
for a large congregation and a hearty
service. Cottage meetings have been
held at Primrose Hill on moonlight
nights; the last two months at Mrs.
J. Bricknell's and Mrs. S. Price's. This
is intended as a means of deepening
the spiritual life of those who do not
often come to church, but who, we
trust, may become more regular in their
attendance.

A very successful bulb show was
held in our Sunday-school room. Be-
sides those kind helpers mentioned in
the daily papers, Messdames W. Bean
and Crack took charge of the produce
stall. We must also thank Mr. Wach-
tershauser's orchestra for their pleasant
music, Mr. Charles Bean for help in

carting, our verger (Mr. Burk) for his
ever-ready support. Jubilee Glen and
May Patman must be commended for
their excellent collection of pot plants,
which were sold for the benefit of the
funds, as were also a fine display of
vegetables from Rhodes and Bricken-
don, with some from a kind friend at
Deloraine, besides some sent by Mr. T.
Cox and Mr. Cooper. The total re-
ceipts were over £15, which will bring
the amount raised for the nineteenth
century fund (rectory debt) to about
£28 in 10 months. It also enabled
us to pay £50 off the rectory debt,
which now stands at £200. It is hoped
another £25 will be raised by the end
of the year.

EVANDALE.

There has not been much news of
any importance to report for the last
month or so. On Wednesday, Septem-
ber 25, we had church service in con-
nection with the Oddfellows' annual
demonstration, the rector preaching,
taking for his text "Submit yourselves
to every ordinance of man for the
Lord's sake," the special hymns for the
occasion being Nos. 390, 391, 166, Miss
Atkinson presiding at the organ. We
have decided to hold the anniversary
of the Sunday-school about the middle
of next month, consequently we are to
commence practising the hymns in a
few days. The reason for having it
earlier this year is on account of our
annual spring show taking place in

the beginning of December next, and we
would kindly ask all our friends to
please bear the date in mind, so that
when the time arrives they will lend
us a helping hand, and thus make it
a success. The catalogues will be
issued shortly, and any information re-
quired can be obtained at the rectory.

ST. LEONARDS.

The Northern Board of Patronage
met at St. John's, Launceston, on Oc-
tober 7, to decide about the vacancy
occasioned by the resignation of the
Rev. J. E. M. Roche, B.A., who had
taken up scholastic work at Devonport.
There were present—The Ven. the Arch-
deacon Canon Beresford, the Revs. L.
Tarleton and C. H. Brammall, and
Messrs. H. R. Dumaresq, W. H. Ferrall,
J. Clemons, and E. Braithwaite. There
was a celebration of Holy Communion
at 11 a.m., after which the meeting was
held. The Archdeacon laid clearly
before those present the conditions of
appointment, and, after a somewhat
long debate, it was unanimously
agreed, upon the strong representation
of the local representatives, that no
appointment be made at present, and
that the board adjourn until Friday,
Jan. 31, 1902.

Mr. Clement Dowling, who is to be
ordained shortly to the Diaconate, is
to take temporary charge under the
general supervision of Canon Beres-
ford, until the date named.

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ST. JOHN'S. LAUNCESTON.

Things grave and gay, bright and
sombre, mirthful and solemn, fall to
our lot to record from time to time
in the brief little history of our parish
in this column. Since our last notice
three of our oldest and most respected
families have been plunged into grief
through heavy bereavement.The death of Mrs. Weedon, sen.,
though not unexpected, seemed to
come, as all such deaths do at last,
very suddenly. And yet, surely, it was
a very blessed death. After a long
life of over four score years, replete
with love and usefulness and honour—
a life spared to see several generations
grow up around it, without a single
enemy in the whole wide world; at
peace with God and man, like some hal-
lowed sunset, it is called to its glorious
rest in Paradise. Tears will arise when
the last sad farewell must be said; and
yet, surely, to grieve over such a death
is not right. Mrs. Weedon was con-
nected with S. John's for some sixty
years, and thus had knowledge of each
phase of its past life. She leaves many
staunch descendants to perpetuate her
interest in the church, and we fear not
that, with such a high ideal before
them, their lives, and careers too, will
be as blessed and as honoured as was
hers. The loved remains were laid to
rest amidst numerous tokens of devo-
tion in our beautiful cemetery on Sep-
tember 28, the last office being said
by the Rectors of S. Paul's and S. John's.We are certain all hearts will go out
in deepest sympathy with Mr. and Mrs.
Gooch in the death of their only son
on October 6. The end was very sud-
den, and was occasioned by some weak-
ness of the heart. We have just spokenof one called in extreme old age, but
this dear one was only 39, and such a
bereavement seems hard indeed to bear.
Yet God knows best, and His will must
be done. The funeral took place on
October 8. The Rector officiated. Mr.
and Mrs. Gooch have been connected
with S. John's for quite two genera-
tions, and have ever taken the warmest
interest in all that concerns the old
church. May God comfort and bless
them both in this their day of deepest
sorrow.Yet a third death has to be recorded
this month. The sad news reached us
just as we were going to press, and
thus any notice of it must be brief.
Mrs. Joseph Dyson, who for several
years past has been a constant suffer-
er, passed peacefully to her rest on
Tuesday, October 8. Few can realise
the Christian fortitude with which this
dear one bore up and cheered others,
even when her weakness was most ap-
parent. Nor, during her long illness,
did she ever forget the claims of the
Mission House upon her limited means.
She had long prayed for God to take
her, and was prepared and ready when
the Master's voice called her hence.
It was a touching evidence of what the
"love of Christ" can do in disarming
death of its terrors to see how calmly
she awaited and welcomed the end. A
beautiful end, surely, to a life which had
been spent for others. We are sure the
condolences of the whole parish go out
to the bereaved ones left to mourn their
loss. The funeral, which was largely
attended, was taken by the Rector on
October 10.On September 24 the splendid little
cantata "The Flower Queen" was given
by S. John's choir, under the conduct
of Mrs. Fray. Each character personi-
fied some special flower, and not only
was the music good, but the dresses
charmingly attractive. Unfortunately,
no list of those assisting has been sent
us, so we cannot give their names.
Perhaps this was intentional, as all
helping along so good a cause as the
rebuilding of the church may possibly
elect to work quietly and without
praise. The takings, we understand,
were over £8. The audience was im-
mensely pleased and entertained, and
it may be reproduced. Mrs. Fray, as
noticed above, planned and carried the
whole proceeding through.The collections for the General Fund
were taken up on October 6. The Ven.
the Archdeacon preached at 11 a.m. in
S. John's. The offerings were £30 5s.
Something also was given at S. Aidan's,
but we have not yet had the returns.
The day was what is called "pouring
wet," and hydrophobia was very appa-
rent amongst the usual members of the
congregation. These doubtless will send
on their cheques to the wardens during
the week, as no one would omit such
an opportunity of helping to pay the
stipends of your devoted country clergy.
We only need £70 to make up the usual
gift.The Archdeacon also gave his popu-
lar lecture, "Smiles and Tears," in the
school-room on October 8. Like all
such efforts by the Archdeacon, it was
first-rate. Perhaps the mood that sits
best upon him is "smiles," or "comedy,"
rather than "tears and tragedy." The
proceeds were in aid of the Mission
House, and amounted to £6.Marriages.—July 24, Thomas Edward
Joseph Dawson to Lucy Harriett Isabel
Gurr; Aug. 24, George Oscar Petterson
to Edith Lucilla Boden; Sept. 4, George
William Oldgate West to Ethel May
Wynn.Baptisms.—Sept. 11, Leslie Alexander
George Robinson, Charles Stephen
Stanbi, Iris Pearl Hardesty; Aug. 24,
Alma Myrion Jacobson; 28th, Violet
Sarah Edwards, Hazel Myra Herbert;
Sept. 18, Ernest Raymond Brown, Ame-
lia Emily Airey, John Henry Spicer,
Eileen Daisy Jordan, Helen Grace Isa-
belle Lawrence; 25, Leslie John Bar-
low; Oct. 2, Lillian May Gray, Arthur
James Ayres, Clyde William Baker,
Mollie Mavis Barnett.Burials.—Sept. 14, Catherine Dix;
Sept. 22, Esther Murrell; Sept. 28, Char-
lotte Weedon; Oct. 8, George Gooch;
Oct. 10, Eliza Jane Dyson.ST. JOHN'S CHURCH EXTENSION
ACCOUNT.It is earnestly requested that those
to whom circulars have been addressed,
and who have not yet responded, will
do so not later than this month. It is
specially desired that none will with-
hold from contributing to this most
important and urgent need of the
parish. Those wishing to give anonym-
ously may do so by handing their
amounts—large or small—to the Treas-
urer or Secretary.Statement of accounts to September
30, 1901:—July 1. By balance, £75
9s 4d. Donations—Alfred Green, £15;
Thos. Gladman, £1 1s; W. A.
Whitaker, £6 10s; H. Lakin, £1; W.
Martin, £5; F. R. Unsworth, £2 2s;
G. H. Arthur, £3; S. E. Wilmot, £10;
Mrs. A. Galer, £1; Book No. 2, W.
Perrin, £4; W. Cockburn, 10s 6d; Mr.
R. Whitton, £1; Miss L. M. Jones,
2s 6d; Mr. C. Jones, 2s 6d; Mr. J. Jones,
£3; Mr. J. Sanden, £1; Mr. P. Barrett,
£1; Book No. 4, E. Whitfield, £1;
Anon (stamps), 5s; Mr. J. N. Henty,
10s; Mrs. C. Baudinet, £1; Miss M.
Brumby, £1; W. G. Cox, £1 1s.
Total, £60 4s 6d.Subscriptions.—J. K. Lithgow, 2s;
Archdeacon Whittington, £1; P. C.
Smith, £1; E. T. Tevelein, 2s 6d; Mrs.
Tevelein, 2s 6d; E. J. Harvey, 5s; E. L.
Dwyer, 2s; Miss E. C. Murray, 10s;
W. Stroud, 5s; Mrs. S. A. Stroud, 5s;
Miss G. E. Stroud, 5s; Miss J. Von
Stieglitz, £1; S. Cox, £5; Mrs. J.
Manning, 2s; Miss Perrin, £1; F. M.
Littler, 5s; Miss Tatlow, 2s; Miss G. W.
Cadel, 10d; J. W. Cadel, 2s 6d; Miss M.
Perrin, £1; C. Perrin, £1 10s; T. Rule,
5s; W. R. Hayle, 7s 6d; Miss M. Apple-
dorff, 5s; S. Perrin, 10s; H. R. Lakin,£2; Mrs. H. R. Lakin, 10s; H. A.
Evans, 5s; J. W. Johnston, £1; M. F.
Brownrigg, £6; R. C. Evans, 10d; C.
Evershed, £3; Mrs. W. J. Genders,
£3; Mrs. E. E. Brownrigg, £1; H.
Brownrigg, £1 19s; C. Brownrigg, £1;
Mrs. Bushman, 10s; Miss Bushman,
£1; A. E. Calver, 2s 6d; J. R.
Chambers, £1 10s; Mrs. J. R. Cham-
bers, 10s; Miss E. W. Chambers, 10s;
R. W. Howlett, 5s; Anon, £5. Total,
£44 11s 2d.Entertainment, cantata, £5 9s 1d;
church collection, £35 1s 2d; interest,
5s.Paid contractor, £123 1s 8d; balance
in Savings Bank, £97 18s 7d.

Total amount received, £221 0s 3d.

S. JOHN'S MISSION HOUSE.

A very successful service of song was
rendered at the Mission House on the
26th ult., and was well received by a
crowded audience. The service was en-
titled "Nell," or "The Story of a London
Waif," and was full of the pathetic
experiences of a friendless child. The
Rev. Canon Beresford opened the ser-
vice, which was held in aid of the
Building Fund. The musical illustra-
tions, to the number of 18, were most
creditably given by a choir of 30 voices,
who had been trained by the organist,
Miss Dobson, and the connective read-
ings were supplied in a very realistic
manner by Sister Charlotte. The ser-
vice was repeated on the following
Wednesday night, under the presidency
of the Rev. F. A. Fernau, when the
singing was even more pleasingly ren-
dered, especially the solos by a juvenile
member of the choir, named Alma
Brown.The following subscriptions and do-
nations to the Mission House are thank-
fully acknowledged:—Miss Spearman,
2s; Mrs. Holyman, 5s; Mrs. Arthur, 5s;
Mrs. Lithgow, 1s; Mr. R. Green, £10;
Mr. L. Collins, 5s; Mrs. Hogg, 5s; Miss
Weatherhead, 4s; Mrs. L. Brockett, 5s;
Mr. E. Lawrence, 10s; A Friend, £1;
Mrs. Edgell, clothes; Mr. Taylor, rem-
nants; Mr. Eardley Wilmot, bag rice;
A Friend, clothes.

S. JOHN THE BAPTIST'S, HOBART.

In view of the approaching mission
which is to be held in the parish next
Lent, the Bishop has written a letter
to the members of the congregation,
which has been printed and is being
circulated through the parish by a
number of ladies who have been en-
listed as workers for this purpose.The Confirmation is to take place at
S. David's on November 3, at 3 p.m.
We regret very much that it must be
away from the parish church, following
a bad old English custom, but neces-
sity knows no law. The Bishop will
be very much over-worked during the
last week of his time with us.The notice of the death of the Rev.
A. Wayn came as a great shock to us.
Much sympathy is felt for his widow.On the 20th we held our monthly
missionary meeting, a paper by Miss
M. Johnston being read on the S.P.G.,
the rector adding a few words in ex-
planation of our Bishop's position as
secretary of that great society.On Sunday, 22nd, our offertory and
collections, amounting to £6 16s 0½d.,
were in aid of the General Church
Fund. The rector preached in the
morning and the venerable the Arch-
deacon in the evening.S. John's Association only gave one
entertainment in September, that be-
ing a "ladies'" concert on the 24th.
Mrs. C. B. Pitman undertook the man-
agement of it. It therefore goes with-
out saying that it was a great success,
and was very much enjoyed by a good
audience. There is to be a dramatic
reading on October 8, and we are all
looking forward to Mr. F. A. Pitman's
orchestral concert on the 22nd.On September 30 we said farewell to
one of our most earnest church work-
ers, Miss Nichols, who has been a
district visitor in the parish for some
years, being married on that day to
Mr. Henry, of Birch's Bay. We all
join in hearty wishes for their future
happiness and prosperity.On Tuesday, October 1, the Diocesan
Council of the Brotherhood of S. An-
drew held its quarterly meeting in our
schoolroom. Ten members were pre-
sent—President, vice-president, secre-
tary, Revs. Canon Shooridge and R. K.
Collisson, and five delegates from dif-
ferent chapters.On October 2 the S. John's Young
Men's Club gave a minstrel concert in
the schoolroom in aid of the club funds.
It was well carried out, and there was
a large, appreciative audience.COMMUNICANTS AND OFFER-
TORIES.September 1—39 Communicants, £4
5s 10½d.

September 5—5 Communicants.

September 8—15 Communicants, £2
13s 5d.September 12—4 Communicants, 2s
3d.September 15—10 Communicants, £4
8s 8d. Melanesian Mission, £2 10s 10d.September 19—4 Communicants, 2s
0½d.

September 21—3 Communicants.

September 22—8 Communicants,
G.C.F. £6 16s 0½d.September 26—3 Communicants, 1s
4½d.September 29—26 Communicants, £4
13s 2d.

BAPTISMS.

September 11—Christopher Dudley
Duggan, Walter Edward Ross.September 17—William Bannister
(private baptism).

MARRIAGES.

September 30—Cyril Vivian Henry
and Kate Nichols.

MACQUARIE PLAINS.

An entertainment took place at the hall on September 23 in aid of the fund for reshingling the church. The sum of £5 19s 3d net was taken, which more than pays the debt. Mr. Parsons and the "Bloomfield Minstrels" gave us the most laughable evening that we have enjoyed for many a day.

On Saturday, 28th, the rector held the second quarterly service at Tyenna, by kind permission of Mr. and Mrs. Marriott, in their house, and on the following morning at Fentonbury school. The congregations were larger at both places than on the former occasion.

DELORAINÉ.

HOLY COMMUNION.—Special celebration for those confirmed this year from Deloraine and Red Hills at S. Mark's, October 20, at 8 a.m., from Jackey's Marsh at 11 o'clock, from Meander on October 27 at 9.15. Monday, 28th—S.S. Simon and Jude, celebration and matins at 7 a.m. Celebrations on All Saints' Day, Friday, November 1, at S. Mark's, at 7 and 11 o'clock.

BAPTISMS.—No special day is appointed for the administration of this holy rite. The clergy will arrange for any time convenient to parishioners.

CANTATA.—It is hoped that the choir of S. Mark's will render the cantata "The Daughter of Moab" at Meander on Thursday, October 24th, at 7.30 p.m., in aid of the enlarging of the schoolroom, and at Deloraine on Friday, October 25, in the school-room, in aid of the Sunday-school prizes fund.

MEETING to be held at Chudleigh at 3 o'clock on Wednesday, 23rd, to discuss important parochial matters.

VISITING.—The clergy will be greatly obliged for any information of cases of sickness. When that wonderful instrument which will allow us to look into people's houses is perfected, then we shall be able to manage for ourselves; till then we must rely a great deal on information. Many have lain ill some two of three weeks, wondering why no clergyman ever appears. It is all for the want of knowing. We count this our chief work; we look on it as our greatest privilege. In each district we hope to find some willing to send us formal information of anyone in affliction.

QUIET DAY Services were arranged for Saturday, October 5. All parochial workers were invited. It is an opportunity we are glad to take for the strengthening of the soul's spiritual life. The services were as follow:—7 a.m., celebration and address on "God's Control of His Agents;" 11 a.m., matins, with intercession for home work, and address on "The Claims of the Church;" 4 o'clock, 4.30, meditation; 4.30, litany (missions) and

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intercession for foreign work, address on "Sacrifice;" 3.50, evensong, and address, "Renovation;" 8 o'clock, service of dedication, address, "Comparison of Community Life, With and Without Rule."

BAPTISMS.—September 1, Dorothy Ethel Bowny, Kimberley; September 10, Walter Frederick Eade, Deloraine; September 22, Eric Ernest Crawford, Blackimoor.

BURIAL.—September 19, Helnor Eade (56), Deloraine.

CRESSY.

Since writing our last notes we have had a visit from both the Archdeacon and the Bishop. On Wednesday, August 14, the Archdeacon met the churchwardens and collectors, and in the evening delivered one of his popular lectures on "Charles Dickens." The weather was wet and cold, consequently the attendance was small, but as almost everyone present was a reader of Dickens the lecture was greatly appreciated. The Bishop paid us his farewell visit on Monday, September 30. A Confirmation was held in the evening, when one boy and four girls were confirmed, viz., Bernard Sturges, Emily Charlotte Perkins, Louisa Summers, Julia Summers, Flora Summers. On the following day the Bishop proceeded to Saundridge, where a similar service was held, and four young people were confirmed, viz., George and Mary Hodgetts, Percy and Florence Saltmarsh. The service was well attended, and the people were very pleased to see his Lordship, as it was the first time a Confirmation had been held in the district. At the close of the service the Bishop dedicated the Holy Table and Communion vessels. In the evening a most enjoyable social was held in the Town Hall. The Rev. W. H. Murray presided, and in a short speech welcomed the Bishop, and conveyed to him the kind wishes of the Cressy people in his new sphere of work. The Rev. L. T. Tarleton supported what Mr. Murray said, and then his Lordship replied in a happy speech. He referred to the happy times he and his family had spent at Richmond Hill. There was no part of the diocese he took a greater interest in than Cressy. He said the Church was well represented that evening, for, in addition to the clergy who had already spoken, he was glad to see that Mr. Norman was able to be present. The

weather was perfect, and his Lordship's visit was much appreciated. At the social everybody in the large audience had an opportunity of shaking hands and personally saying farewell to the Bishop. The ladies of the congregation provided the refreshments, and a pleasant and varied musical programme was gone through.

CARRICK.

The church fair of September 19 was most successful. Although the weather was not very favourable, and the fair had to be held a week earlier than intended, so that there was no moonlight, the attendance was all that could be desired. In fact, the public hall could not conveniently have held more. The hall itself and the various stalls were beautifully decorated. The fair was opened by Mr. John Millar, a staunch friend of the church, Mrs. Millar, who had done an immense of needlework for the fair, being also present. The stallholders were as follow:—Plain sewing, Misses Selby and Johnson; lollies, Misses Mason and N. Robertson, refreshment, Mrs. and the Misses Dumaresq; fancy, Misses Guest and Dent; cordials, Misses Harmon and L. Frost; fishpond, Misses Royle and F. Frost; produce, Mr. A. Frost. Mr. R. Jordan managed the shooting gallery, Mr. Hardman, from Bishopsbourne, kindly helping. Mr. A. W. Monds brought his phonograph, and did good business with it. Miss Whitfield and Mrs. Mason played from time to time on the piano, and in the evening the Illawarra children gave some pretty tableaux and sang two choral songs very nicely. It was getting late, though the audience did not diminish, when Mr. Maguire Smith sold the remaining goods by auction, and the whole of the fair was cleared, which was most satisfactory. How much the district has done for the church in this instance can be judged from the total spent or given. The collecting cards for purchase of materials came in as follow:—Miss F. Frost, 11s 6d; Miss L. Frost, £1 6s 6d; Miss E. Harmon, 6s; Miss Selby, 10s 6d; Miss Guest, £1 15s—total, £4 7s 6d. All this was spent on materials, and 1s 9d more. The receipts at the fair were—Produce, £2 6s 9d; lollies, £4 12s 0½d; refreshments, £3 5s 1½d; cordials, £3 15s 1½d; fishpond, £2 8s 3d; plain and fancy stalls, £15 8s 4d; phonograph, £1 6s 6s; door, £3 17s 6d; auction, £8 5s 3d—total, £45 4s 10½d, less 6d bad coin, £45 4s 4½d. Expenses—Rent of hall, £1; cordials, £1 8s; fruit, 14s 6d; hire of glasses, 4s 10d; cleaning hall, 6s; advertising, 5s 6d; purchase of materials as above, 1s 9d—total, £4 0s 7d. This leaves a balance of £41 3s 9½d, to which must be added 6s 6d received since, making a total of £41 10s 3½d. If we add to the gross amount taken what was collected for materials we shall see that about £50

was contributed by the parish in all, which must be considered very creditable. It was most gratifying to the acting rector to see all parts of the parish represented, and a kindly helping hand given by all. He thanks all those who contributed to the most satisfactory result.

BAPTISM.

In S. Andrew's, Carrick, September 2, Keitha Vera Goss.

OFFERTORIES AND COMMUNICANTS.

Carrick—September 1 (13), 13s 5d; 8th (G.C.F.), 4s 6d; 15th (4), 3s 9d; 22nd, 5s 4d; 29th (4), 6s 10d. Bishopsbourne—1st, 2s 9d; 8th, 2s 6d; 15th, nil; 22nd (G.C.F.), 7s 3d; 29th (10), 6s 3d. Illawarra—1st, 6s; 8th, no service; 15th, nil; 22nd (12), G.C.F., £2 1s; 29th, 4s 4d. It will be remembered that the very bad weather diminished the congregations and offertories during the month. Our people should think of this, and replace the loss to the church when able to attend. They do not, we are sure, wish to save money through wet Sundays, and the church expenses go on just the same in all weathers.

The Children's Home Mission Union in Carrick contributed last quarter 15s to the General Church Fund. This quarter it has given 12s. We hope it will not fall off in its payments in the future, for the fund stands very much in need of help.

HUONVILLE.

We were very pleased to welcome the rector back again after his lecturing tour in the northern districts of the diocese. The services during his absence were successively taken by the Rev. A. G. Taylor, the Archdeacon (who spent a fortnight in the parish lecturing, attending socials, and, last but not least, fishing), Rev. Mr. Bucknell, travelling from Hobart for the last Sunday.

A social for young men was held in the school-room during the Archdeacon's visit, who, as usual, greatly amused all by his humorous readings.

Weddings.—On Monday, 2nd ult., Miss Ada Crisp was married to Mr. A. Taylor, of Queenstown, and left for her new home in the West. On Wednesday, 11th, a large number assembled at St. James's to witness the marriage of Miss A. M. Linnell to Mr. T. D. Ball. The church was beautifully decorated by girl friends of the bride. Mr. Richards presided at the

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organ, and exquisitely played the "Bridal Chorus" from "Lohengrin" as the party left the church. The bride was arrayed in white, and was attended by Miss Kathleen Parsons and four little girls, also in white, and carrying baskets of lovely spring flowers. The Archdeacon officiated at both marriages.

RURAL DEANERY OF THE HUON

A meeting of the rural deanery of the Huon and D'Entrecasteaux was held at Port Cygnet on Monday, September 30, 1901.

After a celebration of the Holy Communion in S. Mark's Church a chapter meeting was held in the rectory, at which the rural dean (the Rev. S. Bucknell), the Rev. C. Vaughan, and the chapter clerk (Rev. E. H. Thompson) were present.

After dinner a conference was held at the rectory, at which were present Messrs. J. W. Grove, P. E. Grove, J. Clark, A. Wolf, A. Thorp, in addition to the members of the chapter. After prayers the minutes of the previous meeting were read and confirmed. The rural dean then referred to the approaching departure of the Bishop, and asked the conference to express an opinion as to whether the election of the new Bishop should be delegated to the English Bishops, as provided by Synod, or should be by election. The various members of the conference

spoke on the question, and it was evidently the feeling of the majority of those present that the appointment should be made by election. Reference was then made to the question of reducing the Bishop's stipend. The meeting was for the most part in favour of reducing it to £800. The question of the form which the proposed presentation to the Bishop should take was then discussed, and the following resolution was moved by Mr. J. W. Grove, seconded by Mr. J. Clark, and carried unanimously:—"That the members of this conference desire to express their deep regret that the Bishop is about to sever his connection with this diocese as its Bishop. They are deeply conscious of what the church in this diocese owes to his untiring energy and zeal, and to his devotion to the highest interests of the church in all parts of the island, and heartily hope that the blessing of God may rest upon his future work." The following resolution was then moved by the Rev. C. Vaughan and seconded by Mr. J. W. Grove:—"That whilst approving of the proposed presentation to the Bishop, this conference is of opinion that in the event of the sum raised not exceeding £100 it should take the form of a special memento of his Lordship's connection with the diocese, and that the choice be left in the hands of the committee."

After some reference to the nineteenth century fund, and a brief statement of what each parish was trying to accomplish in connection with the fund, a vote of thanks was moved to the ladies for their hospitality, and the conference was then closed with the benediction.

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SORELL.

On Friday, September 27, a well-attended and successful social was held at Forcett, the proceeds of which were devoted to the Church Completion Fund. About six pounds was added to it, which, with about eight pounds in hand before, should furnish enough to do something towards lining the

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church. We would suggest to the congregation at Forcett to make another effort during the summer to add to the above fund, in order that the work alluded to may be completed if possible. We do not think this is asking too much, as there have been no efforts made in this direction for the past two or three years, and it is time that the neat little building at Forcett should be lined and made more comfortable as well as attractive. Moreover, during the past few years the fund for completing the lining of the church has had to be drawn upon to pay other unavoidable expenses, such as fencing, insurance, lighting, etc. Mr. Albert Reardon, the treasurer, has carefully husbanded resources, but in the absence of any other fund to meet such expenses as are mentioned above he has had no choice but to pay them out of the money in hand for the completion of the church. Could not another social be arranged for during the autumn to return the amount drawn from the Completion Fund in meeting these other unavoidable expenses? In this connection we acknowledge with thanks the gift of £1 from Mr. R. C. Croker towards lining the church.

We note with much satisfaction that the churchyard at Forcett wears a much more tidy and well-kept appearance than formerly, owing to a working bee got up by the Misses N. and A. Reardon. Shakespeare said of dress that "the apparel oft bespeaks the man." In the same way it may be said that if a churchyard or church wears an ill-kept and slovenly appearance onlookers are very apt to draw an inference of lukewarmness and uninspired quality on the part of the congregation. Anyway, none can doubt the very much improved appearance of the spot in question, and for this we are thankful.

A church paper need not be exclusively confined to religious or church matters. Anything that makes in any degree for the physical or social benefit of a community is surely worthy of a place in it. This is our apology for expressing pleasure at the well-attended meeting held in Sorell last week to take steps to make a public asphalt tennis court on the Reserve in Sorell. We trust residents in Sorell will not let the matter drop, but will by a united effort accomplish the work. We hear of plenty of means of recreation for the young men, but what about healthful exercise and recreation for the gentler sex? No game is more healthful or suitable for girls than tennis. The muscles are well exercised, producing suppleness and elasticity of limb. At the same time vigorous, though not exhausting, exercise is

gained. Moreover, the game is quickly learnt, and considerable skill soon attained. And it may be added that though the construction of a good tennis court is specially urged for the ladies, for whom no means of outdoor recreation exists, the game is a truly sociable game in which young men and girls can join in friendly rivalry. Mrs. Grundy is in the country very much given to gossip as well as being very proper. She is very particular as to when and where Mr. Smith may meet Miss Robinson with propriety. But even she will not object to such meeting on a public tennis court under proper conditions and guardianship. We would suggest to the men of Sorell, since the ladies so often do much to assist them in their entertainments for the cricket and rifle clubs, that they give their voluntary help in the proposed public tennis court. If the young men of the township will combine and remove the top soil, and the more elderly men, the farmers, cart in the metal for the foundation of the court (Mr. Edward Marshall kindly offers sufficient metal from his quarry), there will only remain the cost of the top asphalt. On the completion of the court we trust a public tennis club may be formed. Already we hear of some ladies in Forcett who have thoughts of forming a club there. If other places do the same there will be the opportunity of agreeable matches being played during the summer.

The second short paper on "Joy in Public Worship" appears in this issue from the pen of the incumbent.

BAPTISMS.

Bertie Charles Edward Evans.
Victoria May Bilton.

RINGAROOMA.

The Bishop's visit to Ringarooma for the last time is a thing of the past, particulars of which have appeared in your Scotsdale notes. Everybody was sorry to hear of the resignation of Mr. Sterne Phillips as superintendent of the Sunday-school, where he has been a faithful worker for many years. The reason was there were not enough scholars for morning and afternoon school. As the morning school has been so badly attended Mr. Phillips decided to give up the morning school. It is the wish of church people that there will be school once a day, and Mr. Phillips take the place which he has filled for so many years as superintendent again. There is a great need of teachers. It is a great pity someone will not take up the work. The school work depends

entirely on the Messrs. Phillips, who devote their Sundays to church work, and have a long distance to go in all weathers. All the help they have is from some of the old scholars, who do not have proper control over the children. The school is badly in need of elderly teachers, if some would only give one hour of their Sunday to such a needed work.

The annual fancy fair took place on the 25th. The weather was very stormy, but cleared up in the afternoon, and turned out a beautiful evening. The hall was crowded, and the proceeds amounted to about £18, which was most satisfactory, as there had been so many entertainments just before, and everybody was working for another bazaar to be held shortly. The rector was prevented from being present, and it was remarked that two of the wardens were conspicuous by their absence. As a rule church entertainments do not receive the support they should from church people, and the fancy fair was better supported by other denominations than from church people. The stall-holders were—Fancy, Mrs. Chilcott, Miss Andrews, Mrs. Symons; produce, Mr. George Andrews, Mr. S. Symons; refreshments, Mesdames Singaline, Bennett, and Butt; sweets, Miss R. Fry, Miss E. Oliver; post office, Miss Bennett and Miss Singaline; fish pond, Miss Cunningham; shooting gallery, Messrs. W. and C. Krushka, Miss B. Clark, and Mrs. F. Krushka. Mr. H. Oliver assisted during the evening. The Ringarooma Band played selections at intervals.

Marriage.—Fanny Johnstone to Charles Cook.

Baptism.—Ismaey Symons.

CIRCULAR HEAD.

A most enjoyable and successful tea meeting and concert was held on Wednesday, September 25, in aid of the South Road Church building fund in the Norwood barn, kindly lent by Mr. H. F. Ford. Willing workers cleared the building of a quantity of chaff beforehand, and made a number of necessary improvements—in fact, quite transformed the internal appearance. The walls were profusely decorated with ferns and flowers, and the tables were most tastefully arranged by the ladies. As tea time drew near the tables were again and again replenished, and when ample justice had been done to the good things provided the room was cleared and prepared for a concert. Mr. H. Boys very kindly lent his new piano. A good programme was ren-

dered, and, judging by the applause, was thoroughly appreciated. The rector returned thanks to all who had helped, specially mentioning the names of Messrs. H. Boys and Thomas Dennis, who had been indefatigable in their efforts, and without whose help the entertainment would have been a dismal failure; also the name of Mr. H. F. Ford, who had lent the building, and who had expressed a wish that it should again be made use of. The proceeds amounted to about £17. A working bee will be held very shortly to clear the ground, and we hope to commence building operations ere long. A chopping match and sports will be held on King's Birthday—Monday, November 11—in the Norwood paddock.

GARDNER'S BAY.

I do not know if any of your readers have heard of Gardner's Bay, but for the benefit of those that have not I must tell you that it is situated in the south of Tasmania, about three miles from the township of Lovett. It is a rising place, and can boast of a coal mine, from which the famous Port Cygnet coal is procured. It possesses some of the finest orchard land in Tasmania; not only is the soil of the quality suitable for growing apples, but the situation is all that can be desired; while for potatoes, wheat, and small fruit the land on the hills seems specially adapted, and when laid down to grass makes excellent pasture for stock-raising, sheep-farming, or dairying; so that you can see we have soil suitable for the wants of everyone. There is a jetty, with train to the coal mine, and daily steam connection with Hobart; so that we are favourably situated with regard to a market for our produce. This is very convenient in the fruit season, as the fruit can be sent away quite fresh. We have a nice little church—S. Barnabas—entirely built from the proceeds of concerts and bazaars got up by the local people. I am not a good hand at describing buildings, but everyone who has seen it says that it is a very pretty church, and a great credit to the place. It is partly seated with chairs, though it is intended later on to make the seating uniform throughout by doing away with the old seats and replacing them with chairs. The painting was done by members of the congregation, who gave their services free, the work being carried out under the supervision of the Rev. C. Vaughan, who has promised later on to again help us, and carry out the design of decoration, which will greatly improve the interior.

There is a very good organ, but alas! no organist, so that our services are not very bright. Miss Potter, from Woodbridge, kindly came over one Sunday and took the service, but the hill between us prevents our friends there giving us any assistance in a regular way. We are in want of a bell, so that if any of your readers are charitably disposed, and have a bell to spare, they can send it along, and we will find a use for it. I am sure the churchwardens would be pleased to accept the gift. I think I have written enough for this time, but if you find room for this at some future time I will send you another contribution.

CLARENCE

SANDFORD.—On Thursday evening, September 25, a church social was held in the hall, and was well attended. The Rev. F. B. Sharland (rector) presided, and expressed much pleasure in introducing to the Sandford people the Ven. Archdeacon Whittington. The Archdeacon then delivered a lecture on "English Fun and Fancy," which was much appreciated. In the course of the evening the Archdeacon also spoke of local finances and the nineteenth century thanksgiving fund. Various ladies and gentlemen contributed some musical items, which were well received, and at the conclusion of the programme refreshments were served. On the motion of Mr. George Morrisby a hearty vote of thanks was accorded to the Archdeacon and others who had contributed to the success of the evening. The Archdeacon was the guest of Mr. John Morrisby, of "Waterloo," while he was at Sandford, and the rector stayed with Mr. George Morrisby at "Rosehill."

SOUTH APM.—A meeting of the congregation was held in the church after service on Sunday evening, September 29, in order to decide as to what shall be done in that part of the parish in reference to the nineteenth century thanksgiving movement. The rector presided, and after he had briefly addressed the meeting it was resolved—"That tenders be called for the painting of the church, inside and out, and for cementing the stonework of the foundation; also, that a new lamp be purchased for the west end of the church."

DEVONPORT.

S. Paul's, Devonport East.—The Rector, Churchwardens, and Committee having selected the site for the new

Sunday school building, adjoining the church, facing Church-street, the contractor commenced work a few days ago. The stone foundations are now finished, and the carpenters have begun the woodwork, and we hope before next month the whole framework will be in position.

The Lord Bishop arrived by the evening train on the 4th from Sheffield, and on Sunday the weather was so unfavourable that his intended visit to S. James's Church, Northdown, to celebrate the Holy Communion and give his farewell address to the parishioners, had to be abandoned. Instead, his Lordship conducted Matins, and preached at S. John's, West Devonport, at 11 a.m., assisted by the Rev. J. E. M. Roche and Mr. Towsey, Lay Reader.

S. Olave's, Don.—The Bishop preached in this church on Sunday afternoon, and, before commencing his sermon, expressed his pleasure and thankfulness to those who had, by their gifts and work, made this small sanctuary of God one of the most devotional places of worship in the Diocese. We trust that when the debt of about £40 is paid off this building will be consecrated by our beloved Bishop's successor. We would draw the attention of church people in West Devonport that when God calls their dear ones out of this world to sleep in Him, that around this church they will find a most beautiful spot to lay their bodies till the resurrection morn, the public burial ground at the Bluff being a most objectionable and undesirable place for many reasons. Here, within a walking distance from Devonport, around God's House, is a sweet God's acre, where they may consign all that is mortal of those they love.

S. John's, West Devonport.—The Rev. J. E. M. Roche, B.A., Principal of the Church High School in this town, kindly assists at both morning and evening services in this church, and sometimes preaches when the Rector is unable to be present. The Churchwardens have had a Litany desk made for this building, and it was used for the first time at Evensong on the 25th September, the article was made by Messrs. Naylor Bros., and they have given every satisfaction in their work.

We must not omit to mention the special Evensong referred to above on the night of the Ruri-Decanal Conference, when the Rev. Canon de Coetlogon, at considerable personal inconvenience to himself (as it was only a few days before he left for Zeehan), drove all the way from Ulverstone and back to preach the sermon, which was listened to with rapt attention by a

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large congregation for a week night service. The Revs. J. S. Roper, J. E. M. Roche, and the Rector also took part in the service.

The Confirmation took place on Sunday, October 6, at 7 p.m., in the mother church, S. Paul's, East Devonport, when the church was packed, numbers having to go away, unable to get in the building. Twelve candidates—three males and nine females—were presented by the Rector; the smaller number is accounted for by his long illness, and he desires here particularly to thank Mr. Towsey and Mrs. Fernandes, who helped him in the preparation of the candidates. The service was most solemn. The Bishop, as usual, gave a touching and practical address to the candidates before the laying on of hands, and then, seated in his chair at the entrance to the chancel, the candidates were presented by the Rector one by one kneeling, and the congregation responded with a solemn "Amen" after each sealing of the Holy Spirit. After the service the Bishop shook hands, and thus ended the last public ministration of the present Bishop of Tasmania in the parish of Devonport. All feel that in the resignation of Dr. Montgomery Tasmania is losing the most devoted and hard-working Bishop she ever had, and Church people must acknowledge the spiritual and material progress that the Church has made during his Episcopate. All members of the state cannot fail to admire his Lordship's Christian and courteous manner to all classes of the community.

Baptisms.—Oct. 1, Lillian Gertrude Broad; 3rd, Irenie May Luck, Myra Dulcie Luck, Clarice Olive Luck, Elvie Gwen Luck.

Confirmations.—Oct. 6 (18th Sunday after Trinity), Arthur Archie Smith, Henry Harold Smith, Douglas Milford, Weller, Ruth Buck, Isine Hamilton Fulton, Kathleen Eleanor Innes, Beatrice Maude Latham, Kathleen Ellen Latham, Irenie May Luck, Violet Hannah May Nickols, Myrtle Weller, Georgina Mary Johnston Wilmer.

Marriage.—Oct. 7, William John Wills Brown to Catherine Elizabeth Sankey.

Burials.—Aug. 19, George Gunyon; Sept. 1, Charles Smee.

BUSINESS COLUMN.

All business communications to be forwarded to the Marager, 2 George Street, and all literary contributions to the Rev. Canon Beresford, S. John's Rectory, Launceston.

SUBSCRIPTIONS RECEIVED, 1900.

Mr. C. A. Jacobs, 1s; Miss Marshall, 1s.

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Miss Fountain, £1 14s 9d
Rev. A. E. Hutchinson, 4s; Mr. R. W. G. Shoobridge, 5s; Mrs. Salier, 3s; Rev. R. Collisson, Mrs. Eastoe, Mrs. Napier, Mr. Applegate, Mrs. Jacson, Miss Marshall, Miss Steele, Miss Gunn, 1s each; Mrs. Frazer, Mrs. Gould, 6d each; Mr. C. A. Jacobs, 1s; Mrs. Thos. Wood, 3d.

Per Miss Hutchins—Mrs. Bennett, 6d; Mrs. Nichols, Mrs. Hughes, 3d each.
Per Mrs. Priestley—Mr. J. Goss, Mr. H. Howell, 1s each.

Per Mr. S. P. H. Martin—Messrs. John Richards, Gafney Green, Bynden, Schell, Frankland; Mesdames Hearn, Madden, Cowburn, 1s each.

Per Miss K. Richardson—Mrs. G. T. Collins, 1s 6d.

Per Rev. J. K. Wilmer—Mr. W. J. Carroll, 1s; Mr. C. Julian, 1s 6d; Mrs. S. M. Smith, 1s.

Per Mrs. Cranstoun—Mrs. Long, Mrs. W. Andrewartha, Colonel St. Hill, 1s each; Mrs. Whyte, 6d.

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Reserve fund 24,383 0 0
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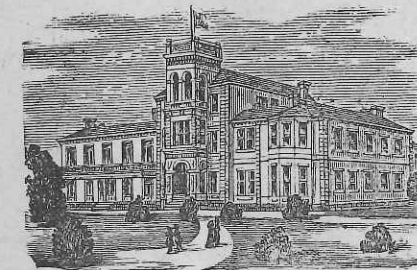
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