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Vol. VIII. No. 2

PRICE ONE PENNY

SEPT. 19, 1901

# THE CHURCH MESSENGER

A MONTHLY MAGAZINE

FOR . . . .  
THE PEOPLE . . .

## Contents.

### LEADING ARTICLES—

DELEGATION VERSUS ELECTION  
SENTIMENT VERSUS INSOLVENCY

WINDSOR (CONCLUDED)

S.P.C.K.

OUR STATE SCHOOLS

CARPENTARIA

RECORDS AND ANNOUNCEMENTS

NEW GUINEA MISSION

MUSICAL ECHOES

UNDER THE SOUTHERN CROSS

THE CHURCH IN OTHER LANDS

MISSIONARY

SCIENCE JOTTINGS

TEMPERANCE JOTTINGS

GEMS OF THOUGHT

GATHERINGS

ODDS AND ENDS

JOY IN PUBLIC WORSHIP

UNIVERSITIES' MISSION TO EQUATORIAL  
AFRICA

THE NEW GOVERNOR

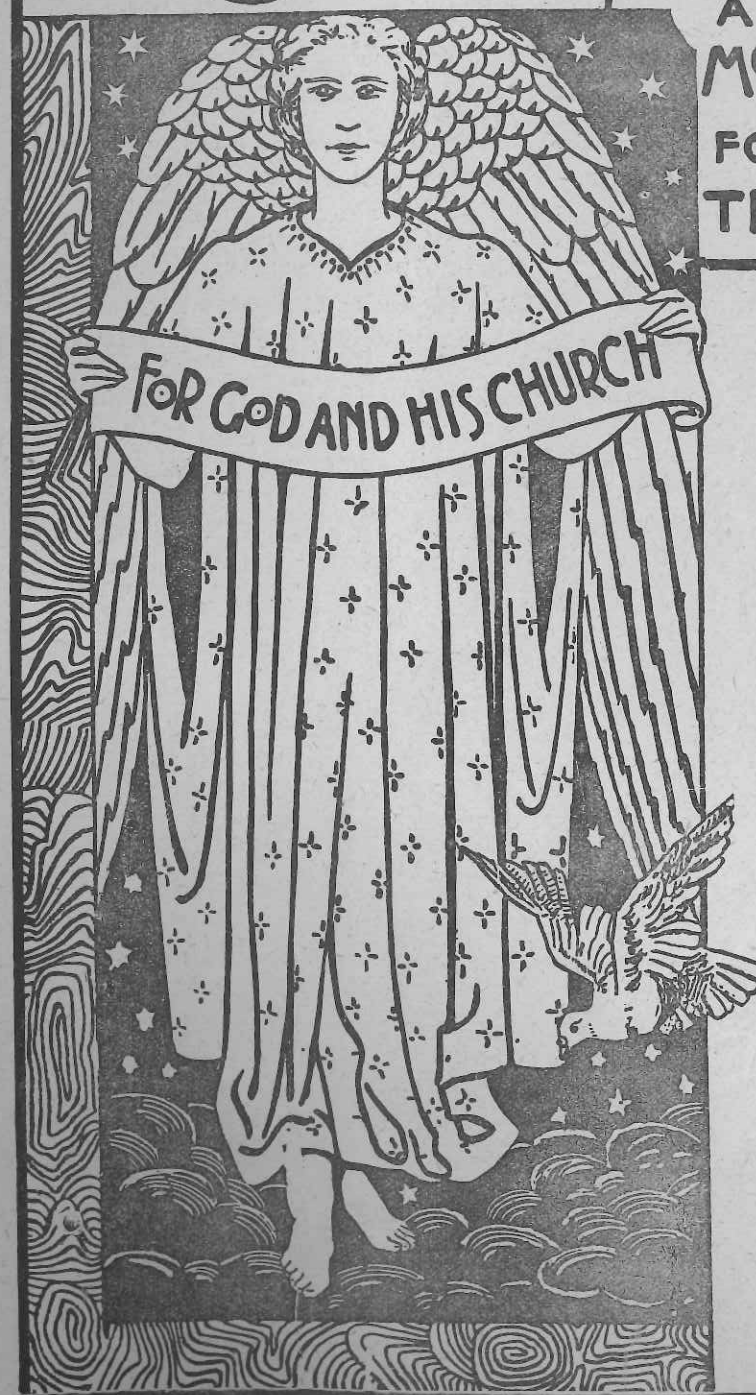
### ILLUSTRATION—

AN OLD BRIDGE AT RISECN

CORRESPONDENCE

PARISH ECHOES

BUSINESS COLUMN



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Forward, ever Forward.

VOL. VIII. NO. 2. LAUNCESTON, TASMANIA, SEPTEMBER 19, 1901. PRICE, 1d.

## DELEGATION versus ELECTION.

It is very natural that just now every true Churchman should ask "How shall we choose our new Episcopal Head?" Two clearly defined courses are open—one by delegation; the other by election. By delegation is meant the appointment of the Bishop by certain selected men in England. These are usually Bishops. Their choice is final, and whatever he may be, we are pledged to receive their nominee. By election, the Synod directly appoints to the vacancy. There are in turn various modes of election. The commonest is to receive nominations from anyone in Synod. There may possibly be as many as 20 persons named. These names are, by ballot, reduced say, to six; these six in turn are, in like manner, lessened to three, then to two, then to one. This last is declared, subject to his acceptance, elected. The nominees are not necessarily colonials; but one great merit in election, not possible in delegation, is this, "That the claims of prominent and able priests, or even Bishops, in Australia are duly considered." There has been in the past a deep injustice done to these colonies in a blind insistence on an English selection; nor, speaking generally, has such proved at all successful. Old, and often very incompetent, men have been sent to us, and even when the new-comer has been a man of parts, he is

often for years hampered by a lack of colonial experience. England, too, we must remember, is proverbially slow in parting with her ablest men. If one occasionally comes to us, he is not suffered to remain long here. A Moorhouse, a Kennion, a Montgomery recalled for English work! The moral is thus obvious! If possible select colonials for our Australian Sees.

Another point of great importance comes up now for consideration. The supply of candidates for the ministry in these Dioceses is almost nil! Why? Is it not, ordinarily speaking, because so little inducement is offered? A lad's career is almost wholly shaped by his parents long before the boy himself is conscious of it. A father is slow to subject his son to a life such as he sees must be lived by the majority of clergy—a life of poverty and constant strain, seldom relaxed. He notes too how every position of high trust in the Church is invariably bestowed upon Englishmen, who are laboriously imported. However necessary this may have been in the past it is eminently unwise to perpetuate the system. Unless we are eternally to treat our Church as a foreign exotic, we must pay more attention to the claims of our colonial clergy. There are some able men amongst us. A few are singularly gifted and far more likely to succeed than one chosen from England. Let these be first thought of before going

afield. Such a choice does more to induce promising native youth to take Holy Orders than all the other human forces amongst us. What a howl of discontent would be heard from the legal world if every or any judge were selected in England, because the barristers here were, reputedly, such a weak lot. There will, we know, be much dissent from all this when mentioned in connection with the Church, yet let us declare solemnly and openly, that it is at our peril we reject such just and natural claims. The only wise course in this matter is to vote strongly for election, and, with all the force we are capable of, to resist appointment by delegation.

## SENTIMENT versus INSOLVENCY.

There is much sentiment in most people. Churchmen are largely ruled by it. Under its poetic spell much injustice is often done, and not a little needing immediate attention is suffered to go undone, through its dominating power. Yet sentiment is not, thus far, an article of the Christian faith, though some are evidently inclined to regard it as such. Where it rules one may look in vain for commonsense work and practical belief. It is not a little amusing to note how admirably this comes out when applied to a crisis such as that now upon us in the resignation of our Bishop. "The See must

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be filled at once," says one, "or we shall all become Presbyterians"; "Unless the appointment be made forthwith the Diocese will go to the dogs," exclaims a second; and so on "ad nauseam." Let such pause a moment and think the matter quietly over. The Episcopal income is £1000 per annum, with a fine residence. In the event of no appointment being made for one year the Administrator would take, as regulated by act of Synod, £300 of this, leaving £700 clear gain, not counting the possible rental of Bishops' court. Side by side with this thought, look for a moment at the present state of the general fund. In December 1899, the Diocesan Council refused to pay the rural clergy the Synod grant for that month. There were no funds. That debt has not yet been liquidated. The income from the Episcopal estate has not nearly of late been sufficient to meet the claims upon it. The balance has had to come out of the general fund, which means out of the pockets of the country clergy. There is no sort of sentiment in this, though certain prominent laymen are very slow to acknowledge it. Then, as to the Diocese suffering "untold agonies" in the absence of a Bishop, as quoted elsewhere. Was not our honoured chief, not so long ago, some eight months in the South Seas? Did we all expire then? Recently, and rightly too, he was absent in England for a year. Had we all become heretics meanwhile? Moreover, by act of Synod the Bishop is empowered to absent himself for 18 months on holiday. The intervals, of course, would be widely separated. Did Synod, when making that law, an-

ticipate that all the horrors of "apostasy" or the miseries of financial ruin would overtake us meanwhile? Such arguments as those being now set forth reflect seriously upon the wisdom of our Synod, as well as upon the loyalty of our people. Most certainly a duty is now laid upon those who handle the finances of the Diocese, as well as upon those benefitting from their healthful state, and that is to place the general fund upon a sound footing before consenting to a hasty appointment. With God's blessing, no sort of harm can overtake our Diocese by delaying the election or delegation for one year; while a very great deal of benefit will be derived from the conserved income. It is a question which affects rural parishes most. Let the country clergy and their lay representatives therefore continue to block any hasty action on the part of the Synod. Defer the appointment one year, and save £700. We have an able man as Administrator, and provision is made already by act of Synod whereby temporary Episcopal ministrations, if needed, may be secured from one of the Australian Bishops.

### WINDSOR.

(Concluded.)

We finish the notes of this interesting subject by touching on the town itself and on Eton College, which is really part of Windsor, though on the other side of the river.

New Windsor derives its name from Wyndleshora, meaning "winding shore," and it lies on the right bank of the Thames, in the county of Berkshire. It was made a free borough in 1276 by Edward I., and has remained almost unaltered since that time. As we arrived at Windsor we found ourselves in Thames-street, where the

Castle of course is the first thing one's eye rests upon. We see from here the Curfew Tower, Garter Tower, the Guard Rooms, and the Salisbury Tower. We come to the White Hart Hotel, a newly-erected building up on the site of "Ye Olde Garter," where Shakespeare is said to have written his "Merry Wives of Windsor." Nearly opposite here, at the bottom of the hill, is the Jubilee Statue of the late Queen, erected by subscription from the parishioners of Windsor and surrounding parishes, in commemoration of her Majesty's Jubilee, 1887. This fine work in bronze is by the late Sir Edgar Boehm. In a recess, in the centre of the base of this monument, is placed a jar, in the cement, containing a specimen of each of the new Jubilee coins, accompanied with an illuminated vellum describing the occasion. The Guildhall, which stands in the middle of High-street, is a very fine building, and well fitted for public business. There are portraits of our late Queen and the Prince Consort; and the stained windows and tapestries are modern and all made at the Old Windsor works. The Albert Institute, in Sheet-street, opposite the Post Office, was built by public subscription, and cost £6000. There is a large room which seats 600 people, and also a museum. There is a beautiful white marble statue of the Prince Consort at the end of the large hall, by P. Romanelli. The library contains over 4000 volumes, and visitors are allowed to use the reading-room on a nominal payment.

The Windsor and Eton Infirmary was instituted in 1857. There are six separate wards, containing in all 30 beds. There are seven places of worship: the Parish Church being dedicated to St. John the Baptist; the organ was originally brought from St. George's Chapel and presented by George III. The altar was the gift of the Dean and Canons of St. George's. There is a fine peal of eight bells. There are some curious old tablets to the memory of some of the old benefactors to the town. The Spital (Cavalry) Barracks, where the First and Second Life Guards and Royal Horse Guards (blue) are stationed in turn, are about a mile from the centre of the

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town, and the Victoria (Infantry) Barracks are in Victoria and Sheet streets. There are two railway stations: the Great Western and London and South-Western. Both have elegant rooms on the platform reserved for use of their Royal Majesties the King and Queen on their arrival at, and departure from, the Royal Borough. During the summer season river steamers ply between London and Oxford, calling at Windsor. By these means thousands of visitors come from all parts of the country and from abroad.

Eton College is one of the most famous of public schools in England, and was founded in 1440 by Henry VI. The King provided for this school out of his own demesne lands and the estates of certain alien priories. A supplementary charter was granted in 1441, in which year the college building was commenced. Bishop Waynflete was the first head-master, and after a munificent supporter of the college. From Eton have issued some of our greatest and most distinguished statesmen, philosophers, scholars, and poets. The characteristics of many of England's illustrious worthies are traced to the lessons of endurance, self-control, and pluck learnt at Eton. Among the divines from Eton are the names of Selwyn, Patterson, Sumner, Milman, Lonsdale, Mackarness, and many more; the statesmen are Walpole, Fox, Pitt, the two Cannings, Chatham, Lyttelton, Stafford-Northcote, Selborne, Carnarvon, Salisbury, Churchill, Gladstone, Rosebery, etc.; among the poets are Gray, Shelley, and Moultrie; in the army and navy are Cornwallis, Howe, Wellington, and Roberts; of scholars, Walpole, the Denisons, Coleridges, etc. At the present time there are over one thousand scholars, King's scholars, and Oppidans, a head-master and a lower master, together with 50 assistant masters. There are many valuable scholarships, exhibitions, and prizes connected with the school.

The chapel is a noble Gothic building with immense buttresses, like King's College at Cambridge; it is very lofty, and of great beauty. The Reredos, divided into three panels, is very fine. The brass gas standards are arranged in the form of a crown, intersected with the lily, and with the inscription, "Lux esta perpetua." The beautiful screen, on which the organ is built, is of Caen stone, erected as a memorial to the Etonians who fell in Afghanistan and South Africa. The splendid organ placed upon this screen has four manuals, nearly 80 stops, with a full swell, and is blown by a 2-h.p. gas engine. The stained glass windows on the sides of the chapel are modern; the majority of them were

placed there at the sole expense of the Rev. John Wilder, late Vice-Provost and Fellow of Eton for over 50 years. The carved font was given by Bishop Abraham when he was leaving for New Zealand. There are two interesting statues, one of Henry VI., in his robes of State, and the other of Bishop Waynflete, the first head-master of Eton, erected in 1891. Boys remain at Eton College until they are 18, and there is no place in the world where a boy can be happier, or where the nonsense is knocked out of him sooner, should he come provided with swagger and conceit.

Those who know this famous spot of England will never forget the beauty of scenery which extends on all sides, and Gray's lines on Eton College will come home to the reader's mind:—

"And ye, that from the stately brow  
Of Windsor's heights the expanse  
below

Of grove, of lawn, of mead survey;  
Whose turf, whose shade, whose flow-  
ers among  
Wanders the hoary Thames along  
His silver, winding way."

M.A.S.

### SOCIETY for PROMOTING Christian Knowledge.

At a late meeting of the Society the members were addressed by the Right Reverend the Lord Bishop of Calcutta. He said that he had learned to look at the well-known letters S.P.C.K. as meaning the Society for Proving Christian Kindness. He pleaded for help to make possible the appointment of an assistant Bishop of Calcutta, also for the endowment of the diocese of Assam and Cashmir. The Society had already promised £2000, £20,000 had been raised; but he asked for an additional grant that the proposed bishopric might be constituted at once. His Lordship alluded to the presence of 73,000 British soldiers in India, and stated that a committee consisting of

distinguished soldiers and clergymen and others, after taking counsel together, had determined to bring out a regular magazine of a healthy and manly type, as one of the best means of purifying, elevating, and sanctifying the lives of these men.

The annual meeting was held on 20th of May last. It was reported that during the year £10,425 had been promised by the Society as grants to Training Colleges for teachers and lay workers in church and other schools and in parishes. As a result of the persecuting of Christians in China £1000 had been promised towards the establishment of a new bishopric at Shantung, and another £1000 to the existing see in the Corea. The training of the "Order of Ethiopia" from Wesleyanism to the more perfect way of the Church was noted. During the past 12 months no less than £40,000 was promised to Church work in different parts of the world. The profits from the bookselling department, transferred to general revenue, amounted to £4000. The Duke of Fife, in his address, alluded to the fact that during the last 50 years the Society had helped to endow 50 bishoprics, and yet, notwithstanding all its good works, its annual income from subscriptions was £4000 less than at that date. The Bishop of North China spoke of the good work done in his diocese, and specially alluded to the beneficent action of the Medical Mission supported by the Society.

The balance-sheet shows some £40,000 paid away in money and other grants, including £45 to Tasmania.

During the year 1900 there was sold at the Diocesan Book Department £162 14s 8d worth of S.P.C.K. literature. The sales during 1901 show an increase on last year to the extent of nearly 50 per cent.

Books are now being ordered for Sunday-school prizes for Christmas next. The story books for this purpose to be issued next month are larger in size, better in type and binding, and of lower price than heretofore. Buyers have full value for their money with this advantage, that they know that these publications have the approval of the minds of the leading churchmen in the Anglican Communion, and of men who are experts in such matters. What need to read for selection after such men as those who form the Committee of General Literature and Education having as episcopal referees the Bishops of London, Durham, Gloucester, Oxford, and Salisbury.

"He who aims for perfection in a trifle is trying to do that trifle holily."  
—W. Gannett.

### NEW OVEN OR RANGE

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or the

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## OUR STATE SCHOOLS.

We have been favoured with a copy of the annual report (1900) of the Education Department of this state from the Minister of Education. It is an elaborate and carefully compiled publication of 31 pages. From it we glean that there are now 319 schools in operation under State direction, being 20 in excess of the previous year. The total cost of maintenance amounted to £57,000. The sum paid in school fees by the parents was £12,000, and a like amount was expended in the erection of new, or in the enlargement of old, schools. The total enrolment of scholars during the year was 24,157, showing an increase of 885 over 1899. The average daily attendance was 14,007, showing a gain for the year of 902 over the previous twelve-month. Of these numbers the boys show a percentage of about 45, and the girls 55 per cent. There are 260 teachers, of whom only 94 are males. There has been a falling-off of night-schools. These number only nine, against 17 in 1899. The visits of ministers of religion to give religious instruction number 2402. There is, however, no analysis, as in previous years, showing by what denominations these visits were made. This is the only unsatisfactory omission in the report before us. We trust the Minister of Education will see that justice is done to the Church of England by an open statement of this matter in the next annual report. We desire to know who have paid these visits. It could very readily be made known in such a report. Our Church lays very great stress on the attendance of her clergy for the purpose in question, and the number of visits named above are not much in excess of what they should pay.

The addition of Mr. Brockett's name to that of the roll of inspectors, making three in all, not including the Director, completes a list of able and competent men, on whom rests the burden of testing the work done; and, judging from

the report before us, it has been, on the whole, faithfully discharged.

Of private schools we have 229, with a total attendance of 10,199. Each such school is now compelled to keep an "attendance register," which is formally submitted for Government inspection each year. We are sorry an analysis of the attendances therein recorded is not made to accompany this annual report. We could then see at a glance just how much of the general educational work is being done by the State. We trust the time is not far distant when every teacher in a private school will be compelled to hold some recognised certificate of competency. This would warrant an all-round average of excellency, and would further guard the interests of those who have qualified themselves by long and diligent study.

On the whole, the educational outlook is most hopeful, and we believe that with our "Infant University," backed up, as it is, by several first-rate Technical Schools, we may, with some element of pride, take our place in the foremost ranks of the intellectual work of the Commonwealth.

## CARPENTARIA.

On Tuesday, September 3, the Bishop of Carpentaria visited Launceston, accompanied by the Bishop of Tasmania, in order to awaken the interest of local Church people in the difficult work of his immense diocese.

To this end a meeting had been arranged in S. John's School-room, at which the Bishop of Tasmania took the chair, and presided over a crowded meeting.

## Soldiers of the Queen

And all other loyal persons should use the

## QUEEN SOAP.

The Bishop of Carpentaria was very well received, and listened to with great interest, as even the most hardened habitue of missionary meetings present had seldom heard a more fascinating record of the Church's work in strange places.

The Bishop began by giving some accounts of his recent long overland journey from Port Darwin to Adelaide—a journey undertaken in order to minister to the white people employed at the telegraph stations of the cable company, and also for the purpose of investigating the condition of the natives of Central Australia.

He gave us much valuable information about the country through which he passed, and which seems to be by no means the desolate desert most of us imagine, but to have certain special beauties of its own.

The blacks, too, were found to be not quite such debased and degraded specimens of the race as many would have us to believe, but possessing some few arts, and apparently perfectly capable of learning and, above all, of assimilating the religion of Christ.

The Bishop instanced the good work the Lutheran Church had accomplished among them, and, in paying that religious body a very high compliment, remarked that the Church of England, being in a greater measure directly responsible for them, ought at least to do as much for them; whereas in Carpentaria at present he has but one mission to them, and that a very small one with only two white missionaries.

The next section of the lecture was devoted to some accounts of the many other heathen races represented in Carpentaria, and among whom the Church ought to be at work.

First, there were Kanakas, brought from the Pacific Islands to labour in the sugar plantations and in the Thursday Island pearling fleet. They were a fine race of men, capable of much, excellent Christians, and devoted missionaries to their heathen fellows. Much might be done for them, yet all

that the Diocese of Carpentaria could do, for lack of men and money, was to maintain a very small house in Thursday Island—the sea city—leaving the plantations untouched.

Many Kanakas were Christians when they came over from their island homes; yet, all too many were heathen, and for the credit of the Church they ought to be evangelised during their stay in Australia.

Next, the Bishop dealt with the Japanese, of whom there are many in Thursday Island, and among whom he was anxious to send a catechist, but could not for lack of means.

And, in conclusion, the Bishop dealt with the importance of the position of his diocese as a sort of bulwark between the East and the South of Australia, and urged the need of Eastern's obtaining a favourable first impression of the life and work of the Christian Church.

The meeting was closed by the Bishop of Tasmania, who, after thanking the Bishop of Carpentaria for his lecture, gave the Benediction.

During the interval there were songs, accompanied on a piano, which was lent by Mr. Gee. The collection amounted to £9 10s.

## RECORDS and ANNOUNCEMENTS.

The Rev. J. Tryon Wilson expects shortly to secure a curate for the parish of Burnie.

The Rev. J. E. M. Roche left S. Leonards on August 31, in order to start a Church Grammar School at Devonport. Mr. Clement Dowling has been put in temporary charge of S. Leonards.

The Rev. W. Hooker left England in the *Afric* on August 16, in order to take up work at Strahan.

## SPECIAL MEETING OF SYNOD.

After consultation with the Council of Advice the Bishop has decided to call a special session of Synod for the purpose of considering what steps should be taken consequent upon the notice that the Bishop at a future date proposed to resign his See. This special session of Synod for this specific purpose is to be called for Tuesday evening, October 15, at 7.30. The next day is a public holiday, and the Synod will have it in its own power to make arrangements for hours of meeting. It has been noted by the Council of Advice that the various resolutions of Synod bearing upon the resignation and election of a Bishop are somewhat conflicting. In order that the best possible course may be adopted, the terms of the Citation of Synod and the steps to be taken by the Bishop have been referred to a sub-committee consisting of Justice McIntyre, the Church Advocate, and the

Hon. W. W. Perkins, and the result will be reported in due time.

## THE GENERAL CHURCH FUND.

The Bishop requests that all parishes should, if possible, make their collection for the General Church Fund in the month of September, or very early in October, in order to make it possible to pay the quarterly grants in full.

The following resolution was passed unanimously at the session of the Provincial Synod of New South Wales, on August 6, 1901.

Moved by his Grace the Metropolitan, seconded by the Right Rev. the Lord Bishop of Goulburn.

"That the Bishops, Clergy, and Laity assembled, at the Provincial Synod of New South Wales, desire to send a fraternal farewell greeting to the Lord Bishop of Tasmania on his leaving for England to take up the position of Secretary to the Society for the Propagation of the Gospel in Foreign Parts. Whilst they regret that the Anglican Church in Australia will lose from the Bench of Bishops an able, active, and highly esteemed leader, they feel confident that the energy and earnestness which Bishop Montgomery always displayed in the treatment of Colonial and Missionary Church problems will, under God, continue to be exercised in the discharge of the important duties to which he has now been called, and they heartily wish him God-speed."

The Bishop and his family have taken passages in the *Cuzco*, which leaves Melbourne on November 12.

## NEW GUINEA MISSION.

Mr. Eric L. Giblin writes under date August 9th as follows:—

At time of writing we are engaged in our annual conference, and with four exceptions our whole staff is assembled here at Dogma. We miss the three oldest workers—the Rev. C. King, who is south on furlough; and Mr. and Mrs. Tomlinson, who are similarly engaged in England.

Naturally, as years go by, our numbers—I refer to the native Christians—increase, and it is with feelings of the utmost thankfulness that we behold upwards of 130 on our rolls earnestly striving for God and His Church. We miss from our staff of last year the face of dear old Peter Mussen, a S.S.I. teacher, who laid down his life in his Master's service last Easter, but we have welcomed five newcomers, and during the last week a priest, the Rev. W. G. Taylor, has joined us.

Since last writing I have been transferred to Mukana to act as locum tenens for Mr. Tomlinson.

Mukana is about 35 miles—as one travels—from Dogura, in a N.N.E. direction, and is the second station upon which our European house was erected.

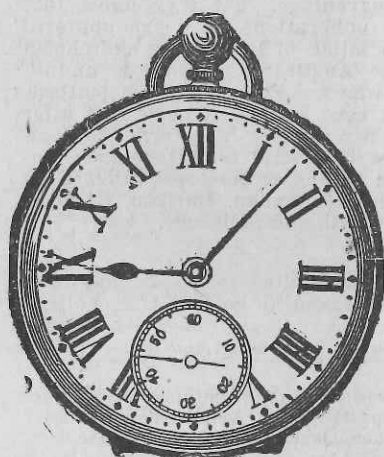
The work here has been carried on some two and a half years, and Mr. Tomlinson has won a place in the hearts of all natives with whom he has come in contact.

Our congregations vary from 150 to 200 at the Sunday services. We have 90 scholars in our school, of whom 27 are boarders, 12 of these being Christians. The parish embraces some 50 miles of coast line, the two ends of which are well populated, the centre being chiefly Mangrove Swamp, with inland villages.

I propose detailing to you a trip I took to Kubiri, our N.W. boundary, some three weeks ago.

On Monday morning at 1 a.m. we left Mukana, with a fresh breeze—the N.W. monsoon—and by the lights of a nearly full moon, had made nearly 10 miles by 4 a.m. Here we came to the reefs, and as these waters are very rough we lay under the lee of a small mangrove island. These islands are extremely curious. At a distance of perhaps five miles from the mainland, you will see a group of perhaps an acre or two in extent covered with dense vegetation, which, on closer acquaintance, proves to be mangroves. There is no soil on the island (plain coral). Never at the lowest tide is this uncovered. The mangrove roots are branchiate, and from their intricacy form a possible—but not comfortable—resting-place. One may come across a solitary baby mangrove miles from anywhere, and it is wonderful how soon these enterprising trees will form solid soil. This they do by permitting the entanglement of driftwood, rubbish, and shells in their roots, and then by the strong acids they exude, humerising them. At daybreak we resumed our trip, and at midday came to an island with firm ground. Here we held matins and partook of fish, which the boys speared on the reefs. In 20 minutes they had secured 17, including a dogfish and a stingray, the latter a much-esteemed delicacy here, and only comparable to octopus.

In the afternoon we met a canoe, and hailed them. To a mangrove island we fastened on and held service. That night we slept at a deserted beche-de-mer station, deserted by everything but the smell, and this is indescribable. Up at midnight to take advantage of the morning calms; dinner at 10 on a solid island; and then an afternoon of rather dismal rain, which the boys laugh at, as they have no clothes to get wet. Next day at midday in a small gale of wind we arrive at the Kubiri Barrier Reef, and then it is "all out" and tow, or almost lift, our boat over half a mile of coral, with many holes for the unwary to slip into. Now



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we enter the river, which is about as wide as the Tamar is at the wharves. Overhead the trees, monsters of the forest, lean far out on the water. By and by the river narrows, and the trees meet so as almost to exclude daylight. A sullen splash as we round a point, and tracks on the bank proclaim Mr. Alligator to be at home to visitors, but we decline and pass on. The canoes escorting us now leave us to warn the women and children, as these, if they saw the boat, would hide at once, fearing traders, who in some cases have a very undesirable reputation here. There is a cry of "Missionary! Missionary!" and we round the point. In a few moments the boat is overwhelmed with natives, who lift one bodily to the shore and carry one to their house.

While the boys are preparing a meal, I take out my pencil and notebook and set about a vocabulary, and in two hours' time have some 150 words—very few useful ones, most of them names of ornaments, etc., which the natives wear.

One points to one's eyes and says: "Mata, mada, mataba, matata, mataba," etc., as in 99 per cent. of the dialects in Melanesia some form of "mata" represents eyes. The native will repeat his word; then one goes through all parts of the body; then 1, 2, 3, 4, 5, etc.; then such words as house, water, dirt. The native has by this time grasped your desire for his language, and then comes a verb—I stay, I sit, I hit, I throw; then an adjective or two—big, little, good, bad; and thenceforth it is a matter of study and 10 months' practice. My services was in Mukanan only partly intelligible to the natives, and of course, the Wedanan hymns were not at all understood; but I delivered my address in Mukanan, which was repeated by a Kubiri man in Kubiri. This man had married a woman of Mukanan, and so understood our dialect.

This was their first service, and they listened with rapt attention. The hymns were of course funny as they sang in native monotone, and each man, sang any words he thought of.

Altogether on the trip we held some 18 services and were away seven days.

### MUSICAL ECHOES.

(By "Open Diapason.")

The united choirs of S. John's, Holy Trinity, and S. Paul's held their third service at S. Paul's Church on Friday, August 23. There was a good attendance of members in spite of the rain which had settled in. The choir was under the direction of Mr. A. L. Wells, and Miss Rock occupied the organ stool. The service opened with the

processional hymn, "Brightly Gleams Our Banner," followed by the Ely Confession and Tallis's festival responses. The canticles were sung to a rather difficult setting in G, by Winchester. One cannot help feeling that where a large number of voices have to sing without the aid of a conductor the music should be as straightforward and free from difficulties as possible. Such is the practice at festivals of choir associations in England. The anthem was—"They shall mount up on the wings of Eagles," by Caleb Simper. It consisted of two choruses and a bass solo sung by Mr. Joscelyne. The Rev. W. S. Stone intoned the service, and Archdeacon Whittington preached. The recessional hymn, "Through the Night of Doubt and Sorrow," concluded the service.

Winchester's service at Simper's anthem (with quartet in place of bass solo) were repeated by S. John's choir at S. John's on the following Sunday evening.

At S. Cuthbert's (Millwall) there has lately been a new departure. The Rev. R. Free, who is his own choir-master, having failed to secure sufficient boys, has established a ladies' choir, selected numbers of which are appointed to sit robed in the chancel. The dress consists of black skirt, surplice, and black velvet cap. The choir-master's first experience of a robed ladies' choir was, when he was in temporary charge of Gibraltar Cathedral, which possesses a fine ladies' choir.

The season is approaching; the time when our Sunday-school children have their own "little show," in more senses than one. One often thinks that these school festivals, which happen to be more peculiar in Tasmania than elsewhere, are made too much of, and there is too often a want of reverence that is sadly noticeable, while as far as our own denomination is specially concerned the great festivals of our Church, are often lost sight of for the time being. From the musical point of view there is great room for improvement. The class of hymns that is generally supplied for "children's anniversaries" is lively, and on account of its liveliness is "taking" to the majority; but the quality is for the most part inferior, and often very bad. Fortunately the Church of England is not dependent on these hymns for its music, but we do not take sufficient advantage of the opportunity given by our prayer-book services. We pride ourselves on our beautiful liturgy, yet we do not train up the children to use it regularly, and when their special day comes round the church choir has to do duty for them. We are pleased to note that the organist of S. John's Launceston, has started along the lines of a reformation. Last year he com-

posed a special "Evening Service" for the children, and this year he has added a "Te Deum" to the list.

### UNDER THE SOUTHERN CROSS.

The Rev. Canon Samwell has been appointed to the vacant Archdeaconry in the northern portion of the diocese of Adelaide.

A "Mendelssohn Night" was held in Bathurst Cathedral last week, when the organist rendered some of the celebrated composer's music, and the choir sang suitable selections. Dean Marriott delivered an address on the great composer's life and work.

Owing to failing health Bishop Goe has decided to resign his See so soon after the forthcoming meeting of the Church Assembly as the business of the Diocese and engagements already made will permit. Dr. Goe was appointed Bishop of Melbourne in September, 1886.

The Bishop of Perth intends to summon his Synod for the 16th of October. It will be summoned to meet on Wednesday, so as to allow of the clergy only being absent one Sunday from their parishes, and at the same time allow ample opportunity for the work being carried on for more than four or five days if that should prove necessary.

The Rev. C. V. P. Day, who last year left Queensland for South Africa as chaplain of the 4th Contingent, returned with the Contingent last month. He received hearty welcomes at an "At Home" held at Bishopsbourne, and at a conversation in the Oddfellows' Hall, Caxton-street. The Attorney-General and the Bishop both spoke in the highest terms of Mr. Day's work and of the estimation in which he was held by the men.

The seventh annual meeting of the Church of England Mission and Shelter for Seamen and others was held last week at S. Paul's Cathedral. The Dean of Melbourne presided. The report showed that the work of the mission was very much hampered by the inadequacy of the accommodation at the premises in King-street, and the hope was expressed that the Churchmen would place this deserving charity on a better foundation. Since the last report the amount of the relief work is shown by the following figures:—Shelter to 36,932 men, 50,440 meals were distributed, 1,413 men were assisted to find work, 12,596 cheap beds let. The financial statement showed a balance of £19 0s 8d.

### THE CHURCH IN OTHER LANDS.

It is stated that Westminster Abbey will be closed next year from March 3 until the end of July, in consequence of the Coronation, which is to take place there on June 25 or 26.

The cause of Christian Education in England has just received a great impetus in the shape of a legacy to the National Society of something like £10,000 from the estate of the late Canon Bright.

We regret to learn from the English Church papers to hand that Bishop Moorhouse has been so unwell that a rest and change have been necessary. Bishop Moorhouse has been suffering from an acute attack of neuralgia.

Among the candidates for Holy Orders who were ordained by the Bishop of London on Trinity Sunday was Mr. Warwick Pearse, a son of the Rev. Mark Guy Pearse, the well-known Methodist preacher, and for many years Mr. Hugh Price Hughes' colleague in the Wesleyan West London Mission.

Secession from the Roman Catholic Church.—The Rev. George William Russell, hitherto known as Father Bernard Russell, priest, of the Order of Servites, was received into the communion of the English Church recently by the Bishop of Stepney in S. Paul's Cathedral.

The Bishop of Ripon has publicly deprecated spending huge sums on decorating churches, when no provision is made for the ministering clergy. He has cited a scandalous case, where £70,000 was spent on the material fabric of a church, and not a penny put aside for the endowment of the clergy.

The Bishop of London was a visitor to the Antarctic ship Discovery in the East India Docks before its departure. His Lordship, who was received by Captain Scott and the other officers of the expedition, conducted a short office in the presence of a large company who had assembled, and afterwards addressed the crew in a few well-chosen words, and before leaving made a contribution to the library in the shape of a handsomely bound Bible and some Prayer-books.

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### MISSIONARY.

The Bishop of Carpentaria, on his recent flying visit to this diocese collected the sum of £48.

The Wesleyan Conference in Australia has decided to send a mission to Rubiana. This is in the Diocese of Melanesia, and the Wesleyans, in going there are of course infringing upon the long-standing agreement or "compact" between the Church and other bodies of Christians.

"The Southern Cross Log" says:—"The year 1900 was by far the best financially that our mission ever had. The general fund, after heavy expenses, like the insurance of our ship, etc., had been paid in England, reached £10,462, and in addition to this £9000 was collected during the year for the new ship. It was indeed an annum mirabile, for which we thank God, and take courage for the future. Our cry now is 'Finish off the Ship Fund, and send us more clergy.'"

The Finance Committee has been carefully going into the question of building or buying a new ship. All experts whom they have consulted have advised the Committee that the present high price of ships is not likely to continue, and that it will be possible to build or buy much more cheaply in a year or so. In the meantime it behoves the friends of the mission to raise the New Ship Fund to a sum which will enable the mission to purchase for cash, which is always the cheapest way.

The Anglican mission to New Guinea gives a prominence to industrial work. The printing press has been the means of discovering distinct talent in two young Papuans. The mission hopes before long to turn out native carpenters, boatbuilders, and stock-riders. Many, whose training has made them

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desire something more elevated than the ordinary village life, are forming a Christian village in the midst of a thousand acre cocoanut plantation. They grow their own food, plant cocoanuts, and as soon as these begin to bear will make and export copra, or the dried kernels of the nut, to the Sydney market, where it is used in the manufacture of soap and oil cake, on which stock are fed.

### SCIENCE JOTTINGS.

The sides of the vessels of the U.S. Navy are being divided into watertight compartments and filled with the pith of the cornstalk. It swells greatly on being wetted, and the idea is that the hole of a penetrating shot would be quickly filled by the expansion of the wetted pith.

Globular Lightning.—Globular Lightning, or a ball of fire, is a real, but rare, and up to the present mysterious form of atmospheric electricity. Within the last week or two it has been announced that a German physicist, Herr Hesechus, has been able to produce, by electrical apparatus, an artificial ball of fire resembling those of nature. The details supplied are not very clear, but if the report be confirmed it will become possible to study globular lightning in the laboratory, and, mayhap, learn something of its nature.

An Unknown Planet.—The subject of an unknown planet beyond Neptune, about which papers were written 20 years ago, has been revived by Professor George Forbes. It is supposed that comets are drawn into the solar system by outlying planets, and there are seven comets having aphelion positions corresponding with positions of a planet revolving about the sun in 1,000 years at 100 times the distance of the earth. Such a planet may have so changed the orbit of the comet of 1264 and 1556—which failed to reappear at the proper time in 1848—that we may be able to identify the lost body with either the third comet of 1844 or the second of 1842. The disturbing planet producing this change, however, must have a mass greater than Jupiter's.

When the World will be Full.—The world is not full yet, but it is getting on. The "Cosmopolitan" has been making some interesting calculations on the subject. If, it points out, we apply to the future growth of the world's population the rate of increase that has obtained during the nineteenth

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century—one person per hundred per year—we obtain the following forecast:—

Year.	Millions of Persons.	Persons to one square mile.
1900.....	1,600 or.....	31
2000.....	4,328 or.....	83
2100.....	11,706 or.....	225
2200.....	31,662 or.....	609
2250.....	52,073 or.....	1001

As there are 52,000,000 square miles of land on the earth, and as we are to consider 1,000 persons to each square mile as the equivalent of the world's being full, it follows that we want a world population of 52,000,000,000 of persons to fulfil this condition. A glance at the above statement of growth in the world's population shows that the necessary growth from 1,600,000,000 in the year 1900 to the 52,000,000,000 of persons wanted for our purpose will eventuate in the year 2250, almost 350 years ahead of the present time, when it may be necessary to hang out a notice to the effect that the world is full to the utmost limit.

**A Horrid Wedding Custom.**—The practice of throwing confetti at weddings has unfortunately reached the shores of Queensland. Against confetti throwing in its proper place we have little to say. It has been copied from the Battles of Flowers on the Continent of Europe, and in Nice is picturesque enough, although it makes a disgusting mess of the town for weeks after the so-called Battles. It is, however, not a reverent adjunct of a very solemn Christian function. We therefore commend to our readers' attention a good common-sense notice that has lately been posted on the church door of Standon, Hertfordshire. It is as follows:—It is requested that those who wish to throw rice and confetti at weddings will do so in the road or at their own homes, and not in the church porch or churchyard. It would perhaps be best to discontinue the practice altogether, as throwing things at other people is hardly what can be described as a good-natured thing to do. If those who threw confetti knew what work they made for those who have to sweep up those little round discs of tissue paper, they would think twice when about to throw any, and then—do not do it.—*Brisbane Church Chronicle.*

## TEMPERANCE JOTTINGS.

"Temperance Week" has just been celebrated in London by means of daily gatherings of various kinds. The Children's Bill, too, is passing through the ordeal of committee in the House of Commons. The correspondence columns of several leading papers are full of the new scheme of providing public-houses on the principle of avoiding personal profit. All this means that temperance is to the front, and will not "down." Persistence must be our motto, and everything possible must be utilised to further our case. We remember the old Roman who closed every speech on any subject with, "But Carthage must be destroyed," and by his persistent efforts roused a slumbering city. So must we persevere in a like spirit of heroic determination to see our country's enemy destroyed.

## CLIPPINGS FROM THE LICENSING ACT.

Section 65.—Every Licensing Bench shall at every meeting of such Bench entertain any such petition or memorial as is hereinafter mentioned, from the ratepayers resident in the district, objecting to the granting to any person of a certificate to enable such person to obtain a public-house license in respect of any house situate in the district, and if such petition or memorial shall be directed against the granting of a certificate in respect of a house that has not been licensed within the previous year, and shall be signed by a majority of the ratepayers resident in the neighbourhood of such house, such Licensing Bench shall refuse to grant such certificate.

## GEMS OF THOUGHT.

"Few of us appreciate the number of our everyday blessings."

—Sir J. Lubbock.

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

—W. Gannett.

"We mustn't be in a hurry to fix and choose our own lot; we must wait to be guided."

—George Eliot.

"Look not mournfully into the past, it comes not back again. Wisely improve the present—it is thine."

—Longfellow.

"Do the duty which lies nearest you. Every duty which is bidden to wait, returns with fresh duties at its back."

—C. Kingsley.

"It is our duty to be happy. Every human being is entitled to a certain amount of pleasure in life."

—Sara Grand.

"Life is measured by the rapidity of change, the succession of influences that modify the being."

—George Eliot.

"No one really fails who does his best. If you have done your best you will have gained success in yourself, which is best of all."

—Sir J. Lubbock.

"Who shall put his finger on the work of justice and say, 'It is there?' Justice is like the kingdom of God—it is not without us as a fact, it is within us as a great yearning."

—George Eliot.

"To make the world better is not the sole prerogative of genius, nor the peculiar mission of illustrious men. Each of us may help, aye, and help with inestimable potency, if the law of kindness is written in our hearts."

—Edmonds.

"The presence of a noble nature, generous in its wishes, ardent in its charity, changes the lights for us—we begin to see things again in their larger, quieter masses, and to believe that we, too, can be seen and judged in the wholeness of our character."

—George Eliot.

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## GATHERINGS.

Heavier responsibility attaches to those who have larger knowledge.

Prayer is the wing wherewith the soul flies to heaven, and meditation the eye with which we see God.

With wonderful skill and love God painted the pictures of Nature, and then retired behind it, so that the picture might speak for Him.

The truest joys which we have experienced have come when we have had grace to enter most entirely into a sorrow not our own.

It is an undeniable truth that to constantly scent out and report his neighbour's faults disposes a man's nature downwards until he becomes as a kite feeding on carrion.

We live by days. They are the leaves folded back each night in the great volume that we write. They are our autobiography. Each day takes us not newly, but as a tale continued. It finds us what yesterday left us; and as we go on each day is telling to every other day truths about us, showing the kind of being that is to be handed on to it, making of us something better or something worse, as we decide.

Christianity at bottom is not a book, though it has a book for basis and support. It is not a system external to us, it is a life within us. It is not a system of arguments, it is a fact of a nature to occupy the heart and mould the conduct. In a word, Christ is Christianity, and all teaching which does not recognise Him as the beginning, middle, and end of Christian life is only intellectual vapour.

## THE SOUL-WINNER.

The soul-winner lets his heart shine. His love is too strong to be hidden. Those who resist his appeals are compelled to admire his character. He seeks out one and another, makes him the subject of prayer, visits and converses with him, never upbraids, but pleads, never resents attacks, but meekly, kindly persuades. Strangers come to know him as a brother. He is instant, in season and out of season. His gentleness finds its way to the hardest heart. Believing in God, he

believes also in man, and though frequently repelled, he continues to carry the truth to others, aflame with his own personal experience.

**The Idea of Worship.**—An American Churchman (Dr. Lyman Abbot) says that one of the things which is leading people so strongly to-day towards the Episcopal Church is that this Church has preserved the idea of worship as the primary thing, while in some other Christian bodies worship has been made secondary to preaching. Now, the idea of the main purpose of the service will, of course, greatly affect the order and arrangement of the service. The service in which worship is the ruling idea will naturally be more stately, more reverent, more carefully arranged in all its details than the service in which preaching is the ruling idea. You will see this expressed in the interior arrangement of the different churches. All that many of them suggest is an audience room, a place to hear in, while the whole arrangement of an Episcopal church suggests a place to worship in, a place to pray in, a place where everything tends to arouse and stimulate impulses of reverence and devotion.

## ODDS AND ENDS.

"Who wrote the most—Dickens, Warren, or Bulwer?" "Warren wrote 'Now and Then,' Bulwer 'Night and Morning,' and Dickens 'All the Year Round.'"

Barber (to youngster): "Well, my little man, how would you like your hair cut?" "Just like papa's, with a little round hole on top, if you please."

Why is a moth fluttering round a lighted candle like a five-barred gate?—Because if it keeps on it sings its wings. (Its hinges it swings. See?)

Lady Teacher (to Sunday School class): Yes; Hope and Charity is right. But what is the first thing we need to make us happy? Small Girl: 'Usbands, Miss.

"What shall I get you for a birthday present?" asked a fond father of his little daughter, who was suffering from toothache. "I want some teeth like mamma's, that you can take out when they ache," replied the small afflicted one.

The other day, as some volunteers from the war were marching home to the depot, a hulking loafer yelled out, "What are coming home for?" A voice from the ranks retorted without a moment's delay, "What are you stopping at home for?" The loafer has not yet found an answer.

A man who had seen a good deal of quarrelling over wills recently left this legal document for his friends to peruse: "This is the last will and testament of me, John Johns. I leave all my things to be divided among my relations. If anybody makes a fuss about anything he isn't to have nothing."

**Tea Drinking in France.**—The fashion of tea drinking is becoming more and more the custom in France, or rather in Paris. Servants fresh from the country, however, continue to stare when asked to prepare tea as an ordinary thing. For they look upon it as a kind of "tisane" to be administered only to the sick, and I remember one cook (says the Paris correspondent of a London daily) who insisted that tea grew in her mother's garden at home. In French households of the old-fashioned kind both tea and coffee are regarded as luxuries and are never given to the servants, who have a vegetable soup first thing in the morning.

## AN OLD MAID'S LOT.

Here is a story which perhaps is old, But, still, has point enough to be retold:—  
A maiden lady, prim, and sharp of tongue,  
Bearing her load of cares—no longer young—  
Went to a party, where some rustic blade  
Thought it fine sport to "jolly an old maid."  
"Tell me," said he, "why a smart girl like you  
"Never got married"—she just looked him through  
Over her glasses, and made this reply:  
"What do I need a man for, sir, when I  
Have a tame parrot that can curse and swear  
As hard as any man, and eat his share?  
I have a monkey, too; he surely can  
Chew his tobacco just like any man;  
As for the rest of married women's rights,  
I have a cat that always stays out at nights."

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## 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.'"—Psalm 122, 1.

I want to have two or three short talks with you on the above subject. I want to help you to gain right principles and motives for your attendance at your parish or district church, as well as to encourage you in being regular in going there. Almost all church-goers have only a partial perception of the reasons for going there. How few, by comparison, feel a real joy in attendance! Yet, as I hope to be able to show you, the motives for attendance at church have the broadest possible foundations, and are closely allied to the primary instincts and laws of our human nature. Let me try to lead you up to a full perception of the subject. There are three chief relationships in which every man stands—his relationship to God, his relationship to his fellow-man, and his relationship to the world, or to things around him. First, his relationship to God is witnessed to by the instinct of religion implanted in his nature. This instinct of religion, this innate sense of a spiritual world, is found in all races. So there is nothing to be proud of if you sometimes feel religious. You cannot help it, at least occasionally. It belongs to the raw material of human nature. But this raw material awaits development. Everything depends upon its right cultivations. Wrongly trained, in heathen lands, it may become the blind fanaticism of the Hindoo. Among savages it may become the wild frenzy of the medicine man. Even he thinks himself in communication with a spiritual power. In a duly-instructed Christian it should grow into a deep-seated, earnest, yet calm devotion. Next, the relationship of man to his fellow-man is evidenced by an instinct of sympathy. How deep is this instinct, how intense and universal the craving for sympathy and fellowship! Then, lastly, there is the relationship of man to the world—to things around him. This relationship is seen in operation by what is called the Law of Association. What do you mean by that? you ask. Well, let me try to help you by one or two simple illustrations. What makes it so pleasant to most people to come to the place where they were born and bred? Every tree, every stone, every spot seems to be like an old friend, and to have a voice. Why? Because of their associations. Why does your friend value the trinket on his watch chain, the portrait or book at home? The intrinsic value is not great. But the associations are dear. One was the gift, perhaps, of a comrade

now in South Africa, whom he may never see again; the others are mementoes of a departed sister or mother whom he will not see again till the general resurrection. The truths about this Law of Association are these. While young we easily form associations—that is, we are easily impressed by external things. In middle life and afterwards it is less so, but the law I have mentioned is still powerful, because a great deal of our pleasure or pain is caused by the revival in us, through memory, of past associations. How important is it, then, let me say in passing, that our early associations be altogether pure, and happy, and, in the main, serious! They furnish a sort of stock-in-trade from which we draw ever afterwards much of our pleasure or pain. Now I have nearly done with this first talk; you see I have drawn your attention to three fundamental operations of our nature, each in itself powerful. How great will be their force when combined! And they are combined, in a religious sense, to produce joy in public worship. They are seen in united operation in the words I have selected at the top by way of text. Religion, sympathy, association, all are seen at work there. The writer was evidently a religious man, and his religion was, so far as we can judge, rightly developed. Then, he was in sympathy and fellowship with others; and, lastly, there were the external associations connected with the House of the Lord, some of which are mentioned in the psalm. In the next talk let us apply these principles; let us enquire if our Christianity is rightly and fully developed, and then ask how much of our gladness in public worship comes from the human side, from sympathy as fellow-churchmen, and from the external associations connected with our public worship.

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UNIVERSITIES' MISSION  
to Equatorial Africa.

In our last issue we announced that the Rev. A. Trower, a Sydney clergyman, had been selected as Bishop of one of the Central African sees. This diocese forms a portion of the "Universities' Mission." The following is a most interesting account of the history of that "mission" from the beginning:—

In 1857 Dr. Livingstone returned to England from Africa, his object being to get the universities to send out a mission to Central Africa. He visited the different universities, and succeeded in getting them to promise him help; he told them that he was returning to try and open a path for Christianity and commerce, and he wanted them to help him. The next year Bishop Gray, of Cape Town and Metropolitan, arrived with a well-considered scheme for sending out missionaries to Africa, and if possible a Bishop. The necessary funds were forthcoming, so that now the question who was to take the headship was answered in an unexpected way. Archdeacon Mackenzie, returning from Natal, was offered the bishopric, which he at once accepted. He was only 34 years of age, and the youngest of a large family. He had been educated at Grange School, Bishop Wearmouth, and Caius College, Cambridge, graduating second wrangler; and when congratulated on his success, replied "it was only natural under the circumstances." This simplicity was a trait in his character. He found it natural later on to do his best wherever God called him. Bishop Mackenzie took six clergy out with him. They hoped to add lap help, as well as medical, industrial, and agricultural departments. He was consecrated in St. George's Cathedral, Cape Town, by Bishop Gray, assisted by the Bishops of Natal and St. Helena, in 1861, for the country in the neighbourhood of Lake Nyassa and the R. Shire district, and came under the jurisdiction of the Metropolitan Bishop. At Cape Town three native boys were given into his charge, which he took with him. Soon the mission started for the mission field, but the first lesson to be learnt was that of patience, and plenty of times they had to exercise it. On reaching Natal, the Bishop said farewell to his former work. The grief shown by the people was great at parting with him, which was ample proof of how he was beloved by them. Livingstone met the party at the mouth of the Zambesi, up which the Bishop wanted to go; but Livingstone thought by way of the R. Rovuma would be shorter. Here they first noticed the hideous lip-ring worn by the native women. They had the upper lip pierced and a large wooden ring inserted, round which the lip grows into the fair likeness of

a snout; but without this they believed no woman could gain a husband. As they found they could not ascend the Rovuma, they returned, and started for the Zambesi. The Bishop worked on the little steamer as hard as any of them, and once escaped being eaten by a crocodile. Some of the party had fever, but so lightly that it led them to neglect ordinary precautions. At length they entered the Shire. The first place they landed at the chief received them kindly, but bade them depart and settle anywhere but in his village. They went on to Chibisa, 140 miles further on, and here the mission was first planted. Some of the party were left here to build huts and receive stores, while the Bishop and Livingstone and the rest went to make a settlement on the highlands. They set forth, carrying provisions. In a letter written by Mackenzie he spoke of how he carried his crozier in his right hand and gun in the left, in front of him a can of oil, and a bag of seed on his back, which he carried most of the day. He thought of the contrast between the weapon and the staff, and the seed that must be sown in the hearts of the people in Central Africa. They found that the Matabele had been showing authority among the other tribes, and Livingstone found many changes since his former visit. The mission had settled that they would not use arms in self-defence, but that their course was to be patient suffering. They had not calculated the effect of seeing a slave gang of over 80 men, women, and children being driven to the slave market to be sold into captivity. Livingstone disarmed the slave dealers, and let them go; then he set the poor slaves free. On the evening before one had been found trying to free himself, and was tied up to a tree by the legs and arms, and when all power of walking was gone, taken down and killed. The Bishop had not been present while all this was going on, but when he saw the poor creatures he went out to them at once. The slaves formed the nucleus of the mission work. Mazomero was the next village they came to. The chief here (Chigunda) was pleased to have the mission, and said he was "dead already" at the thought of the powerful English leaving, and for the consideration of £1 let them have half the village. The Yao tribes

were now troublesome, and the Nyassa people sought the Bishop's protection, and after following his advice succeeded in beating the Yao tribes. The Bishop found a little child, half-starved, at this time, which he baptized; it, dying the following day, became the first-fruits of the mission. On his way back to Mazomero the Bishop found a little girl (Doama), which he carried back on his shoulder, and was taken care of by the mission. She afterwards became a great help, and in time had charge of a school. They set to work to build huts, the Bishop being very proud of his, which was circular, until it was pointed out that he had made no door! A church had been planned here, but was never built, for very soon many of this brave band were "called away." Soon afterwards new workers arrived, and it was on his way to meet some of these that the Bishop lost his life. The boat they were in capsized, and the medicine, which is an important item in Africa, was lost. On arriving at Chikanza, the Bishop took ill, and through the want of the lost quinine he died. The Rev. Mr. Burrup, who was with him, and also unwell, did all in his power to save his life, but the Bishop passed away January 31st, after just one year's labour in the land which he believed God had given him as a heritage. Mr. Burrup was compelled to bury him the same evening, saying what he could remember of the burial service, his grave being under an acacia tree, on the banks of the Shire. Mr. Burrup then returned with the sorrowful news to Mogomero, where he died three weeks after. The Bishop had left a memorandum at Mogomero providing, in case of his death, that the senior priest, or deacon, or, failing either, the senior layman should take charge, so that the Rev. Proctor now became head. The Mission now went to Chibisa, where the first church was built—by Clark, a shoemaker, who afterwards became a deacon. It was built of reeds, and was finished in five

days. The Mission had another great loss now in the death of Dr. Dickenson, to whom many of the Mission owed their lives. The Mission now wrote to the Metropolitan saying they would have to abandon the country unless help soon came. But soon things began to brighten, and a new Bishop and workers were on their way out. The new Bishop (Wm. Geo. Tozer) was consecrated at Westminster Abbey, February 13, 1863. He was an Oxford man (S. John's). His great friend (Dr. Steere) spoke of him as a man "who shrinks from nothing and succeeds in everything." When Bishop Tozer arrived he thought it best to remove the Mission to a more central and healthy part, so the island of Zanzibar (about twice the size of the Isle of Wight), about 20 miles from the mainland, was made the headquarters. Swahili, which is spoken on the island, is understood all along the coast of the mainland. Zanzibar was important as being the centre of the slave trade. The slaves were sold openly in the market, and were subject to the vilest treatment. The Bishop's chief desire was to work among the native boys, and fit them for the Ministry. The first ladies that ever reached the Mission arrived in 1865. They at once had children put in their charge. That year the first public baptisms took place, and two of the boys eventually were ordained. Bishop Tozer had been a student of Well's Theological College, and in memory of this the students raised a fund by which he was able to buy land, and where now stands Kiungani College (dedicated to S. Andrew). He had taken a trip to England on account of his health. Cholera and fever kept breaking out, and the Mission had several losses. In 1869 the Mission was greatly reduced, only one clergyman, the doctor, and a few ladies being left. Fresh help was soon on the way, and in 1871 work was started on the mainland in Usambara. Mr. Arlington, the clergyman who had the first mission station there, came across a tribe who were sending a party to punish the hill people because "they dared to have rain when they in the lowlands had not." In 1871 a church was opened at Kiungani, and soon after a church (Holy Cross) was opened at Majela, the centre of the Usambara Mission. Almost all the stations Bishop Tozer planted have

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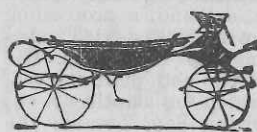
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flourished, but at this time were near failing for want of helpers. The Mission was literally in danger of dying out. In 1872 the Bishop again was compelled to return to England. Dr. Steere, who had previously gone home, returned before the Bishop's departure, so that he was given the command, which he held two years before he became Bishop in 1874, Bishop Tozer having resigned. Edward Steere was the son of a chancery barrister, and had himself been educated for the law. He graduated B.A. at the London University, 1847, and L.L.D., 1850. He did not follow the profession, but began studying theology, and took a great interest in printing, which proved of great value to him in later years. He was ordained in 1856. When he first went out to Zanzibar with Bishop Tozer he made a special study of the Swahili language, which 20 years before was only a spoken tongue with no literature. "The best grammarian is the best theologian," said Luther, and no doubt Dr. Steere's work during his first five years in Africa has done more for Eastern Africa than any five years since. When returning to England in 1868 the chief vizier of Zanzibar, alluding to his linguistic work, said he was "building a bridge over which the thoughts of Zanzibar might pass to England, and English learning and wisdom find their way to Zanzibar." Just before Bishop Steere's appointment Sir Bartel Frere had been sent out by the English Government to enquire into the slave trade and do what he could to stop it. He found the Sultan had little power over his chief men, and they would not hear of doing away with the slaves, but after he had left for England the Sultan had another consultation, when they decided to sign a treaty forbidding any more slaves being brought across the sea; but those that remained there were still slaves, and could not be transported. The slave market was now closed for ever, on June 6, 1873. They had been much impressed by the fact that so great a Queen should take an interest in them. Again and again the treaty was evaded, but the market never was reopened. Dr. Steere at once commenced preaching in the old market, and on Christmas Day, 1873, the foundation stone of Christ Church was laid, where so much misery and shame had taken place.



## NEVIN AND HOWARD, CARRIAGE BUILDERS,

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That same year the great traveller Livingstone died at Itala, when his two faithful followers (Susi and Churmah) prepared his body for embalming. They performed a most significant and pathetic rite. They took the heart which had loved Africa so truly and buried it in the grave which he had said he would prefer "in the still forest." Churmah was one of the Mission boys of the shire. He and his companion took the body to England, where it was accorded a public funeral at Westminster Abbey.

### THE NEW GOVERNOR.

"We can only desire for others who come to this coast (West Africa) for the first time, such a kindly reception as we had at Government House, Sierra Leone, and such hospitality as was accorded us by Sir Arthur and Lady Havelock. Governor Havelock was not very long in Sierra Leone. A West Indian and then a South African Governorship soon led to that of Ceylon, but while he was with us, his tone and example as a Christian and Churchman were a great power, and produced a marked impression on the people."—Sierra Leone, by Bishop Ingham.

"I am here, gentlemen," explained the pickpocket to his fellow prisoners, "as the result of a moment of abstraction." "And I," said the incendiary, "because of the unfortunate habit of making light of things." "And I," chimed in the forger, "on account of a simple desire to make a name for myself." "And I," added the burglar, "through nothing but taking advantage of an opening which offered in a large mercantile establishment in town."—"Law Times."

### CHILDREN'S COLUMN.

"I was glad when they said unto me:  
We will go into the house of the Lord."

I love, O Lord, Thine Holy Day  
When free from earthly care  
I may approach Thy courts and pray  
Within Thy Temple fair.

I love to hear the Sabbath bell  
Which summons me to prayer:—  
To hear the words of love that tell  
A heavenly Father's care.

In tranquil joy and holy calm  
All Nature seems to rest,  
And as beneath a sacred charm  
The happy world is blest!

The peace of God itself is shed  
On all things from above,  
In reverence while I bow my head  
And worship Him in love!

Whate'er I am to Thee, O Lord,  
I dedicate the whole,  
While joy and love are shed abroad  
Within my trustful soul.

Myself and all that I possess  
I consecrate to Thee,  
For Thou alone canst fully bless  
And my Redeemer be!

With all Thy Saints I would up-raise  
A psalm to Heaven above,  
While with my heart and voice I praise  
God's never-failing love!

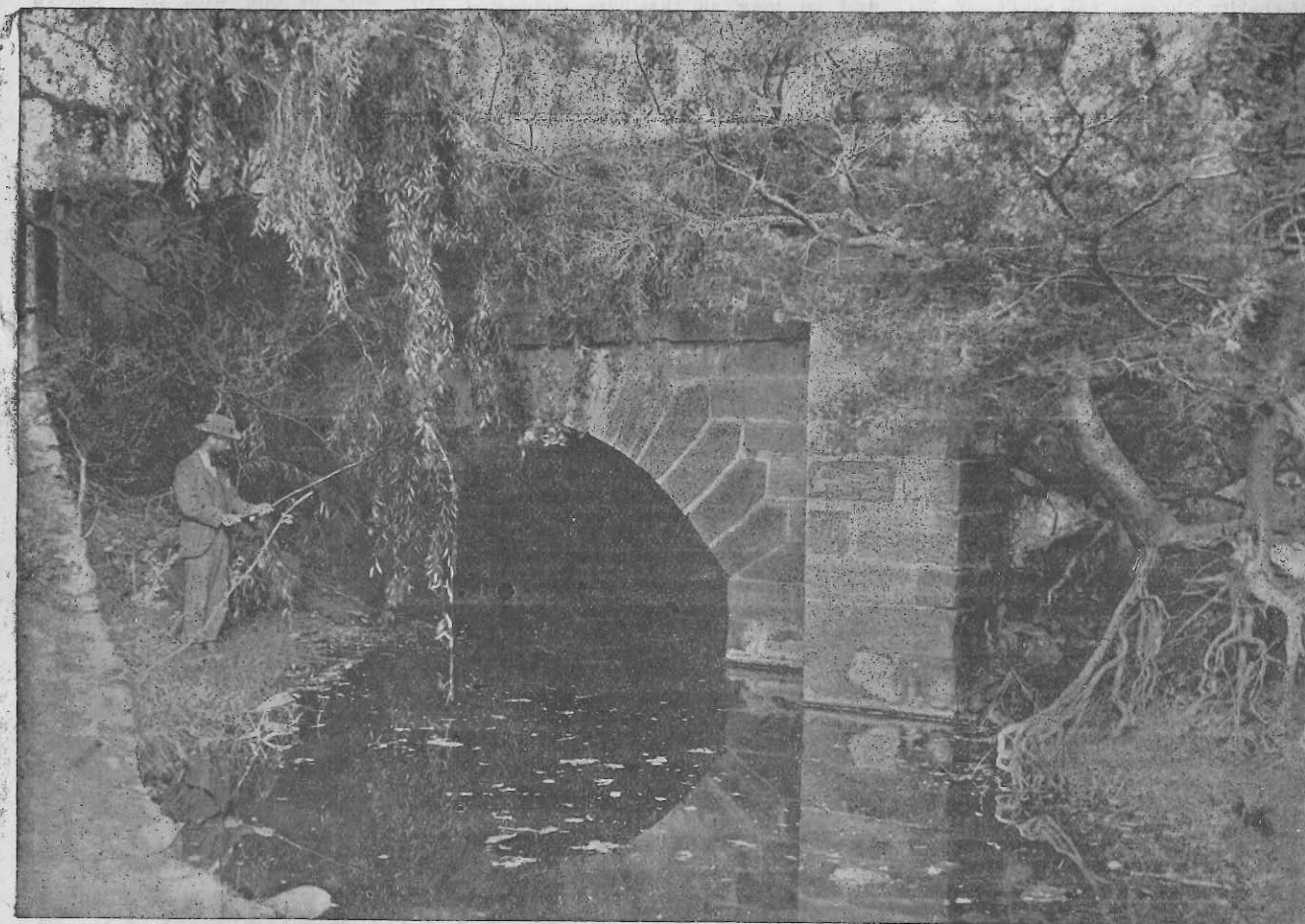
And may Thine earthly Temple prove  
A vestibule of Heaven,—  
The glorious home of peace above  
To all Thy loved ones given! Amen.

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## CORRESPONDENCE.

THE "CHRISTIAN RECORD" ON  
THE BISHOP OF TASMANIA.

(To the Editor.)

Sir,—It would be well nigh impossible to eclipse an article in the above paper, without using profane language, of last issue for spleen, vituperation, and bitter invective written against the Bishop of Tasmania. The writer, in his intense anxiety to injure the Bishop, has forgotten every element of charity, showing the bare rudiments of Christianity are yet to be learnt by him. It is a poor cause that needs to be bolstered up by such a person, and in such a fashion. No right-minded man could read such abuse against one, whose residence amongst us has told for righteousness on every hand, and remain silent. I send herewith a letter from the Hobart "Mercury" voicing the common feeling amongst laymen in high positions in Tasmania on such questionable productions. It will, I trust, find a place in your columns. The Bishop has little to fear from such attacks. They invariably tell for the persecuted, and react against the writer.—Yours, etc.,

CHURCHMAN.

P.S.—The author of the letter in question is the prominent M.H.A.

To the Editor of the "Mercury."

Sir,—I must confess to a little surprise that you should have allowed the columns of "The Mercury" to be made the vehicle for the circulation of such spiteful and venomous attacks on the belief and conduct of the Bishop of Tasmania as those contained in the extract from the "Christian Record"

which you publish to-day. These comments are, I think, indecent, and, to my mind, should not have been reproduced in the columns of the leader of secular journalism in the state. And, moreover, it is not in accord with your usual practice.

Being of a somewhat sceptical nature myself, I am not greatly concerned with the differences and controversies that exist between the various contending parties in the Church, so long as the discussion of these questions is confined to the various religious organs, and so long as they are conducted with propriety and good taste. As a practical outsider I have always looked upon the Catholicity of the Church of England as one of its greatest charms. Bishop Mandall Creighton, who died only a few months since, said in one of his latest utterances:—"I rejoice in the breadth and width of the Church of England, as it is; I recognise the enormous advantages which every different school of thought contributes towards the general spread of those eternal principles of truth in which we are all interested."

But the editor of the "Christian Record" appears to hold far other views, and would, if he had his way, reduce a great Church to the boundaries of a narrow sect, excluding all other schools of thought save his own.

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One can understand the views of the great historic and exclusive Church of Rome, even though one is unable to sympathise with them. Herbert Spencer says, "Naturally the sincere Papist thinks schism a crime, and we need not wonder when from such a one there comes a saying"—like that of the Mayor of Bordeaux so much applauded by the Comte de Chambord—that the "Devil was the first Protestant."

We may, however, take the liberty to wonder that a clergyman of the Church of England should be found practically at one with the "sincere papist" of Herbert Spencer in the principles enunciated by him in his article on the Bishop in the "Christian Record."

In conclusion, sir, I should like to draw the attention of the writer in the "Christian Record" to the experience of a well-known traveller, in the hope that it may lead to the cultivation of a little more Christian charity on his part in the future.

Mr. Gifford Palgrave relates that when Abd-el-Lateef, a Wahhabee, was preaching to the people of Riad, he recounted the tradition according to which Mahomet declared that his followers should divide into 73 sects, and that 72 were destined to Hell fire, and one to Paradise. "And what, O messenger of God, are the signs of that happy sect to which is reserved the exclusive possession of Paradise?" Whereunto Mahomet had replied: "It is those who shall be in all things conformable to myself, and to my companions." "And that," added Abd-el-Lateef, lowering his voice to the deep tone of conviction, "that by the mercy of God are we—the people of Riad." Yours, etc.,

R. C. PATTERSON.  
Varura, August 23.

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## NEW GUINEA CHILDREN.

(To the Editor.)

Sir,—Will you be kind enough to publish the enclosed list of New Guinea children who are supported by friends of the mission in this diocese. It will prove of interest to others who may be moved to do the same. In addition to this list, the rector of Deloraine hopes to support another scholar from the beginning of next year, and the parishioners of St. George's, Invermay, are endeavouring to provide for another. The sum of £5 will support a boy or girl for a year, and £25 a S.S.I. teacher. Where a parish or Sunday-school cannot provide the whole amount two may join together

and pay half each, as some parishes in Victoria have done in order to support Richard Bourke and Peter Mussen. So far, 42 children are being supported by friends of the mission in Australia. All contributions to the mission should be sent to Archdeacon Whittington or to the Diocesan Secretary.—Yours, etc.,

W. H. MURRAY,

Sec. N.G. Mission.

Cressy, August 21, 1901.

## ADOPTED CHILDREN.

Name, Kailagi (girl); supporter S. Michael's S.S., Bothwell.  
Name, Dabuti; supporter S.S., Deloraine.  
Name, Ravikauana; supporter, Franklin Parish S. Schools.

Name, Taolara; supporter, S.S., Hagley.  
Name, Toaopu; supporter, S.S., Longford.

## PARISH ECHOES.

## QUAMBY AND HAGLEY.

The Bishop held his last confirmation here on the 26th ult., 10 females and three males. The east window has still a wooden shutter instead of its central light. The repairs are not a work which can be executed hastily. It is hoped that there will shortly be a plain little church building at Rosevale.

## QUEENSTOWN SPECIAL PAGE

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

S. John's Association held meetings  
on the 13th and 27th ult. Dramatic  
readings, which were evidently en-  
joyed very much, were given on both  
occasions.

A capital entertainment, consisting  
of songs and comediettas, was arranged  
by Miss Harrex on Thursday, the 5th  
September. There was a good atten-  
dance, and the proceeds were above  
the average, and will be devoted to a  
Church Repairs Fund.

Old members of S. John's mourn the  
death of one of their earliest workers  
and Sunday-school teachers in the days  
of the Rev. F. H. Cox. The Rev. Henry  
C. Marriott Watson, after a short but  
serious illness, passed away at the  
residence of his brother, the Rev.  
Canon G. Watson (also an old S. John's  
man), of All Saints', Bendigo, on the  
8th August, aged 65 years. The Rev.  
H. Watson, on leaving Hobart, studied  
for holy orders at Moore College, New  
South Wales, was ordained in Victoria  
in 1860, worked there for some years,  
and in 1873 became Rector of S. John's,  
Christchurch, New Zealand, a position  
he held until his death.

We also mourn the death of Miss  
Amy Agnes Bright, for many years asso-  
ciated with the parish during the in-  
cumbency of the Rev. F. H. Cox as a  
teacher in the Sunday-school, and an  
earnest and faithful Church-worker.

S. Andrew's Brotherhood have held  
several meetings lately, but on account  
of illness the meetings have not been  
as well attended as we should like. At  
the last meeting of the Chapter it was

resolved that all the members should  
assist in preparing for the mission  
next Lent, and that the co-operation  
of the other Chapters of the city should  
be asked for the special work of induc-  
ing young men to attend the services,  
and also that they should act as  
honorary vergers and sacristans during  
the mission. Mr. Bradshaw Major has  
very kindly offered to give the choir  
special instructions in sight-reading  
and voice production; consequently the  
practices will for some little while be  
held in the school-room on Friday  
evenings at 8 o'clock.

At the usual monthly meeting of the  
parochial branch of A.M.U., Miss  
Charlotte Newman wrote for this meet-  
ing a very good abstract of the history  
of the Universities' Mission to Central  
Africa. At the next meeting a paper  
will be read by Miss Marion Johnston  
on the history of the Society for the  
Propagation of the Gospel, with special  
reference to the appointment of our  
own diocesan as its secretary. We  
should like to see a larger roll of mem-  
bers and a better attendance at the  
meetings.

Our list of burials this month gives  
the brief record, which tells of much  
suffering, born with heroic patience  
and Christian hopefulness. Especially  
was this so in the case of Mr. H. J.  
Robertson. His death from tetanus  
was as unlooked for as it was painful  
and distressing. Our sympathy, strong  
and deep, is with his sorrowing widow.  
Mrs. Dawson was one of the Rector's  
congregation in his first colonial parish  
of Clarence. For twenty years past

there has always been one at least of  
this family under the spiritual charge  
of our Rector. Mr. Dawson was a  
faithful churchwarden of S. Mark's,  
Bellerive, in those now somewhat far-  
off days. We feel much for the large  
family of sons and daughters now de-  
prived of the help of a good mother's  
counsel and experience. Miss Gibbons's  
removal was sudden, and a terrible  
blow to the now grief-stricken parents.  
May God comfort and sustain them in  
their sorrow!

Communicants and Offertories.—  
August 4th, 41 communicants, £4 10s  
9½d; 8th, 8 communicants, 6s 9d; 11th,  
10 communicants, £4 4s 9d; 15th, 9  
communicants, 1s 9d; 18th, 7 com-  
municants, £3 18s 8½d; 22nd, 3 com-  
municants, 1s 6d; 24th (S. Bartholo-  
mew's Day), 3 communicants; 25th,  
11 communicants, £3 18s 5½d; 29th,  
3 communicants, 1s 9d.

Baptisms.—August 2nd, Eily Mary  
Stalker; 3rd, John Henry Vincent  
(private baptism); 4th, Coralie Vera  
May Driver; 7th, Harold Ophir  
Plaister, George Herbert Natty,  
Sophina Natty; 9th, Leslie John Tate  
(private baptism); 18th, Catherine  
Maude Durno.

Marriage.—August 15th, Thomas  
Rush to Sarah Anne Amos.

Burials.—August 6th, John Henry  
Vincent, aged three weeks; 7th,  
Margaret A. Gibbons, aged 19 years;  
18th, Margaret Dawson, aged 66 years;  
25th, Rosina Tynott, aged six months;  
28th, Henry John Robertson, aged 39  
years; 29th, Robert Hiram Neale, aged  
67 years.

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S. PAUL'S, LAUNCESTON.

During last month our "fair," so long looked forward to, was held. It was an immense success every way, and resulted in the addition of £70 to our parish funds. The way in which our friends rallied round was beyond the expectations of the most optimistic. So very many assisted that to thank them all individually would be an impossible task. We trust, therefore, that all who helped will kindly accept this assurance that their efforts were fully appreciated. We are especially indebted to our friends of other religious bodies in Launceston who so freely extended their aid. Our parochial 19th Century Thanksgiving Fund has been launched. It is hoped that we may be able to raise at least the sum of £150 a year for three years. Fifty pounds would go towards the Curet's Stipend Fund, and £100 towards liquidating the overdraft on the parish account. The balance at the end of the period would be available for any purpose parochial, diocesan, or general which might be decided upon by a majority of parishioners. An effort is being made to raise the sum of £75 by Christmas; a poor parishioner has promised £25 on Christmas Day if this can be done. We are appealing for subscriptions varying from 5s to 3d a month. If everyone will bear his share according to his ability, we shall find ourselves out of debt at the end of three years, with a balance available with which to meet some of the piteous appeals to which we are at present reluctantly compelled to turn a deaf ear.

We hope to begin a monthly meeting of communicants in October. It will take place on the Tuesday preceding the second Sunday in the month at 8 p.m.

Things are improving in the Sunday-school. We are now fully staffed, and our teachers are most regular in their attendance. The fortnightly children's services on Sunday afternoons are well attended, and the answers given by the children reflect the great care bestowed upon the lessons by the teachers.

## ST. JOHN'S, LAUNCESTON.

Since our last monthly notes appeared, the weather has been wet and wintry, and, as a consequence, the congregations have been small. Why this should be so in a town where the foot-paths are particularly good, and where waterproofs and umbrellas are not scarce, is hard to say. One way, ordinarily, by which the earnestness of a people can easily be tested is by their unvarying attendance at God's House. One of the previous rectors of St. John's is credited with the saying "That hydra-pho-bia is fearfully common amongst our people." All we can say is that in the sense in which he used it, he was in his own soul bemoaning the lack of earnestness amongst his people. Another consequence is the falling off of the offertories on wet Sundays. Surely the amount set aside for God's work should be put by and given later on. If a person usually makes an offering to God of, say, one shilling each Sunday, and, meanwhile, is unable to get to church on the occasion, should he not feel it his bounden duty to give double that sum on the following Sunday? Money, such as that, belonging to God, can bring no blessing if spent on anything else. Our people must, as a duty, bear this in mind.

The Archdeacon's lecture, which had been arranged for August 21, was put off indefinitely. On that evening there was a very big pyrotechnic display in the City Park, and it was unwise to make the events clash. The said lecture, however, will be held in due course, and all holding tickets may use them. The proceeds are to go to the funds of the Mission House.

The service at which the united choirs assisted was held this quarter in St. Paul's on August 23. An account, we presume, will be sent from that parish. We were pleased to see our own choir in such good form on the occasion.

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

The S. John's Union Jack Gymnasium Club gave a public demonstration in the Albert Hall on August 28. There were over 200 who took part. These included the whole of the four divisions. There were also songs and many exhibitions of individual prowess on the horizontal bar, and such-like. It was a first-rate performance in every detail, and was peculiarly enjoyable, owing to the almost ceaseless variety of items which had been carefully pre-arranged. The attendance of the public, too, was excellent, and, though we should be sorry to detract from all previous performances by any rash statement, yet we feel we are justified in declaring this to have been, so far, our very best public exhibition. Mr. E. A. Gee, the popular secretary, and the drill instructor, Major Walsh, deserve a special word of praise for the great success of the evening.

The Bishop of Carpentaria gave us a lecture in St. John's School-room on the 3rd instant. As his Lordship's visit is mentioned elsewhere, we must not do more than say how glad we were to welcome him, and, further, how pleased we were to see such an excellent attendance. The collection, however, was only £9 10s. We could have wished it might have been at least £20.

We stated in our last notes that the confirmation was to take place early in October. The Bishop has now consented to delay it until towards the end of the month. The date has not yet been fixed.

Festival Services.—At St. John's the children will have the Festival Services on October 14, when we hope to see the lower part of the church crowded. As to the galleries, that is a foregone conclusion, for we will have great difficulty in seating the 400 children belonging to the school, which is an increase on last year. There will, as usual, be three services during the day, that in the afternoon being a united Flower Service. The children have been well trained by Mr. Fray, who believes in keeping closely to the liturgy of our Church, and the services should be of a hearty character. In appealing for financial help from the congregation on that day we would ask them to read carefully the annual report of the parish schools, which will be distributed the previous Sunday, and judge for themselves as to our needs in the different schools.

S. Aidan's Festival will come on the 27th, and that at the Mission House the following Sunday.

On Sunday, September 20, the annual diocesan examination will be held. Full reference, as we have just noticed above, will be found in our annual report as to the splendid positions our Sunday Schools took last year.

Baptisms.—Aug. 7, Michael Leonard M'Gee; 14th, Jenny Evelyn Wright, Grace Evelyn Foot, Robert John Cooley; 20th, Regina Fowler; 24th, Alma

Myrion Jacobson; 28th, Violet Sarah Edwards, Hazel Myra Herbert; Sept. 5, Joan Theodosia Wilkinson.

Burials.—Aug. 30, Bridget Davis; Sept. 2, Melville Stackhouse.

The following subscriptions and donations to the Mission House are gratefully acknowledged:—Mr. G. Gooch, 2s; Mrs. Lithgow, 1s; Miss Vera Inglis, 10s; Miss Spearman, 2s 6d; Mr. Sidebottom, £1; Mrs. Monds, 3s; Mrs. Aubin, 10s; Mrs. Bushman, 10s; "Faith," 16s; Mrs. Johnston, clothes; Mr. Peters, iron stand; Miss Jones, clothes; Mrs. Webster, clothes; Mr. Sampson, material; Mrs. Edgell, clothes.

## HOLY TRINITY, LAUNCESTON.

On Sunday, August 11, at the close of Sunday school the rector presented the retiring librarian (Mr. B. Gregory) with a handsome clock, bearing the inscription on a silver plate, "Presented to Mr. B. Gregory by the teachers of Holy Trinity Sunday School. August 11, 1901."

For the past 38 years Mr. Gregory has been connected with the Sunday School as pupil, teacher, and librarian, during which time he has earned the respect and goodwill alike of scholars and teachers.

We are glad to note a marked increase in the number of scholars during the last six weeks.

We have lately had the pleasure of a visit from two of our country clergy. On Sunday, August 4, the Rev. A. W. Schapira, rector of Cullenswood, preached the morning service at Holy Trinity, and at evensong at St. George's, Invermay.

On Sunday, September 8, the Rev. J. Hayes, of Deloraine, took morning and afternoon services at Invermay, and preached in the evening at the parish church.

We hope occasionally, as the opportunity occurs, to arrange an interchange of Sunday duty, believing it to be a good thing alike for clergy and parishioners.

The new church is beginning to wear a much more finished appearance as the lofty roof approaches completion. It looks promising, and we hope it means that this time next year, if we are spared, we shall be worshipping inside its walls.

The quarterly collection in aid of the Building Fund took place on Sunday, the 8th, but we are not able to give the result before going to press.

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## S. GEORGE'S, INVERMAY.

On Wednesday evening, August 14, a committee of ladies gave a social to welcome the Rev. C. A. and Mrs. Fawns to Invermay. Many willing hands combined to make the function a complete success. By dint of decorating with flags and curtains, and by a most tasteful arrangement of ferns, flowers, easy chairs, and occasional tables, the room had been transformed for the evening into a cosy drawing-room. The regular congregation was well represented, and the room was comfortably filled. Mr. Massey opened the proceedings by saying how heartily the Invermay people welcomed Mr. and Mrs. Fawns among them, and by briefly sketching the encouraging progress made in the offertories and attendance, both at the school and Sunday services during the past six months. Mr. Fawns suitably responded, urging his friends to continue their hearty co-operation in the work, and then its success would be assured.

An excellent programme of vocal and instrumental music followed, between the items of which a choice of games provided those present with much amusement, and during the evening refreshments were served to the guests. All arrangements reflected the greatest credit on the ladies, whose efforts were rewarded by providing their guests with a thoroughly enjoyable evening.

We regret to have to record the death of Mr. William Simm, the master of the State-school. He passed away on Wednesday, August 21, after only a few days' illness. He was a member of the choir, and a regular worshipper at St. George's, where he will be much missed.

In spite of wet weather, with one or two unavoidable exceptions, all the children attending the State-school at Invermay followed the remains of their late master to the grave. The coffin was covered with wreaths and crosses of lovely spring flowers. We take this opportunity of expressing the sympathy of St. George's congregation with Mrs. Simm and her family in their bereavement.

Marriages.—August 12, Aubrey Duncan Edwards to Florence Jean Wood.

Funerals.—August 9, Charles Entwistle; 23rd, William Kenyon Simm.

## LONGFORD.

The visit of our genial Archdeacon on August 22 was a great pleasure. Arriving at Perth at 4 p.m., he was driven to Leighlands, the house of the Warden, calling on Mr. and Mrs. Hepworth en route. After a walk round the picturesque golf links, and spending an hour or two under the hospitable roof, he came on to Longford, where he delivered his promised lecture on Charles Dickens, which evoked much amusement. Only a fair muster was present. During the evening two of Scott Gatty's



plantation melodies were sweetly rendered by members of the choir. Miss Lear kindly played the piano. Miss R. Hutchinson played a solo, and the Misses E. Glen and A. Causeby sang a duet, accompanied by Mrs. Crack.

The school-room, since its renovation and with better lighting, was much admired. It has been decided to hold our usual Spring Bulb Show on September 25 in Christ Church school-room. It is hoped that the show will be made more attractive than last year. Mrs. A. G. Cox and Miss Hutchinson have charge of the tea-room, and Mrs. Crack and Mrs. W. Bean of the cake and produce stall. Will friends kindly help in every way they can to make this event a great success.

#### SORELL.

There is no special news this month. Opportunity may be taken to draw attention to the article headed "Joy in Public Worship," from the pen of the incumbent of this parish. There are not a few readers of the "Messenger" who seldom come to divine service. May they be helped by the perusal of the papers to come more earnestly and regularly!

Baptism—Bertie Charles Edward Evans.

#### CIRCULAR HEAD.

Confirmation classes are being held in different centres in the parish.

The little church at Black River has lately been renovated, and a small vestry built. When a new carpet for the sanctuary and matting for the aisle can be procured the building will be very complete. A fortnightly service is held regularly here, and the congregations have steadily improved. We are also becoming quite proud of our choir.

At last the land for the church at South Road has been surveyed, and we hope to begin work in real earnest without further delay. The next step is to clear the land, for which purpose arrangements are being made to have a working bee.

On Tuesday, 24th inst., a tea meeting, social, and coffee supper will be held in the Norwood Barn, South road, kindly lent by Mr. H. F. Ford, in aid of the church building fund.

In spite of inclement weather and bad roads the Rector is able to maintain all the services in the different centres as advertised. Will Churchmen remember this when the day appears uninviting for church-going.

#### FRANKFORD.

Since last writing we have had a visit from Archdeacon Whittington, whose genial manner won all hearts. He conducted an evening service at S. Saviour's, and gave a lecturette after service to a good congregation. Mrs. H. Robinson presided at the organ. Hymns 390, 242, 298, 23 were sung; and after the service a trio, "O Rest in the

Lord," was played by the Rev. Edwards (flute), Mr. Rossiter (violin), and Mr. Watson (organ), which was greatly appreciated by those present. An effort was made to increase the stipend of our Vicar, at the request of the Archdeacon, which, I am pleased to say, has been so far successful in this part of the parish.

This week we have had a visit from the Rev. Thompson and Mrs. Thompson, from Franklin, who visited this district to lecture on fruit industry in the north. He was driven by Mr. C. J. Knight from Beaconsfield, and, unfortunately, when nearing their destination, some part of the harness broke and the horse bolted, and capsize the cart, throwing Mr. and Mrs. Thompson and Mr. Knight heavily to the ground. The former escaped with a severe shaking, bruised hand and hip. Mrs. Thompson cut her lip and fainted. Mr. Knight was more hurt than the others, as I hear he has a rib broken, and bruised face and hand. All are doing well, though feeling very much shaken by the fall. It was miraculous they were not all killed. It happened at such a dangerous turn of a hill, situated between Messrs. Welch's and Preston's farms. Much regret was expressed by everyone for them. Mr. Towers fortunately happened to be driving behind, and conveyed them to the school, where they remained for the night. Mr. Thompson lectured last night in the hall, and to-day proceeded to the Tamar, via Glengarry.

We are sorry to lose Mr. Arthur Roberts from our midst. He was a member of the choir at S. Saviour's, and a regular attendant. He carries with him the good wishes of his friends. Mrs. Guy Plummer (who is residing here now) was touched by the many expressions of good will bestowed upon her when leaving S. Michael's district, on the Tamar. The time she spent there will always be a bright memory in her life, and her good wishes will be ever for the success of the Church in that district, and she looks forward to the time when the new church will be built on the west side of the Tamar, and weekly services held, together with a Sunday-school for the many young people living there.

#### S. MICHAEL'S, WEST TAMAR.

Archdeacon Whittington paid his initial visit to this district on Sunday, August 18. Although the weather was far from propitious, there was a good

congregation, who listened with rapt attention to a most impressive sermon preached from the text, "Choose this day whom ye will serve."—Joshua 24th chapter, 15th verse. On Tuesday, 20th, a Churchwardens' dinner was held at Rosevears, where the Wardens from Beaconsfield, Frankford, Cormiston, and Rosevears met to talk over Church matters financially, which, we are happy to say, were settled to the satisfaction of all parties. The dinner was quite a success, so much so that it was decided to make it an annual affair. The Archdeacon and Rev. H. Edwards were entertained to tea by Mrs. John Plummer, of "Terricks," after which the Archdeacon gave his amusing lecturette on Dickens. As doubtless this is the same that has already been described in your last issue, I need only say that the audience thoroughly enjoyed an hour or two with Dickens. The Archdeacon concluded his visit to the parish, having, as he said, made many new friends, who will be anxiously looking for his promised visit next year.

Our church on the East Tamar has been renovated lately, through the kindness of the Rev. Barry, or I may say Mrs. Barry, and some ladies from Trinity Church, who gave a concert here some months ago for that purpose (Mr. Claude Rosevear was the organiser of this concert), and the proceeds have supplied new matting, hangings, hassocks, books, and varnished the furniture. All this was much needed, and reflects great credit on Miss Rosevear and her brothers, who, I believe, carried out all the work of renovating.

Baptism.—August 18, Vernon Frank Rosevear.

#### CARRICK.

The members of the congregation of the Church of the Nativity, Bishopsbourne, held a sale of fancy goods, produce, etc., on Thursday, September 5, in Mr. Walters's shed, which, in spite of threatening weather, was very successful. The Acting Rector, in opening the fair, spoke of the great care now taken of the church, and of the active interest in Church matters shown by the Wardens and their wives. There had been a time when the church was sadly neglected; now it needed a little improvement in the state of the windows and some painting, and he hoped the necessary money would be raised. The leading members of the congregation, we need not say, did their best to furnish their stalls and dispose of their goods, and they received very kindly help from all around them. We believe there will be £15 available as a net result, when expenses have been met.

We regret that we have lost the Richardson and Farrell families from Bishopsbourne. To the latter we owe it that perfect order has been kept round the church on Sundays, and, in-

deed, he proved himself a most efficient officer during his five years' stay.

Our Church fair at Carrick for rectory repairs is to be opened on September 19, before which time this number ought to be in our subscribers' hands. So many useful articles will be offered at moderate prices that a good sum ought to be realised. Mr. A. Monds has kindly promised to bring his phonograph, and there will be tableaux by Illawarra children. The admission in the afternoon will be free, in the evening 6d.

At Illawarra a most successful entertainment in aid of the Sunday-school funds was given on the evening of August 28. There were songs by the children, and Misses Dumaresq, Whalley (2), and Mrs. Nevin; recitations by Miss Watson and Miss Goodyer; tableaux, "The Sleeping Beauty," "Mother Hubbard," and a comic one. The room was crammed, and the money needed was raised.

Marriage.—At the Church of the Nativity, Bishopsbourne, August 14, Thomas Daniel Lewis and Mabel Mildred Charlotte Lucas.

Offeratories and Communicants.—Carrick, August 4 (16), 15s 5d; 11 (4), 6s 1d; 18 (4), 4s; 25 (6), 6s 1d. Bishopsbourne, 4, 5s 6d; 11, 5s 5½d; 18, 3s 6d; 25, 5s 9d. Illawarra, 4, 5s 4d; 11, 6s 1d; 18 (14), 8s; 25, 7s 6d.

#### HAMILTON.

The parish has recently sustained a great loss in the departure of Mr. Frank P. Bethune. For some years past Mr. Bethune has acted, to the great satisfaction of the parishioners, as lay-reader. Having resolved to take Holy Orders, he has gone to England to pursue his studies at Cambridge. Shortly before he left, a movement was started to present him with some token of appreciation from the parishioners. Mr. Ashton Jones acted as secretary, and, although only a month or two before a sum of about £60 had been raised for a presentation to Mr. Clougher, in a very short time a purse of 20 guineas was gathered. This was subscribed for by all classes, as many as 150 names being on the list, thus showing the wide respect in which Mr. Bethune was held. The purse was presented when on the Ouse golf links by the Rector, the Rev. S. H. Hughes, in the presence of a large and representative gathering of parishioners. In handing Mr. Bethune the purse, Mr. Hughes spoke gratefully of the work he had done for the Church in the Hamilton parish, and expressed the re-

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gret they all felt at parting with him, but trusted that not many years would pass before they would welcome him back as a priest of the Church of England, as ready to do his work in connection with God's Church in that sphere as he had been ready to do it as a layman. At the conclusion of Mr. Hughes's speech hearty cheers were given for Mr. Bethune, and then Mr. G. Nicholas, as representing the laity, in a few well-chosen words, spoke highly of Mr. Bethune's past work, and wished him a safe and speedy journey to England, and every success in his University career. Mr. Bethune, who was evidently much touched by the warmth of the gathering, briefly, but feelingly, thanked his friends for their kindly appreciation of his efforts, and said that if he wanted any spur at College it would be furnished by remembrance of that gathering, when so many of those whose opinion he valued most had assembled and told him they had confidence he would do well at home. He trusted, with God's help, to justify their expectations, and if spared, he hoped in a few years' time to return and work in Tasmania.

Mr. Bethune left Melbourne by the Persic. His many friends will watch his career with interest and confidence, and, when he returns to Tasmania, as we trust he may, with scholastic honours, by none will he be welcomed more heartily than by the parishioners of Hamilton.

#### DELORAINE.

Mole Creek.—Dedication of New Church.—The opening service of the day was that of the Holy rite of confirmation, held by his Lordship the Bishop at 11 a.m., when about 20 presented themselves as candidates. A most helpful address was given, and suitable hymns sung, the whole service being one of deep interest and inspiration.

Dedication of S. Columba's Church.—Although the weather was anything but desirable on Wednesday, September 4, for such an event in the annals of Mole Creek, yet when the special train arrived Mole Creek presented quite a lively appearance, and as the time approached for the dedicatory service, the building became literally packed, numbers being unable to find even standing room.

Through the kindness of Mr. and Mrs. W. Howe, the clergy robed at their house, and from there the procession started, which consisted of the following:—Clergy, The Lord Bishop of Tasmania, the Lord Bishop of Carpentaria, the Revs. L. T. Tarleton, Rural Dean, H. D. Atkinson, B.A.; B. T. Craig, D.D.; C. J. Bramwell, A. G. Lingley, M.A. (Rector), W. H. Murray, J. Hayes, H. B. Atkinson, B.A. Lay-reader, Mr. C. Dowling. Wardens—Deloraine, Mr. R. G. Horne, Mr. W. D. Harris, Mr. W. Harvey; Red Hills, Mr. G. Clarke, Mr. Tuthill; Elizabeth Town, Mr. W. Burgess; Meander, Mr. S. Lee.

The staves carried by the Wardens in procession were a noticeable feature, reminding one very much of the old

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As the procession entered the building, hymn 391, "Onward, Christian Soldiers," was played by Mrs. Lingley, who, during the service ably presided at the organ. The usual "Evening Prayer" was then begun, the Rector reading the prayers, the first lesson being read by Rev. Dr. Craig, the second by his Lordship the Bishop of Carpentaria. Evensong ended, the dedication service followed, when special dedicatory prayers were read by the Bishop of Tasmania, after which his Lordship, accompanied by the Rector and H. B. Atkinson, acting as Chaplain, proceeded to the several parts of the sacred building to dedicate portions of the furniture.

The sermon was preached by his Lordship the Bishop of the Diocese, who based his remarks upon the dedication service. After his Lordship had stated what a pleasure it was to him to see the Wardens of the surrounding districts present on such occasions, he continued, saying, that they, the people of Mole Creek, had that day taken a step forward, which necessarily brought with it greater responsibilities. The building had been set apart entirely as God's house; it was dedicated to carry on His great work, and as a consequence, it was their duty to see that all the services of His church were as far as possible held therein, the central point of meeting between God and His people. He wished them to feel a strong attachment towards the sacred spot, to value so noble and dignified a building existing amongst them, and to show their appreciation of the same to their descendants. Finally his Lordship ended this impressive discourse by a call to reverence and awe which becomes all within that sacred spot. A hymn having been sung, the blessing pronounced by his Lordship ended a most impressive service, which, we hope, will ever be cherished in the memories of those around Mole Creek.

Opening of Men's Club.—After the service of dedication, the Bishops and clergy went to the new building which has been erected for the use of the Men's Club. Mr. W. J. Lloyd, in welcoming Mr. Lloyd's address of welcome was supported by Mr. J. Whitley in a few well-chosen words, and the Bishop on rising to respond was enthusiastically applauded. His Lordship said that it gave him great pleasure to be able to open for the use of the people of Mole Creek such a fine building as they were in at present. He referred to the changes that had come over the district since he first saw it, and hoped

that the inhabitants would benefit in every way from the work that had been effected in their midst. The Bishop spoke feelingly of the spiritual good which must arise from such work as was being done in not only the Mole Creek district, but in that connected with the Deloraine parish. Amidst great applause his Lordship declared the Men's Club-room open. Mr. W. D. Harris welcomed the Bishop of Carpentaria to Mole Creek, and referred to the unique fact that two Bishops were able to be present on the occasion of the opening of the Church of S. Columba. Mr. A. R. Horne supplemented all that Mr. Harris had said, and expressed the appreciation with which the people of Deloraine and the outlying districts felt at the visit of the Bishop of Carpentaria. His Lordship, who was received with continued applause, said that he had not come prepared to speak, and had been so long away from civilisation that he felt almost bashful. However, he was struck with the enthusiasm of the people of Mole Creek. He congratulated them upon their new church and their Men's Club, and hoped that they would learn to use the separate buildings in the way they were intended, and gain from them fresh and increasing spiritual benefits.

Mr. Albert Squires called for three cheers for the Bishop. These were given, and given again in the most hearty manner, after which grace was said by the Bishop of Tasmania, and tea began. The ample supply of tea, sandwiches, and cakes was provided by the people of all the outlying districts of Deloraine, who generously responded to the appeal for help.

The final service of the day was held at 7.30, and conducted by Rev. J. Brammall, who preached to a most attentive congregation.

A Service of Song, illustrated by lantern slides and accompanied by hymns and duets, was given at S. Columba's on Thursday evening. Considering the very uncertain weather the attendance was good.

On Friday, the following evening, a concert with lantern views, and gramophone, etc., was held in the new club-room, but the attendance was poor, owing to the teeming rain which fell.

The festive week ended on Saturday evening with a concert and coffee supper, the latter supplied by the people of Deloraine, whose liberal aid secured great success to the provision department.

The Bishop of Tasmania addressed a full meeting in S. Mark's school-room on Thursday evening. The Bishop spoke for upwards of two hours, and outlined the huge Diocese on the map

of Australia. He told of the work to be done there, and gave simple but interesting statistics, which showed how near we are in Tasmania, not only to the Bishop's sphere of work, but to all the fields of labour in China and Japan. His Lordship also told in a most interesting way of his journey across the continent, and of the need there for men who could assist in carrying out our Lord's command in regard to missionary work. The Bishop was frequently loudly applauded during his address. Coffee and light refreshments concluded a most highly-appreciated evening's talk.

Elizabeth Town Concert and Social.—Wednesday, August 28, was the date finally fixed for this event, and proved a satisfactory decision as regards attendance. The programme consisted of various songs and recitations, besides the singing of part of a cantata by the members of the Deloraine choir. The coffee supper was followed by a social, the entire proceedings bringing in about £7.

We are indebted to Mr. J. E. Hughes for undertaking the superintendence of the Sunday-school, in monthly turn with Mr. J. R. Alcock.

Baptisms.—August 22, Sydney Dennis Smith (Tongataboo road); 23, Mabel Dagmar Cole (Rubicon); 25, Ethel Maud Bennett (Burnie); 30, John Lewis Levy (Deloraine).

Burials.—August 15, Martha Hartley (64), Tongataboo road; 29, Edward Culverhouse Gregory (64), Deloraine; 30, Nellie May Bussey (11), Quamby Brook.

#### DEVONPORT.

The Sunday-school building committee have held two meetings since our last report, and at their last meeting on the 3rd September the tender of Mr. Priest, sen., for £156 15s for the new building, was accepted, and we now hope the same will be finished by the end of the year at least, for the present building, which is used for school purposes, is anything but comfortable or suitable to the teachers or scholars. There has been a great deal of sickness in the parish during the last month, principally influenza; scarcely a house has escaped in which one or more of the inmates have not been laid up. The Rector was one of the sufferers, besides the rest of the family, but he went out of doors too soon, and the result was a relapse, and other complications set in, which has confined him to the house for nearly a month, including three Sundays. But we are thankful to say that, through the efficient band of five lay readers, all the services, both Sunday and week-day,

#### FORTH AND LEVEN.

have been kept going in the parish, with the exception, of course, of the celebrations of the Holy Communion, which can only be taken by a priest. The thanks of the parish are therefore due to Messrs. Webb, Lathéy, Green, Towsey, and Squires, and particularly to the last two, who have conducted the week-day services, and to Mr. Towsey, who has taken the funerals and confirmation classes, besides his work as superintendent of S. John's Sunday-school. We have also to thank Mr. T. F. Beale, the late superintendent, for taking Mr. Towsey's place while he took a funeral on Sunday last. It has been decided to hold a combined meeting of the North-West Coast and Mersey Rural Deaneries at Devonport before the meeting of Synod next month for the election of a new Bishop; instead of the 23rd October, as fixed at the last meeting at Ulverstone. The meeting will be held on Wednesday, the 25th September, the proceedings to commence with a celebration of the Holy Communion at S. Paul's Church, East Devonport, at 11 a.m. The Rector hopes his brethren, both of the clergy and laity, who wish for hospitality, will let him know in good time, so that arrangements can be made. It is the earnest wish that the Archdeacon of Launceston will be able to attend, as he did at our last meeting at Ulverstone. We desire to extend a very hearty and cordial welcome to the Rev. E. M. Roche, B.A., and Mrs. Roche, who have come to settle at West Devonport. Mr. Roche has taken the house and buildings lately known as the Devon College, where on the 2nd October he will open school as the "Devonport Church High School." Mr. Roche is well and favourably known to many of the principal residents of Devonport, and we trust from his high educational attainments, experience, and strict discipline, he will be successful in establishing a superior school on the North-West Coast, which will attract pupils, not only from this state, but from the other states across the water, when it is found that the best educational advantages can be obtained for boys, combined with the well-known salubrious climate of the picturesque seaport town of Devonport.

The Lord Bishop has fixed Saturday and Sunday, the 5th and 6th October, for his farewell visit to this parish, when the rite of confirmation will be administered, and perhaps S. Olave's Church and burial ground, Don, will be consecrated if final arrangements can be completed, but the Rector's illness has thrown a lot of work in arrears throughout the parish.

The parish notes for this month, being the last which will be written before the present Rector leaves, it may perhaps be allowed us to look back a little. When Canon Beresford left the parish at the end of February, 1897, after upwards of four years of most hard and eminently successful work, he had by his admirable powers of organisation and unceasing work built up the parish on a sure foundation, and reduced the debts existing in the parish by quite £500, also building several churches. The parish will never forget what it owes to Canon Beresford. During the incumbency of the present Rector, a period of 4½ years, over £500 of debt have been paid off, so that the parish is now virtually free of debt, and has acquired an excellent site in Ulverstone, consisting of some two acres, adjoining the church, on which to build a rectory and new church. There have also been built new churches at Central Castra, Lower Wilmot, Gunn's Plains, Riana, and Preston. The Abbotsam church has been enlarged by the addition of a chancel. The baptisms now average over 120 a year; marriages about 20 a year; persons confirmed 45 a year. These statistics may surely cause us to be thankful and hopeful. The parish is now so large that it takes at least three able-bodied men to cope with the work. New Sunday-schools have been started in several centres, and are doing well, while the parish church Sunday-school has increased by leaps and bounds.

The Rev. F. G. Copeland succeeds Canon de Coetlogon. He will live at Highbury Lodge until the new rectory is built. The excellent self-denying work done by Mr. Copeland on the West Coast is well known, and this parish will have at its head a capable, energetic man who will not let the grass grow under his feet, and who is full of zeal. We extend a most hearty welcome to Mr. and Mrs. Copeland, and pray that God's blessing may rest upon them, and upon their work. The Rev. W. Earle has consented to stay on and work under the Rev. F. G. Copeland. The unostentatious and earnest work of this good clergyman is well known. For years he has been labouring on the North-West Coast, and the fruits of his work are evident in many directions—in new churches, in Sunday-schools, and in much visiting. Truly such unassuming patient work brings a rich blessing on the

Shepherd and the flock. Mr. Berry, who is stationed at Forth, where he has been working well for a year or so, has been engaged by Mr. Copeland, and continues his work at Forth, etc.

We feel that more than a word of praise and thanks are due to the excellent treasurer of the parish, Mr. Barkworth, who has for many years acted in this capacity. Mr. Barkworth has spared neither time nor trouble in carrying out his responsible duties as treasurer, and the present satisfactory condition of financial matters is largely due to his ability and zeal.

The Readers and Wardens have carried out most valuable work, and have greatly aided the Rector by their unflinching help. Very earnest thanks are also given to the many Sunday-school superintendents and teachers, and the organists and choirs, who, Sunday after Sunday, carry on their great work of teaching, and of praise to God. We know that all will do their utmost to help the new Rector.

We are glad to be able to chronicle the arrival of some £10 worth of books for the Ulverstone Sunday-school library. They come from the S.P.C.K., and will shortly be available.

The Sale of Gifts will be held on September 27 and 28. Many first-class stalls are arranged, and we anticipate much success. It is to be held in the Town Hall, and will be open each day from 2.30 to 6 o'clock, and from 7 to 10 o'clock. The price of admission will be 3d in the afternoon, and 1s in the evening; children half-price in evening. There will be music, afternoon-tea, fish pond, etc., and the following stalls:—Japanese, flower, produce, refreshments, miscellaneous, toy, sweet, buttonhole, bran pie.

Upper Castra is arranging for sports, and a thorough good concert in the evening. It is to come off about the end of October, and we wish them all possible success.

The pupils attending Maitland House school (Miss Lungley's) have presented the Rector with a beautiful cherry walking-stick, with his name engraved on a silver band on it. It was a kindly thought, and the stick is much valued and appreciated.

The Rector is conducting his final services at many centres of the parish, each Sunday this month, concluding at the parish church on Sunday, September 29.

We are most glad to see Mr. James Frampton about again after his illness, and to learn that he is on the way to good health again.

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Reserve fund ..... 24,383 0 0  
Profit and Loss Account... 5,200 7 0  
Number of accounts opened, 14,662

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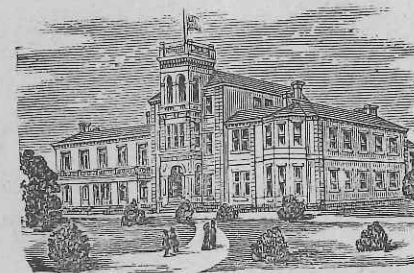
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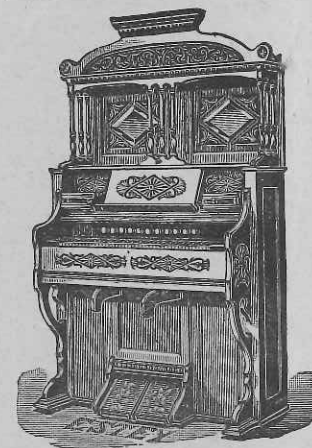
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