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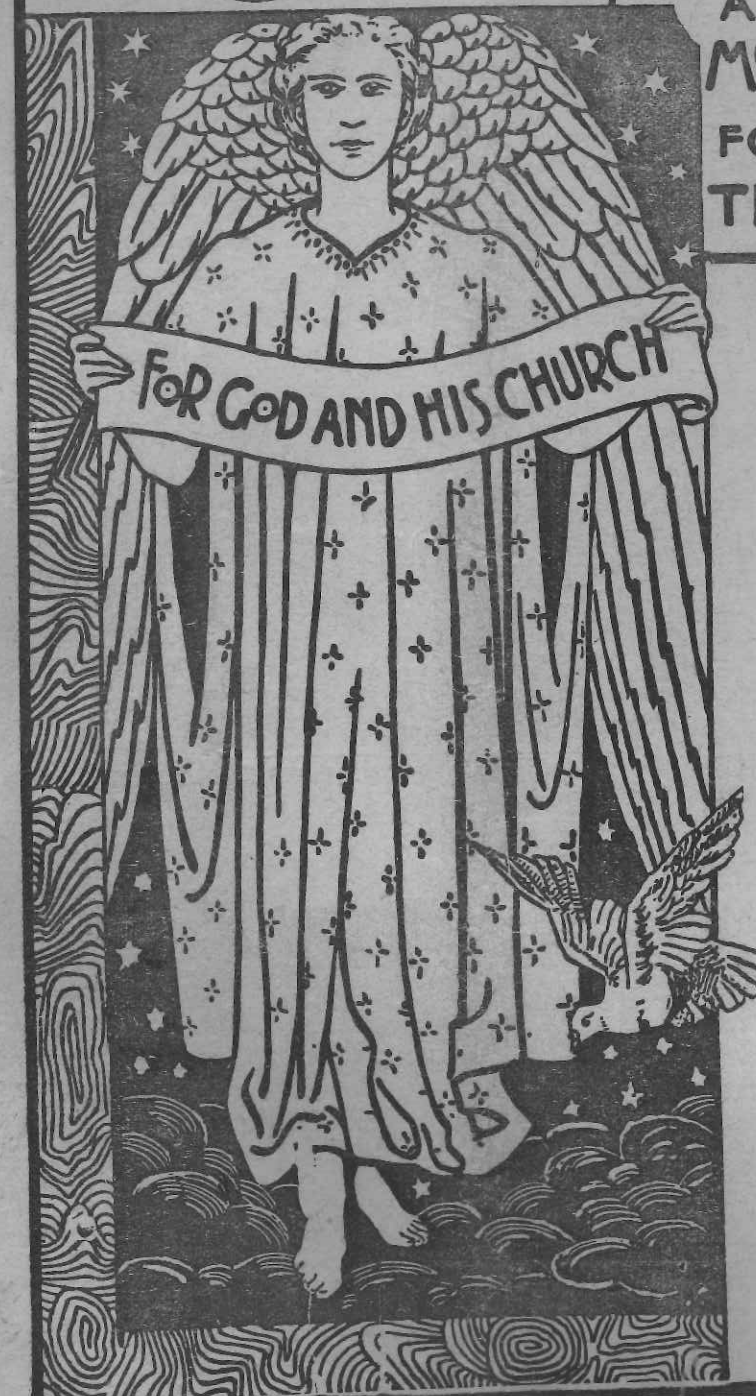
Vol. IX. No. 4

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NOV. 18, 1902

THE **CHURCH MESSENGER**

A  
MONTHLY MAGAZINE  
FOR . . . .  
THE PEOPLE. . .



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WANING INFLUENCE
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**Church Messenger.**

Forward, eber Forward.

VOL. IX.—No. 4. LAUNCESTON, TASMANIA, NOVEMBER 18, 1902. PRICE, 1d.

**Our Note Book.**

From the first of this month all newspapers posted in this state must bear a halfpenny stamp. As our little monthly only costs a penny it is very evident the outlay will be increased just one-half. This has suggested to us the wisdom of accepting overtures from our diocesan official paper, the "Church News," to amalgamate the two publications, and to issue them under a common cover each month at about twopence a copy, or two shillings a year. Though we are unable to state definitely yet that such has been done, we trust we may be able to announce the same in our next issue.

There is very much to be said in favour of such an arrangement. The diocese is too small to support two such papers. Each needs far more sympathy and help than that previously accorded to either; and, though both have worked side by side in a most friendly spirit, yet there is always danger of a rival and perhaps not over kind spirit evincing itself. This danger—the North versus the South—will under the new arrangement cease to threaten us. As churchmen we must, from one end of the diocese to the other, sink any such petty differences and stand shoulder to shoulder in the development and support of our great and beloved Church. His Lordship the Bishop, though only just arrived amongst us, is throwing himself heart and soul in his work, and desires, above all things, "unity of purpose," which shall be "our bond of peace." Division and disruption are as fatal as they are reprehensible in any cause, but they are especially deadly to the welfare of the Church. With these thoughts in our mind we hail the prospect of the proposed blending of interests, of which more anon.

As the "Messenger" has been published at such an extremely low figure, we can hardly be expected to bear the

postage consequent on its circulation for November and December, and we appeal to the honour of all our subscribers to send on the penny to cover the cost of stamping for these two months. Perhaps we may ask something further as a favour? There have been so many losses from bad debts that we are asking those who have been at all helped by our paper for so many years past to send us a small subscription to cover the deficit thus incurred. It would be quite as easy for all who are sending their penny for the postage to make the amount up to a shilling, and allow the balance to count as a gift. Some might do more! Try!

During the last month the Launceston "Examiner" published, over the nom-de-plume, or rather, the nom-de-guerre of "Free Churchman," a long letter dealing with the present educational trouble at home. Without entering into details, we must enter an emphatic protest against the tone of the letter, which was, to put it mildly, an attempt to score a point, justly or unjustly, against the Church of England. In any case, is it worth while to seek to embitter the relations between Christians here, by such methods? We doubt it much. The education controversy in England, however interesting it may be to some of us for old sake's sake, has nothing to do with our life here; and hence to arouse interest in it for party purposes is not a very dignified proceeding. Another sapient contributor to the "Examiner" suggests that a Government which has shown itself favourable to Tattersall's is capable of handing over Tasmanian primary schools to the church. We feel all churchmen will be obliged to him for the implied compliment to the church.

It is well to remember the facts. For 600 years the Church of England carried on almost the whole of the education in England, followed in very re-

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cent times by some of the Nonconformist bodies. In 1870 the Education Act was passed providing for school boards to be formed, and schools to be built and supported out of the rates. Since 1870 churchmen have voluntarily subscribed over £29,000,000 for their voluntary schools, besides paying their full share of board school rates. The Nonconformists' schools have decreased since, from 1611 in 1870 to 1510 in 1902, but the church schools have increased from 6954 in 1870 to 11,731 in 1902.

The sincerity of the Nonconformist care for religious education may be gauged from the above facts. Although they claim to possess such a large proportion of the population, yet their cry to-day is that it is a shame that the church should possess so many day schools. Under the present bill the use of the church schools (accommodating 2,804,230 children) is handed over to the local education authority, thus saving the ratepayers £42,000,000, which it would cost to replace church schools by board schools. Churchmen have still to keep their schools in repair at their own cost, and to pay their full share of the rates. In return church schools get the same rate-aid as board schools have enjoyed for 30 years, the church retaining the right to teach in church schools, during regulated hours, the children of the church the Christian faith as the parents of the children believe it.

It is hard to see any room for injustice, as Bishop Gore puts it:—

"To retain the liberty—and especially in those schools which are built and dedicated for the purpose—to retain the liberty of teaching the children of the church the Bible, on the basis of the Creed and Catechism, and at the hands of teachers appointed by ourselves, whose capacity—religious character and capacity—we may guarantee. And we desire also that denominational religious bodies should have precisely the same freedom and liberty. And that inasmuch as all other religious bodies are not able to do this, it is desirable that the state should step in and supply the deficiency of religious education in a manner that cannot be either logical or satisfactory, but which is better than nothing. But the

liberty of the church to teach her own children the Bible on the basis of the Creed and Catechism by teachers of capacity we must insist upon."

It has pleased God to grant the Nestor of the South African Church, the venerable Dean of Maritzburg, to see the church in Natal once more united in one body. The Colensoite schism is practically at an end, and the figment of a "Church of England" remaining outside the communion of the church in South Africa has gone for ever. S. Paul's, Durban, the only important congregation remaining apart from the organised life of the rest of the church, attended the recent Synod and entered into fellowship with their brethren. "Now," said one of the lay representatives, "we must all work together with one heart and soul for the general good of the church in this diocese, and so try, if it may be, to redeem the time wasted in past years by unhappy controversy."

Dean Green obtained leave to move the re-affirmation of the following declaration made half a century ago at the last occasion when the church was gathered together in Synod as one body. The motion was seconded by the vicar of S. Paul's, Durban, and the Synod, led by the Bishop, rose and solemnly repeated the declaration:—

"We, offering our most humble and hearty thanks to Almighty God, Who hath planted and through many ages upheld in our native land of England a pure branch of the Holy Catholic Church, do hereby declare the earnest desire of our souls (by the grace of God assisting us) so to build up the church in this land that we and our children may ever remain in union and communion with the Church of England; we one with it, it one with us; divided in place, but united in faith, doctrine, discipline, and worship."

Thus terminates the unhappy division caused by the Colenso scandal—"Church Commonwealth."

### Obituary.

By the death of Mr. H. A. Percy the church lost an earnest and devoted worker. A telegram received late on Saturday night summoned Canon Fin-

nis to his side that he might receive from his hands the Holy Communion. It was not to be. Although driving all day Sunday and part of Saturday night, he reached Ross just a minute after he had breathed his last. Mr. Priestly, of Oatlands, arrived for the same purpose, not expecting Canon Finnis till Monday. Both clergy took part in the funeral service two days later on. It was touching to see the respect in which Mr. Percy was held by all classes in the little community of Ross. At the request of the family of Mr. Percy Canon Finnis remained over the Sunday following the funeral, and, with the consent of the rector (Rev. J. McDowall), celebrated the Holy Communion and preached at the parish church. There were good congregations both then and at the evensong later on. Mr. R. Kermodie, L.R., assisted at matins. The choir, Mr. Percy's special organisation, sang sweetly and solemnly, and his favourite hymn, "Nearer, my God, to Thee," was played as a voluntary. The secular papers have testified to Mr. Percy's worth as a public man, but the church on earth is the poorer for the loss of such quiet, peace-loving, unobtrusive lives as his. Mrs. Percy remains at Ross with Miss Percy, while Miss Amy Percy, after spending a few weeks at the Rectory, Deloraine, will resume her professional duties as a trained nurse.

### The Devotional Study of the Bible.

We live in an age of hurry, and under a constant pressure of work.

The result of this on the body is the frequent breakdown in health, so prevalent at the present day.

Unknown to those who do not look beneath the surface, the same result is experienced, only far more acutely, in the infinitely tenderer life of the soul.

Many earnest, well-meaning Christians either read a few verses of the Bible daily as a duty, or they substitute a page or two from some delightful devotional treatise for their study of the sacred Scriptures. Again, the result is an incalculable loss to the Christian life of the individual and of the community. The thought of God is crowded out of their minds, the life and love of God from their hearts, by the overwhelming pressure that each day brings.

A test of faith comes, an opportunity offers, and at the critical moment they fail. Why? Because unconsciously they are not following God's order or plan for training men and women for His service.

First—"Go hide thyself."

When God wills any child of His to bear witness for Him before men, He bids him withdraw from the world of men (at least at some time each day) to be alone with Him.

Second—"Go shew thyself."

Vide I. Kings xvii., 2-3, and xviii., 1. In other words, the recompense before men, the consistent Christian life depends entirely upon the time spent with "the Father, Who seeth in secret."

The examples of two saints who within recent years have pleaded with God in secret and prevailed before men should help to increase our own faith. Let us take two men of widely different schools of thought, if only to prove that the need is the same for every Christian. In Geo. Muller we have an earnest, single-hearted man of God, without any great scholarship, yet who did more to benefit mankind and glorify God than, perhaps, any man during the century that has just come to a close.

He was a Nonconformist, and, in belonging to any sect, a Baptist, though he struck out a line of life and conduct, based on Holy Scripture, that was peculiar to himself. I take the following extract from the life of Geo. Muller to show how he studied his Bible in secrecy—what meditation meant to him. "Geo. Muller now began to read the Word of God upon his knees, and often found for hours great blessing in such meditation and prayer over a single psalm or chapter. No reader of God's Word can thus bow before God and His open Book without feeling a new reverence for the sacred Scriptures and a dependence on their Author for insight into their mysteries.

"To treat that Book with lightness or irreverence would be doubly profane when one is in the posture of prayer.

"The reader's prayer, whether spoken or unspoken, will inevitably be:—

"Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting."

"The words of Holy Scripture thus read cannot fail to mould the character into the image of God."

The late Canon Liddon was a ripe scholar and a man of rare attainments. One of the great leaders of the Oxford movement in the Church of England, he was raised up by God to be, probably, the greatest living messenger from Him who has ever filled an Anglican pulpit.

Writing on the subject of meditation, he says:—"You first of all place yourself upon your knees. This is essential; it reminds us that the attitude of the soul towards Divine Truth is not one of criticism, but of utter, prostrate, adoring self-surrender to God's asser-

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tions and commands. 'Let God be true, and every man a liar,' is the motto of the temper of mind which befits meditation, as it advances to subdue every thought to the obedience of Christ.

"The world of time and sense, its transient and deceptive appearances, are left behind, and the soul and body lie motionless before Him (Who is the Truth itself—incapable alike of deceiving or of being deceived—and before that Revelation which is at once an attestation of God's having spoken, and a record of what He has vouchsafed to say." Here, then, we have the same great motto borne witness to by men of opposite schools of thought—the absolute need of a quiet time each day alone with God—the need of the street door and the open window, shut up with God away from the world, with ear and heart open to hear His still small voice, as He speaks to us from the pages of His sacred truth.

"Of course this devotional study of the Bible will involve sustained and resolute effort on our part. Many of us will find that we have to almost make the needful half-hour in order to secure our daily meditation. Yet surely if we can spend hours every day in striving to secure wealth or social position or mental culture, we can, if we will, consecrate one half-hour each day upon our knees at feet of our great unseen Teacher, waiting for Him to speak to our hearts from the open page of His eternal truth. Surely we shall secure this hallowed time, as we realise that it is our best, if not our only, safeguard in journeying through a world of sin our best preparation for the dread summons that at any time may usher us into the Presence of the Eternal Righteousness.

### The Katikiro of Uganda.

Apolo Kagwa, the Prime Minister and Chief Justice of Uganda, has had to go through the fire both for his love of Christ and his loyalty to our land and Government.

A chieftain's son, he was sent off from home as a child to prevent him being enslaved in case his father fell into disgrace, and found asylum at Mtesa's Court, where he learned Arabic of Mohamedan traders. He came under the teaching of the missionaries Mackay and Ashe at the C.M.S. station of Natate; and when Mtesa fled and Mwanga came to the throne, Apolo Kagwa was one of the favourite pages of the King.

He was much persecuted at this time because it was known that he was a Christian, and once he very narrowly escaped execution at the King's own hands for confessing himself a Christian. Civil war broke out, and the young chief came to the front not only as leader among the Christians, but as general of the army and leader in coun-

cils of state. When eventually the war ended in the defeat of the Mohamedan party, Apolo, who was still suffering from a severe wound received in battle, was elected to be Katikiro, or Prime Minister.

There were difficult rocks ahead. The Roman Catholic party tried to poison the King's mind against him by asserting that he was in league with the British East African Company, who had come to eat up the land. Nor did he escape censure at the hands of the British East African Company's officers because of his policy, his fearless independence, and outspokenness.

But Apolo Kagwa steered bravely forward, and won the day. Through him slavery was abolished during Sir G. Porter's visit to Uganda in 1893, and in the Soudanese rebellion the British flag was led to victory by this godly fearless man. He set himself to study the Scriptures, and as a grown-up man he went to school like a child. Not only does he insist on family prayer in his household, but sets an example to the Court at Mengo by daily attendance at Divine worship in the Cathedral.

Generously he contributes to the funds of the native church, and assists deserving youths in their education. He has built a small church in his own compound, and pays the salary of a resident schoolmaster. Keenly alive to advances in the arts of peace, he has introduced the making of sun-dried bricks. The proud possessor of the only two-storeyed house in Uganda, he has determined to show his people how good a servant electricity may be, and the visitor to Mengo will find the Katikiro's house fitted with electric bells and telephone. He has only learned to write in the past 12 years, but he has already compiled a fairly complete history of Uganda, and keeps full accounts of the cases tried by him in his courts.

It was a privilege to meet him and to talk with him. It was good to see the easy dignity with which he moved about and made his host feel that though his face was black, his heart was white and true.

My friend, after family prayers turned to the Katikiro's interpreter, and said, "I should be much honoured if the Katikiro would say a few words to my tenants and servants who have assembled here this morning to see him." The Katikiro smiled, and, without rising from his seat, said: "I am very pleased to see you, my friends, and to tell you that I am grateful for the way in which the English people have received me. I had heard in my own country that here in England were many Christians. I have found this to be true; and now, my friends, I should like to say that I live among a people who have no teachers and who desire to be taught, and I pray that it may be put into the heart of this great

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country to send help to my people in this matter." I had on a later occasion a chance of finding out what he really felt was the prime need of Uganda, and he said: "Teachers! Teachers! Teachers! Missionary teachers, schoolmasters, and artisans, but most of all schoolmasters. The people are keenly and earnestly desirous of education." It went to one's heart to see this good man pleading for elementary teaching with a people who were forgetting the national aim of education, which is the formation of character, in partisan quarrels over an Education Bill.

I asked him what had struck him most about England; he answered at once:—"First, that you have no mosquitoes; second, that your roads are all good, and that you have many horses and carriages; thirdly, that your houses are large and well built; fourthly, that you live together in great crowds; and last, that you have a splendid police force, which prevents fighting in the streets and keeps order even when many are gathered together."

His loyalty to the King was very apparent. At the Carlisle agricultural show the stewards allowed the Royal cattle to come up to the grand stand for the Katikiro to look at, he at once rose from his seat and went out to touch the cattle with his hand in token of his respect for his Majesty. It is true that the idea of marching the beasts round the vast amphitheatre a little perplexed the Katikiro's secretary. It seemed to him that the show must surely be some gigantic Sanger's circus, for he said, in soft, broken English, "When do the lions come round?" But no one could have taken a more intelligent interest in the machinery at the agricultural show than did these soft-speaking Baganda men, Apolo Kagwa and his secretary, who is tutor to the present boy-King. The future of Uganda lies very much in the hands of these two men. The compromise that the Government have been obliged to effect in the appointment of Regents for the King who shall represent the Anglican and the Roman Catholic faith is pregnant with difficulties, and the Katikiro needs both courage and wisdom in the work that lies before him. Meanwhile, the organising of elementary education in Uganda is urgent. If ever the doors of darkness in mid-Africa were flung open to light it is now, under the far-sighted regency of Apolo Kagwa.—"The Guardian."

### A Little Trip to Russia.

(By the Rev. T. Archibald S. White, M.A., British Chaplain at Baden-Baden.)

It was on Tuesday, January 28, 1902, at 10.34 a.m., that I left the Baden-Baden station bent on a tour in Russia. The railway journey direct via Heidelberg, Frankfurt, and Halle brought me to Berlin shortly after midnight. The next day was spent in that city, chiefly with my friend, the Rev. J. H. Fry, chaplain there.

On Wednesday evening I took my place on the mail train bound straight for St. Petersburg. There had been no snow hitherto, but when I woke up the next morning at Koenigsberg a slight layer covered the ground. This went on deepening till the Russian frontier was reached at mid-day. After a welcome dinner in the station I stepped into the Russian train and found myself now well within the land of snow and sledges. At 8.15 a.m. on Friday the Chaplain of St. Petersburg, the Rev. W. A. Macleod, kindly met me, and conveyed me in a closed carriage to my quarters in the Assistant Chaplain's apartments.

The first two days were devoted to a little rest and sight-seeing. Friday afternoon was given to the interior of St. Isaac's Cathedral, and on Saturday evening at 6 o'clock I attended a magnificent service there. On Sunday I preached morning and evening for the N. and C. Europe Chaplaincies' Aid Fund. The contributions of the day amounted to 464 roubles, nearly £50, and an annual subvention of £30 was kindly promised. On Wednesday and Thursday the Anglican Church Conference was held.

In odd moments, under the kind conduct of the Rev. W. Capel Young, I was able to see the Fortress Church of St. Peter and St. Paul, where the Emperors are buried; the Cathedral of Kazan; the Church of Alexander Nevski, belonging to the Monastery of the same name, which is a residence of his Grace the Metropolitan of St. Petersburg; the Nevski Prospect, etc. I was entertained most hospitably by the English resident, notably by their Excellencies Sir Charles and Lady Scott, at the British Embassy.

But the, to me, crowning point of this glorious week was an audience in the hall of the Sacred Synod of his Grace Archbishop Antonius, Metropolitan of St. Petersburg. It was to the

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kindness of the Russian archpriest at Karlsruhe and Baden-Baden, the Very Rev. Alexander de Smyrnpoulo, that I was indebted for this great honour, for he was good enough to supply me with the necessary letters of introduction. Seated in a cosy corner of the Synod Hall, we conversed at our ease—the Archbishop, the private counsellor (Mr. Sabler), Sous-procureur of the Sacred Synod; the Rev. W. Capel Young, Mr. Field, an English gentleman resident in St. Petersburg, and myself. The Metropolitan was in his picturesque Eastern dress; his Excellency Mr. Sabler in a handsome uniform; and we three Englishmen wore our plain black cassocks. During the whole interview his Grace, with constant glances of extreme loving kindness, seemed casting about in his mind for some special act of friendliness, and finally invited us to see the consecration of a Bishop in St. Isaac's Cathedral on the following Sunday. It was a pity to have to decline, but there were preaching engagements for me in Moscow on that day. After his Grace had withdrawn, Mr. Sabler showed us the six blue velvet and gilt chairs in which the six members of the Holy Synod sit, and the large golden cross, and then wrote me a letter of introduction to Moscow.

The following morning, Saturday, February 8, found me in the Mecca of the Russians, the city of the Kremlin. Towards evening I presented my letter of introduction to Prince Shirinsky-Schachmatoff. The Sunday was occupied with my sermons for the Chaplaincies' Aid Fund, which, with

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the kind help of a layman, Mr. Charles Gibson, produced nearly £23. On Monday his Excellency Prince Shirinsky, with the most gracious urbanity, received the Rev. F. L. Wybergh and myself at the Kremlin, and showed us all the costly treasures preserved there, from the year of the Council of Nicaea (325), through the centuries, vestments covered with jewels, mitres, patens, chalices, croziers, etc., all glistening with precious stones under glass cases. In the evening the Prince provided in our honour a rehearsal of the choir of the Synod (25 men and 75 boys), when the following pieces were performed:—1. The service for Maundy Thursday; (2) the Lord's Prayer, vocally rendered; (3) a hymn to the Virgin; and (4) a requiem.

The next day my journey was continued to Warsaw, where I had a pleasant time with the Rev. Dr. and Mrs. Ellis at the British chaplaincy. In the evening my train left for Vienna, where I arrived on Friday afternoon, February 14. After a day's rest I took the Sunday morning service at the beautiful Embassy Chapel, and after a pleasant luncheon with their Excellencies, Sir Francis and Lady Plunket, returned home—a three weeks' absence.

It would be a satisfaction to me to record here some of my impressions of the Russian Church. The first thing that strikes one is the absence of certain things to which every Englishman is accustomed. No organs, no pews, or chairs; no white-surpliced choirs or white-robed clergy; no marble or stone fonts for aspersion. Pulpits are only to be seen in the cathedrals. The altars are hidden behind tabernacle doors; no Gothic architecture with central nave and side aisles; no distinctly marked chancels like ours, with their choir-stalls; no eagle lecterns and side desks. On the other hand, everybody seems imbued with the religious spirit, and to take church-going as a matter of course. The ikons are remarkable, and are often adorned with the most costly precious stones. Worshippers are constantly to be seen kissing them, crossing and prostrating themselves before them. Little metal stands are usually in their proximity, and people place lighted candles upon them. The vestments of the priests are handsome and costly, and so are those of their assistants. At the new cathedral in Moscow, built during 60 years, at a vast cost, in memory of the deliverance from Napoleon, I saw 50 choirmen also handsomely vested at the 6 o'clock Saturday evening service. Sunday services commence on Saturday evening at 6, and last till 8 or 9 o'clock. Processions of three or four persons are made through the crowd of worshippers with lighted candles for the reception of

alms. At the doors of the churches there are opportunities for charity to needy persons.

The most notable feature to an English person visiting Russian churches for the first time in St. Petersburg and Moscow is the predominance which Liturgical worship has won over preaching. Sermons are preached on festival days, and nearly every Sunday, only in the cathedrals; in most of the parish churches preaching is a rarity.

### The Te Deum.

The Te Deum has been printed in the new Prayer Books in a new form. The English Convocations have adopted the principle of a triple division of the Te Deum. This threefold division is marked by the use of capital letters at the first, fourteenth, and twenty-second verses. The Bishop of Salisbury has again published an interesting article on the Te Deum and its musical rendering. The Te Deum, so-called, is really two distinct but connected hymns, followed by a set of versicles and responses. The first hymn is the Te Deum proper. This consists of the first thirteen verses. It is a hymn of praise to the Blessed Trinity, divided into two parts. Verses 1-6 record the worship of the Invisible Church, and of the Heavenly Powers. Verses 7-13 record the praise uttered by the church, as it consists of human beings, whether living or departed. Verses 11-13 form the church's Trinitarian Gloria, just as verses 5-6 are the Angelic Gloria. The second hymn is the Tu Rex (i.e., "Thou art the King"), and is a prayer to Christ as incarnate in humility, and as having overcome the sting of death and opening the way to heaven, whence He shall come as Judge. By these triumphs He implores Him to help us. The third division is a set of versicles and responses (verses 22-end). The versicle is the first half of each verse, and the response the second half. As to its musical rendering, the Bishop of Salisbury has some sensible suggestions. He recommends a separate chant for each of the three divisions. Verses 1-2 to be sung full; 3-4, trebles and altos; 5-6, full; 7-10, tenors and basses; 11-13, full; 14-19, alternately by each side of the choir; 20-21, full, but soft and slow; 22-29, the versicle to be sung by one side, and the response by the other, or the versicle to be sung by a single voice and the response by the full choir. As the Church of England is now committed to this threefold division of the Te Deum, it is necessary in using the Cathedral Psalter to change the third chant at verse 22 instead of at verse 24. The verse at which the Cathedral

Psalter changes the third chant makes somewhat nonsense of the Te Deum. The above rendering may be too elaborate for some congregations. All that is required to render the Te Deum as an intelligent act of worship is to sing it with three chants thus—Verses 1-13, one chant; verses 14-21, a second chant; verses 22-end, a third chant; and in singing verses 22-end, to sing the first half of each verse by one side of the choir, and the second half by the other side of the choir.

### Letter from the Chaplain-General of the Forces.

Sir,—With a view to helping our brave soldiers, may I ask you to use and make known the enclosed Prayer, which has the entire approval of the Archbishop of Canterbury and the Commander-in-Chief?

J. TAYLOR SMITH, Bishop,  
Chaplain-General.

August 22, 1902.

### A PRAYER FOR OUR SOLDIERS.

Almighty and Everlasting God, by Whose grace Thy servants are enabled to fight the good fight and ever prove victorious: We humbly beseech Thee to inspire the soldiers of our King, that they may yield their hearts to Thine obedience and exercise their wills on Thy behalf. Help them to think wisely: to speak rightly: to resolve bravely: to act kindly and to live purely. Bless them in body and in soul, and make them a blessing to others. Whether at home or abroad may they ever seek the extension of Thy Kingdom. Let the assurance of Thy Presence support them in life and comfort them in death. O Lord our God accept our prayer for Jesus Christ's Sake. Amen.

### Missionary Notes.

The staff of clergy belonging to the American Church employed in foreign missionary work numbers 51—that is one for every 100 priests in the Church in the United States.

The American Bishop of Hankow is the first Bishop who has been consecrated in China. At his consecration there were present Chinese, American, English, Japanese, and Korean Church-



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men, presenting an object lesson, not only of the unity, but of the essential identity of the various branches of the great Anglican communion.

The Universities' Mission to Central Africa require at once a doctor for Zanzibar, and a schoolmaster (certificated) for Likoma.

The "Chauncey Maples," the new mission steamer for Central Africa, is now an accomplished fact.

Central Africa has lost lately two valued workers. Miss Lyons died at sea from the effects of over work and fever, after devoting several years to nursing in various parts of the mission. Canon Gee died also from fever. He joined the mission in 1896, and was at work up till the last. Courage, cheerfulness, and a great gift for languages were his chief qualifications for his work.

From the September number of the "Mission Field" we learn that "arrangements are being made for a missionary mission to be held in about 50 parishes in the rural deaneries of Paddington. The special object of the mission will be to press home upon communicants personal consecration to the Master's service, both at home and abroad.

The Government of India recently appointed a commission to enquire into the desirability of doing more to encourage primary education and industrial schools for the natives. The Rev. Foss Westcott, of Cawnpore, was one of its members. As a result of the enquiry Mr. Westcott seems strongly impressed with the necessity of greatly increasing and improving the number of mission workshops in India. These workshops must be run on business lines, and in fixing the price of articles manufactured all legitimate charges should be included, but it is probable that some part of the superintendent's salary would have to be met by a grant from the mission funds. These undertakings should be under the charge of laymen rather than of clergy, provided they always retain their missionary character.

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Notices.

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

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

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

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

THE

Church Messenger.

LAUNCESTON, NOV. 18, 1902.

Waning Influence.

The church press both here in Australia and in the old country has of late devoted no small amount of space to the consideration of the question as to whether the influence of the Church of England is on the increase or on the wane. Some people are not a little inclined to deprecate the consideration of such matters as being likely to tend either to undue self-praise or self-depreciation, but for my part we must very frankly admit that we believe it would be to the church's health did she from time to time attempt to estimate her position—the actual part she is playing in bringing our generation to righteousness.

We cannot complain of any lack of data on which to form some sort of judgment, for our age is most emphatically an age of statistics. We have them as to every conceivable thing under heaven, both spiritual and secular, to such an extent that they have

not wholly inaptly been termed the chiefest burden of the modern flesh.

The records of the religious work done are so voluminous, so appalling in their size and complexity, that few people uninspired by a positive enthusiasm for figures have courage enough to attack them and to master them, and so to form any idea of the church's material position.

We wonder, for example, how many ordinary unofficial church people ever master Canon Burnside's annual statistical volume, the "Year Book of the Church of England," a triumph of painstaking industry, or even the innumerable less bulky, but hardly less statistical, year books of the various dioceses of the church at home and abroad. Very few, we fear.

After all, however, statistics of the work of the church at best can only demonstrate little more than her material progress and position; they can tell so very little as to her main raison d'être, which is not denominational success, but the imprinting of her Lord and Master Jesus Christ upon her every day and generation, for it is by that, and by that alone, she will be judged at the last great assizes.

It is a truth which we venture to think cannot be too often reiterated in times such as these, when the spirit of competition has invaded the spiritual sphere, and numbers, offertories, and the like are often made the sole criterion of progress.

We do not say that there is no connection whatever between the two; we believe that there is—that the faith once debarred to the saints, wherever and whenever it is rendered in all its glorious fullness to mankind must prevail from the dynamic force of absolute truth; but we maintain that there is no necessary connection, and that it is possible to conceive of a church materially triumphant yet spiritually non-efficient.

History supplies us with not a few precedents, which will occur at once to our readers' minds.

To come from the general to the particular, from the church at large to the church here in Australia—what

means have we of estimating its position and spiritual influence?

Arguing from the fact demonstrated by the recent census returns that the church numbers between 40 and 50 per cent. of the whole population, one thing is evident, and that is that whatever her actual position and influence may be she ought to yield the preponderating influence for good, for Christ, within the Commonwealth.

We have no wish to be unduly pessimistic, but we would ask our wardens, carefully and dispassionately, with a full sense of their own individual responsibility, to consider whether the church indeed and truly is what we have said she ought to be.

We here in Australia are not without many questions, many problems of social import, affecting the larger righteousness, in which it is the church's bounden duty to be up and doing, if she is ambitious to play her proper part in the making and moulding of a robust and virile Christianity under the Southern Cross.

Yet how often do we hear the church speaking with undivided voice on such matters as temperance, purity, the better housing of the poor, the labour problem, and the like? When she does speak it is usually of ecclesiastical minutiae, of the things which make for denominational success, than of the things which matter.

The fact is that if the church is ever to recover the influence she ought to have in our life here, a revival is necessary, a stirring up of the dry bones, which should help her to find herself.

But the needful revival cannot come from human effort, however vigorous, for greater temporal efficiency. It must come as the consequence of an outpouring of God the Holy Ghost, in answer to the prayers of God's people in every place.

In other words, our main need at this time is a greater and stronger realisation of the imperative duty and obligation of constant prayer for God's church, that she may do God's work in God's way—the one way possible.

There are, we know, and are right glad to know, intercession services in

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very many parishes, for local work, for diocesan efforts, for our missionary enterprises, yet there are only very few in which the work of the church as a whole is remembered before the Throne of Grace, hence our waning influence.

This is a matter for the clergy first of all. They must realise that they are not only parish priests, owing duty and service to their people and to their diocese, but priests of the whole church. If they as a body realise that, verily, then, they will not be slow, in season and out of season, to impress upon their people the essential oneness of the Body of Christ, whose members we are.

A practical means to this end at once suggests itself in the enlargement of the scope of the intercession services to which we have alluded, than which no more potent means of educating and uplifting the Christian conscience has ever been devised.

Advent.

Before another number of the "Church Messenger" is in the hands of our readers the Church of God will have once more entered upon the solemn season of Advent, a season which suggests to us many things of much spiritual moment, that we are apt to become somewhat bewildered, and to hesitate as to whether we should concentrate our attention on preparation for Christmas joy or on the certainty of the

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Saviour's second coming in the glory of the Eternal to judge both the quick and the dead, with all its wealth of suggestion as to our whole attitude to the things of God.

Yet if we consider the two main ideas of Advent, careful prayerful preparation for Christmas joy for the due commemoration of the first Advent of our King in deep humility to take upon Himself our poor degraded human nature, and to elevate it for evermore, by joining it to this our glorious Godhead, and the reverent contemplation of the Advent which is yet to come, when He whom the Father has given all power and all authority will come to judgment, we shall see that they fit the one into the other, and suggest one leading spiritual thought.

For should not our joy that Christ once came, in love to seek and to save the lost, and to open to them the barred gates of heaven, lead us on to long with great joy for His second coming to pass us through that same gate, where sin and sorrow cannot enter into, the Better Land where God shall wipe away the tears?

Yet we often fail to see any vital connection between the two. We may believe, we may be quite sure that when Christ first came He came in love; but we hardly realise that when He next comes He will come in love, in anxiety not to punish the wicked, but to gather all safe into their true home, heaven.

For He is Love Incarnate, and come weal, come woe, come heaven, come hell, He the Eternal never changes.

It was a profound consciousness of the unchanging and unchangeable love of the Redeemer that animated the Apostolic writers and the whole early church to voice their intense longing for His coming, for to them the end of this world, the judgment itself, was but the prelude to the eternal enjoyment of that love which passes knowledge. Yet a hard, stern fact remains, the Christ will come to judgment, and we, one and all, high and low, saint

and sinner, king and peasant, will have to enter an appearance in that most dread assizes—and it is perhaps the consciousness of this which prevents our realising that even then, when

"Death is struck and nature quaking, All creation is awaking, To its Judge an answer making, Love will still be all in all."

Our attention is riveted by the majesty of the King, and we lose sight of the personality of Christ.

How, then, can we best prepare for that great day which must come, we know not when or how—it may be tomorrow, or it may be in a year, or it may be not till thousand thousand years have rolled by—since prepare for it we needs must, as we will be judged by what we do and are here below, by our likeness to the Judge Himself?

One thing is certain, everything has its beginning, and the spiritual life is no exception to the rule. There is in it no passing from probable perdition to possible salvation at a bound, as some would have us believe. There is only growth slow and sure in the knowledge and love of God—like to that of some mighty denizen of the forest's innermost depths.

That growth is not automatic, nor yet is it the unaided work of the Divine in our souls; for if it were, then our freewill would be gone, and this life be no longer a probation for eternity, but only an unpleasant episode.

In truth, spiritual growth is in a large measure the result of steady perseverance, of patient utilisation of the manifest means of grace the bounty of our God has ordained.

Yet as the tree has to fight the many powers which seem to war against it on its road to maturity, so also the soul has its own war to maintain against the sin which would crush out from it all likeness to Christ and prevent its growth.

One thing is plain; if we have the faintest wish to attain to spiritual ma-



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# GOUT.

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# Hemorrhage of the Lungs.

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(Signed) (Mrs.) S. E. DAWSON.

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turity, then we must be animated by no spirit of compromise, but by one of constant watchfulness.

This may seem a truism, a spiritual injunction, we have had dinned into us times without number. And so it is one of the many things we are bidden to do which we never do. Do we really believe that Christ will come suddenly, as a thief in the night? Then His own command to watch and pray must have a meaning for us we dare not ignore.

How are we to watch?

Surely Christ's way is that we set before ourselves the Ideal Himself, and press on to that, turning not to the right hand nor to the left.

As Advent, think of these things with unceasing prayer, that it may be God's mercy be a time of spiritual revival for you.

## PARISH ECHOES.

### FORTH AND LEVEN.

A much-needed class-room for the use of the Sunday school has been added to the church at Ulverstone. The work has been very neatly carried out, and doubtless the room will prove of great service, as it is a convenient size and well lighted. The church at Forth held its patronal festival on All Saints' Day. There was a good congregation at the evensong on Friday, and the church had been very prettily decorated for the festival. There was a good number of communicants also at the early celebration on All Saints' Day.

### PENGUIN.

On Monday evening at 7.30, the 17th inst., the Bishop will (D.V.) hold a confirmation service at St. Stephen's Church.

At a recent meeting the wardens of Riana church decided (their church being free of debt) to hand over the £40 given by the late Thos. Verger to the wardens of Penguin for the purpose of starting a building fund to erect a vicarage here. Needless to say, the wardens and people of Penguin are highly pleased and grateful to their Riana friends.

Our Sunday school library has been started, and is greatly appreciated. This is also the case with the one which has been opened at Gunn's Plains.

The exhibitions to be given by Mrs. J. C. Ellis of facsimiles of notable dolls has had for various reasons to be postponed until December 10.

### STRAHAN.

Among the many families who have left Strahan recently no one is more

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## Mr. J. H. FRAY,

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For Church or private use.

missed than Mr. Richard R. Burt, who has gone to Hobart. He acted as lay reader on the Sundays when the clergyman was absent at Kelly Basin, and he was most regular and devout in his attendance at church. A very pleasing testimonial was given to him the evening before he left, consisting of a handsomely-bound copy of Hymns, A. and M., and a silver-mounted pipe. The presentation was made by the Rev. Clement Dowling, on behalf of 40 subscribers. The choir of Holy Trinity Church has been lately strengthened by the addition of some boys' voices, who have been carefully trained by Miss Miles, the honorary organist.

Next month we hope to report the Bishop's visit, who purposes holding a confirmation on the 7th inst., and there is to be a social gathering to welcome his Lordship.

## QUAMBY AND HAGLEY.

The Bishop has signified his intention of visiting this parish on Thursday and Friday, the 27th and 28th inst. On Thursday evening, at 7.30, he will dedicate the eagle lectern, placed in St. Mary's Church as a memorial of Colonel Home and his son, who were both in many ways closely associated with the church. It is hoped that those of the clergy who are able to attend the dedication service will communicate with the rector as early as possible, in order that accommodation may be provided for them. On the Friday evening a meeting to welcome the Bishop will be held in the Montacute Hall, which Mr. Roe generously places at our disposal.

## S. JOHN THE BAPTIST'S, HOBART

We are able to state definitely that Messrs. Stabb Bros. have been accepted as the contractors for the work of rebuilding the chancel. No time was lost in getting to work, and already the whole portion to be renewed has been pulled down, and the eastern part of the church and enclosure is fenced round, presenting a most businesslike appearance. The sum of money in hand towards the fund is at present some £1200. Parishioners were supplied with an estimate as to how the money could be raised, and it remains for them to show their loyalty by giving their time and substance towards the attainment of that end.

The Young Men's Club wound up its winter season with a smoke social on October 27, and the committee of the club should be gratified at the success

which has crowned their efforts during the past season.

On the evening of November 6 Miss Lizzie Williams, with the help of some of the Sunday school scholars, gave a juvenile entertainment, and Miss Williams is to be congratulated on the success of her undertaking. The evening was most unpropitious, continuous rain coming down the whole time. However, the schoolroom was nearly full, and the proceeds, which go to the building fund, were quite satisfactory.

The Advent Season.—Let all our people make an effort to reap the advantage of this season for the deepening and strengthening of their spiritual life. On the Friday evening before Advent there will be a communicants' service of preparation at 8 o'clock. At this service all desirous of becoming members of the guild will be admitted. There will be celebrations of Holy Communion at 6 a.m., 7 a.m., and 10 a.m., and at noon on the first Sunday in Advent (November 30); also on Wednesdays, Thursdays, and Fridays, 7 and 10.30 each week. His Lordship the Bishop will preach on Sunday, December 14, the Rev. J. B. W. Woollinough on December 21. The Rev. T. Hale will give a course of sermons on Sunday mornings during Advent; subject, "The Parable of the Ten Virgins." The special preachers for the Fridays during Advent will be the Revs. W. Hooker, A. Pollard, and A. G. Taylor.

The service of continuation has been fixed for December 28 at 7 p.m.

## CARRICK.

The acting rector returned on Saturday, October 18, very much benefited by the change. He was sorry to find that Mr. Royle, the state school teacher, a kind and helpful neighbour and regular attendant at the church, had been removed. We are thankful, however, to note that Mr. Wood, the new master, and his wife are church people also.

His Lordship the Bishop will pay his first visit to Carrick on Monday, December 1, when all who desire to do so will have an opportunity of meeting him in the public hall at 4 p.m., when he will give away the diocesan certificates and prizes and such Sunday school prizes as may be ready for presentation. Had there been time, candidates for confirmation might have been presented. As it is, classes are being formed with a view to their being confirmed in about three months' time, should the Bishop then be able to visit us again.

No time should be lost in sending in names now.

The children's services will be held as follow:—Illawarra, November 9; Carrick and Bishopsbourne, 23rd.

On Wednesday, 26th November, the operetta "Charity Begins at Home" will be performed in the Public Hall under the management of Mr. J. H. Fray, the proceeds to be for church purposes. A large attendance is hoped for.

Baptisms.—In Entally Chapel, September 12, Myrtle Clare Kate and Killa Pretoria Mary Alice Edwards; September 21, Muriel Anne Cobbett.

Burial.—In S. Andrew's Churchyard, Carrick, October 13, William Jordan, aged 29.

Communicants and Offertories.—September 7, Carrick (14), 11s 7d; Bishopsbourne, 4s 9d; Illawarra, 7s; 14th, Carrick 5s 3d (G.C.F.), Bishopsbourne 4s 6d, Illawarra 6s 9d; 21st, Carrick 1s 9d, Bishopsbourne 6s (G.C.F.), Illawarra £2 1s 4d (G.C.F.); 28th, Carrick (3) 11s, Bishopsbourne 3s 9d, Illawarra 9s; October 5th, Carrick (13) 7s 11d, Bishopsbourne 3s 9d, Illawarra 3s 6d; 12th, Carrick 5s 6d, Bishopsbourne 6s, Illawarra 8s 7d; 19th, Carrick 5s 1d, Bishopsbourne 4s 11d, Illawarra 8s 1d; 26th, Carrick 1s 9d, Bishopsbourne 3s, Illawarra 8s. Total for two months:—Carrick, £2 9s 10d; Bishopsbourne, £1 16s 8d; Illawarra, £4 11s 9d.

## S. JOHN'S, LAUNCESTON.

There is much to record this month, but, unfortunately, our space is limited. The moral is "brevity," which, although the soul of wit, is often the bane of the historian. Snippets are hardly welcome as parochial items, and yet come they must now and then.

On October 14 Mr. Whitfield gave a capital lecture on Siberia, in the schoolroom. It was brimful of interest, and ought to have been printed "in extenso" in one of our dailies. The audience was only fairly large, but very appreciative. A collection was made on behalf of the Y.P.C.U.

October 21 saw all Launceston in a state of fevered excitement over the marriage of one of her prettiest and most popular girls, Miss Sadler, to Mr. Field, of Cressy. There must have been thousands lining the route to the church waiting to welcome her. The old church was lavishly decorated, and every portion of it filled with friends. It is a matter on which we could write

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# HYDATIDS.

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Mr. S. A. Palmer, Agent,

Dear Sir,—From childhood I have been a great sufferer, and was treated by eminent physicians for Liver Complaint and Jaundice. After suffering for sixteen years most excruciating agony I was tapped by Dr. Fortescue and Dr. Markey (House Surgeon at Sydney Hospital) in 1871, and my disease was proved to be Hydatids on the liver; but with all the tapping my disease grew again, and I was as bad as ever. About every four weeks I would have a bad turn, and would be prostrate for twelve hours at a time. I could eat nothing, and almost lived on bread and water to see if I could get relief.

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December 2, 1899.

Mr. S. A. Palmer, Agent,

Dear Sir,—The opportunity now afforded of expressing my gratitude for the recovery from a recent severe illness is one which it would be selfish to keep to myself, and very wrong not to make it generally known to the suffering community. For some months past I was troubled with severe pains in the head, loss of appetite, and in consequence became reduced in body. Instead of going about my daily work cheerfully as was my wont, the least exertion was a torture to me. I saw several doctors, and took endless tonics, but all to no purpose. One day, passing your Institute in Pitt-street, I went in and purchased a bottle of VITADATIO. I felt better after taking it, and laid in a stock of six large bottles. After taking your wonderful medicine for a fortnight, to my delight and the surprise of all my friends, who used to chaff me unmercifully, I am quite well again; my duties are a pleasure once more, life is rose-coloured again, and though I never felt better I still continue to take small doses, and am recommending it to all my friends. My husband, who is away from home a good deal, on his return finding me quite well, overcame what he calls a natural prejudice—Quack's Nostrums, etc.—and takes his medicine (VITADATIO) regularly, and declares "there must be something in it after all," and he feels so much better and more refreshed than formerly after his business is transacted. You are quite at liberty to make what use you choose of this, as I am not ashamed of my name appearing in what I justly consider the cause of humanity.

(Signed) (Mrs.) K. YOUNG.

Mrs. Young's address may be had at the Head Institute, 184 Pitt-street, Sydney.

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columns, but alas, "space!" Everything passed off with tremendous enthusiasm. The bride was beautiful and the bridegroom handsome, and the prospect full of sunshine. What more could we say except "May it be so all through the years before them?"

On October 22 the S. John's Cricket Club, which is very much alive, gave a concert in aid of its funds. The presence of professional troupes in the city detracted somewhat from the attendance, but it was an enjoyable evening.

On October 26 the Rev. C. J. Brammall preached the sermons in the parish church in aid of the general fund. The takings were over £40 for the day. We thank Mr. Brammall for his generous help and his enjoyable sermons.

On the same day S. Aidan's held her Sunday school festival, which, it is whispered, eclipsed all previous efforts. The Rev. E. C. Spink kindly took the morning and afternoon addresses, and the Rev. E. G. Barry that in the evening. It will be some "tiny recompense of reward" for those gentlemen to know their words were very greatly appreciated and a hope expressed that again in the near future they may be induced to visit the little fane on the hill. Much praise is due to Mr. Rushforth and his band of teachers for the excellent work done during the year. The music was very good, thanks to all who helped.

On All Saints' Eve the choir of the parish church held its annual festival. The male members were surpliced, and the service fully choral. It was, perhaps, the best service by our own choir ever held in S. John's. We need say nothing further, as past efforts have reached a high level at times. Much praise is due to Mr. Fray. Canon Finnis preached very ably at this service. The one "fly in the ointment," as Solomon would say, was the lack of enthusiasm on the part of our people. The congregation was hardly an average one. This is an excellent way to chill enthusiasm, which is evidently "rank heresy" in the eyes of some. The practical question, however, is "Is it a wise policy?" It certainly is a very cruel one.

All being well, the ordination of the Rev. F. A. Fernau will take place in S. John's on the forenoon of Friday, December 19. It is possible one other gentleman may be admitted to the diaconate at the same time. Each should make a mental note of the day, and at all costs be present.

Sunday School Treat.—Wednesday, November 5, was the day chosen for our annual pilgrimage to the Elphin road ground in search of a happy day, and, luckily, Mr. Wragge proved more

than kind as regards the weather. At 10 o'clock scholars and teachers mustered in S. John's Church, where Canon Beresford conducted a very short service. That done, then the party, some 500 strong, embarked on 13 omnibuses, supplied by Mr. Southerwood, and departed in huge spirits for the ground. The day passed off very well, the organisation being perfect, and reflecting very great credit on all concerned. All worked well and hard to make the day what it was—a record in our history. Many visitors favoured us with their company. Among them we were pleased to notice the Rev. A. Barkway and Miss Barkway, the Rev. Mearns Massie, the churchwardens of S. John's, and many members of the congregations of S. John's, S. Aidan's, and the mission house. We returned to town at 8 o'clock, tired, but very happy.

Baptisms.—September 25th, Edgar Kilby, Roy Kilby; October 13th, Stanley Albert Parkinson; 15th, Ceciline May Wootton; 22nd, George Bygrove; 27th, Jessie Artis; 28th, Montague Roy Coombe; 29th, Lorna Kathleen Collins, Thomas Wilson Henby; November 5, Myra May Laird, John William Hugh Webb Humble.

Marriages.—September 23rd, John Adams to Violet Beatrice Adams; September 22nd, Alfred Lane to Maud Mary Green; October 21st, Norman Charles Field to Adeline Marion Sadler; October 29th, David Burgess to Annie Burgess; October 29th, Thomas Gray to Martha Rhoda Mara Scott.

Burials.—September 27th, Edgar Kilby; October 4th, Roy Kilby; 3rd, Albert John Barker; 13th, Charles George Morris; 15th, Stanley John Parkinson.

Donations to the Mission House.—A Friend, hats; Mrs. Dowling, clothes; Mrs. Barnes, matting; Mrs. Lawrence, cloths; Mrs. W. Westbrook, clothes; Miss Green, games for Girls' Club.

### HOLY TRINITY, LAUNCESTON.

The interest of the parish is centred in the near approach of the opening of the new church for worship. Already the old building shows signs of the destroying hand, and for the next few Sundays our people must put up with a somewhat upset condition of things. The Lord Bishop will consecrate the new church at 11 a.m. on Thursday, December 4. The same day there will be evening service at 7.30, when the Bishop will preach the consecration sermon. There will not be any sermon at the consecration service itself. In the afternoon it is intended to hold a garden party. Miss Gunn, of Newstead, has most kindly lent her garden to the rector for this purpose. The

rite of confirmation will be administered the following evening, December 5.

On Sunday, November 2, our annual Sunday school festival was held, and, though the weather was anything but favourable, was fairly successful. The children's offering was for the font fund.

On Wednesday, November 5, the annual S.S. picnic took place, the children, with their teachers, leaving town at 9.30 a.m. by the s. Breone for Rosevears. It was one of the most enjoyable picnics we have had, and everything passed off well. In the afternoon a large number of visitors put in an appearance, and were made very welcome.

The mothers' and children's annual tea at Inveresk was held on October 29, when a very pleasant evening was spent. At a later date there will be an evening of another kind, at which the prizes will be presented.

The quarterly collections for the building fund were made on Sunday, November 9, the total for the day being £28 5s 4d. Returns from the penny fund, placed in the plate on the same day, amounted to £11 10s 4d.

### S. GEORGE'S, INVERMAY.

The event of the whole year for our Sunday school children came off on Wednesday, November 5, under the most favourable circumstances. Our youngsters joined in the annual picnic of the three schools in Holy Trinity parish, held this year at Rosevears. By 9 a.m. our bairns (from seven years upwards) had mustered in force outside the schoolroom, over 70 strong, all eager to start for the wharf; and before 10 o'clock the s. Breone was well under way in midstream, her decks alive, yet not over-crowded, with a full complement of passengers, all young and healthy, and bent on thoroughly enjoying themselves. The trip down the river proved delightful, and, if anything, too short.

Arrived at Rosevears, the elder lads, under Mr. C. C. Macmichael, went for a ramble to the top of "Brady's Look-out;" the others filled in the interval before lunch with outdoor games or by resting under the welcome shade of some fine trees near our tent.

Soon after lunch a good programme of sports was run off, the lads entering with eager interest into each event. A silver medal, the first prize for the quarter of a mile flat race, open to the Bible class lads, was won by Harry Cordell.

So few of the first class girls entered for their principal event that the race had to be thrown open to the second and third class girls, one of whom,

Olive Burr, carried off the prize, a sweet little afternoon tea set.

We believe that we do not misjudge the modern schoolgirl in saying that it is a sign of her degeneracy that at the age of 15 to 17 years she is no longer "a romp" who loves rounders and races, but the fashionable young lady who has already put away these things as "childish." She is prematurely old, and so fails to enjoy the very best time of her life. We pity, but cannot admire her.

The prize-giving caused a good deal of excitement and enjoyment, though it is doubtful if even it was as welcome as the sumptuous tea that followed. By 6 p.m. a warning whistle sounded for "all aboard," and from all directions a merry throng of children, laughing and singing, poured down to the jetty.

The return journey was accomplished without any more serious mishap than "hat overboard!" (a boy's prank), and the large living freight of happy, tired children was safely landed soon after 8 p.m., teachers and children alike expressing themselves delighted with the day's outing. Our thanks for the successful treat are due, first, to our faithful teachers and helpers, then to our many kind friends at Invermay who helped so liberally this year by donations in money, and last, but not least, we must thank Mr. T. V. Bailes for the excellent and liberal way in which he catered for our material needs.

The lads' cricket club has commenced its summer season. Formed on November 13, 1901, last season, it made a good record—eight matches played, five won, three lost; financial position, satisfactory; balance to credit at commencement of this season, £1 0s 8d. The club mainly owes its success to Mr. Phil Wachtershauser, its efficient and conscientious secretary and treasurer, who is now organising an attractive programme for the coming season.

We understand that Friday, December 5, is the date fixed by the Bishop for the confirmation. We earnestly commend the candidates, now preparing, to your prayers.

### DEVONPORT.

The whole parish has suffered a severe loss, and particularly S. Olave's, Don, in the sudden death of Mr. Elijah Nickols, which happened on October 23 last. Nearly 30 years ago Mr. Nickols brought the first clergyman to the Don, and when the church was first built, and ever since, he has been a most liberal supporter, and devoted his time and labour to keep church work going. At the time of his death and for many years he held the office of churchwar-

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den. About two years ago he gave to the church a most valuable piece of land at the junction of the roads leading from the Don to Latrobe and Devonport as a site for the church and churchyard. The consent of synod was obtained for selling the old site and removal of the church to this one given by Mr. Nickols in the parish of Devonport, and solely through his generous liberality the building was taken down and re-erected where it now stands, and will remain as a fitting memorial of one of Tasmania's most loyal, devoted, and consistent churchmen in the diocese. His funeral, which was a very large one, although the notice was short, was attended by some even as far as Sheffield. The rector conducted the service in the church our dear brother so lovingly looked after, assisted by the two hon. lay readers (who conduct service in the church monthly), Messrs. J. Lathey and W. C. Towsey, and Mr. C. Naylor, the hon. organist, conducted the musical part of the service, and the body was laid to rest alongside his daughter in the Don public cemetery. Requiescat in pace.

We are now looking forward with great pleasure to the first visit of our new Bishop. His Lordship will arrive from Ulverstone on the morning of Wednesday, November 19. A public welcome will be tendered to him in the Town Hall from 3 to 5 p.m. from the parishioners and the townspeople, and at 7.30 p.m. the holy rite of confirmation will be administered in S. Paul's Church, East Devonport. We expect to present about 20 candidates from all parts of the parish. The Bishop will leave the next morning by train for Latrobe, and the following morning he goes on to Sheffield, the two other parishes in the rural deanery.

On October 28, SS. Simon and Jude, the combined meetings of the rural deaneries of North-West Coast and Mersey were held at Devonport. The chapter clerk will send you reports of the meetings.

On the 23rd Sunday after Trinity the rector was requested to present to Miss M. L. Davis a travelling clock and afternoon tea service from the North-down residents, which he did after the morning service. Unfortunately the morning was very wet, and not many were present.

Baptisms.—September 19th, Marjorie Emily Howell; October 8th, Louisa Fox, Emma May Fox; 9th, Annie Victoria Carroll; 12th, Barbara Leith Beswick; 23rd, Frank Burnell Gregory; 29th, Ina Gardam, Edith Lillian May Harper; November 3rd, John Robert Hardstaff, Hedley Charles Howard; 6th, Albert Henry Fox.

Marriage.—October 29th, Charles Arthur Costello to Sarah Jane Jones.

Burials.—October 25th, Elijah Nickols, churchwarden S. Olave's, Don, 72 years; October 31st, William Patrick Smith, five months; November 1st, Jessie Anne Hardstaff, 22 years.

## DELORAINÉ.

On the 29th the congregation of S. Luke's Church, Red Hills, had their annual tea. The attendance was good. There was an excellent concert given in the evening, followed by a coffee supper. All committees did their work excellently, and this was shown by the results, about £113 being the amount of gross receipts. A meeting of the congregation of the Church of the Holy Cross, Elizabeth Town, was held on the 26th, when arrangements were made for the annual tea to be held early in December.

The Girls' Friendly Society have been working most industriously for a fair in aid of liquidation of debt on the schoolroom.

The rector urges parents of children belonging to the Church of England to insist upon their children attending the classes for their instruction in the faith held by him and his assistants in the various state schools in the parish. It is in some places and in some instances the only opportunity the children have of learning something of definite Christian faith and duty. Additional confirmation classes can be held in the different centres. Already classes are being held at Deloraine, Elizabeth Town, Chudleigh, Mole Creek, and another will be started at the Needles. There are about 40 candidates in preparation. It is to be hoped that some more week-day services will be possible during the summer months.

On Tuesday, November 2, after service, the congregation of S. Alban's, Parkham, stayed to make their first election of churchwardens. The following were elected:—Rector's warden, Mr. Kenton, jun.; people's warden, Messrs. Heger and Woodberry.

A meeting of the churchwardens of the whole parish was held in S. Mark's Schoolroom, Deloraine, on Wednesday, November 5 last. The rector (Canon Finnis) presided. There were present:—Messrs. Horne and Harris, of Deloraine; Spicer, Carr, and Burgess, of Elizabeth Town; Heger and Kenton, of Parkham; Boxall, S. Lee, and H. Lee, of Meander; Clarke and Tuthill, of Red Hills.

The meeting was opened with prayer. The rector read the passage in the "Church Messenger" for January, 1902, from which it was supposed that Mr. Hayes would remain in the parish till September, 1903. He then stated that Mr. Hayes had been offered the curacy of S. Paul's, Launceston, and that the Bishop had consented to his acceptance of it; that he (the rector) had asked Mr. Lingley to continue the same assistance to Mr. Hayes's successor, and the answer was a notice of the withdrawal of Mr. Hayes on November 30 of the current year. The Bishop in a letter to Canon Finnis stated that Mr. Lingley had told him that by virtue of

an agreement with the Archdeacon he had power to withdraw Mr. Hayes at a month's notice.

The rector asked the meeting to consider the financial aspect of the question. With the assistance of voluntary lay readers the services could be maintained almost as they were at present.

After much discussion Mr. Carr proposed that £50 be subscribed pro rata as for clergyman's stipend fund, and paid quarterly by the different churches or sub-parishes, and that Messrs. Heger, Lee, Spicer, Clark, Whitley, Warner, and Harris be a finance committee to deal with the matter and other questions of finance affecting the parish as a whole. Several questions were put to the chairman respecting financial matters, and were referred to Mr. Harris and answered as far as possible. No arrears of stipend were due to the late rector, but the chairman seized the opportunity of impressing upon the wardens the desirability of arranging for the regular and punctual payment of interest on loans made to the parish for building purposes by the late rector. (The present rector's stipend had been fully and, as far as practicable punctually paid up. It was resolved that something be done in holding a social and presenting Mr. Hayes with a small memento of regard before his departure.

The rector gave a cordial invitation to the churchwardens and parishioners from outlying parts to meet the Bishop in S. Mark's Schoolroom on the 22nd inst. The Bishop will, after meeting the parishioners on Saturday evening, celebrate the Holy Communion and preach in S. Mark's, Deloraine, on the Sunday morning at 11 a.m. He will preach again at Holy Cross Church and Kimberley Schoolroom at 3 and 7 p.m. On Monday he will consecrate the church and burial-ground of S. Saviour's at Meander, and meet the people of that part of the parish after the service.

At the request of the Rev. A. Hutchinson a special prayer is being offered in Deloraine churches for the success of the mission to be conducted in that parish at the beginning of next month by the Revs. A. G. Lingley and John Hayes.

BAPTISMS.—October 6th, Kenneth Evans; 13th, Ruby Marion May Grundy; 21st, Sydney Victor Clarke; 22nd, Edith Louisa Alexandra Saunders; 24th, Ruby Maud Alice Bonney, Julia Pauline Ker-mode Archer; 30th, Brian Harold Wragg, Mary Winifred Wragg; 31st, Alice Victoria Viney.

OFFERTORIES AND COMMUNICANTS.—October 2, 3 communicants; 5, £2 5s 10d; 12, £2 5s 4d; 19, 21 communicants, £2 16s 2d; 26, 16 communicants, £2 7s 11d; 28, 3 communicants; 31, 4 communicants.

## ALL SAINTS', HOBART.

The chief events in our parochial history have been the dedication and confirmation services. The All Saints' festival is always well observed, as indeed it should be in All Saints' parish. The rector held a preparation service for the candidates on Wednesday, the 29th, at which nearly all were present, with many of their friends.

The Communicants' Association held their quarterly meeting on the Friday evening, and it was resolved that the offerings at the communions on All Saints' Day should be given to the District Nursing Association, which has lately been doing good work in the parish.

All Saints' Day was observed, as usual, as a quiet day for church workers, and others, the conductor being the Rev. A. G. Lingley, M.A., rector of S. John Baptist, Hobart. There were nine services during the day, and an organ recital at 4.30. The conductor's subject was "Lessons from our Lord's Self-limitations," and the addresses throughout were of a particularly helpful character. There were two celebrations of the Blessed Sacrament at 7.30 and 11 a.m. At the organ recital Mr. Gould (organist) played several well-selected pieces, and Mr. A. Gurney sang two sacred solos. The choral evensong at 7.30 was well rendered by a full choir, but the congregation was not so large as usual. A devotional service of prayer, with a final address at 9 p.m. closed a very happy day for many.

On Sunday, the 2nd, special sermons were preached at 11 and 7 by the Revs. A. Pollard and R. K. Collisson, and the congregations were good. In the afternoon the Bishop held his first confirmation, Canon Bucknell presenting 36 candidates. The Bishop's address was greatly appreciated, both by the candidates and their friends. The special offerings amounted to £15 11s 9d. The sanctuary was decorated with a profusion of white lilies tastefully arranged. The octave was observed by matins at 7.30 and evensong at 5.20, the special preachers at evensong being the Rev. A. Brain, M.A., the Very Rev. Dean Kite, M.A., the Rev. A. Pollard, Canon Shoobridge, the Rev. H. H. Anderson, and the Rev. W. Hooker.

Church Offerings in October.—5th, £3 19s 8d; 12th, £3 10s; 18th, 2s; 19th, £4 3s 8d; 22nd, £3 16s 7d; 28th, 1s 6d. Total, £15 11s 11d.

Baptisms.—October 8th, Eric Frank Peacock and Edith Mary Evans; 7th (private), Zoe Barnes; 15th, Harold Douglas Manson; 18th, Esme Mavis de Grueby; 22nd, Joan Evett Allport.

Burials.—October 3, at Queenborough, Joseph Cawthray, aged 47 years; Oct. 23rd, at Queenborough, Kate Ackerley, aged 22.

## LILYDALE.

As it is some time since my report was sent in from the Scottsdale line mission, perhaps we may be forgiven if our "echoes" this month are somewhat lengthy. The congregations at each centre have been most encouraging of late, and the Sunday schools well attended. At Bangor the meetings of the ladies' work guild, and also the choir practices, have been interrupted, owing to so much illness, but we hope soon to be in working order again, with a good show of useful articles ready for the fair, which will soon be upon us. In the little churchyard Anna Christina Crawford, who passed away on October 16, was laid to rest; a large number of residents assembling to pay their last token of respect to one who showed herself under all her trials a brave woman. At Lebrina much has already been done by willing workers towards clearing up the church yard. The timber is ready for the new fence, also a handsome pair of blackwood gates, all the gifts of friends; so we hope to have a fence worthy of the pretty little church very shortly now.

At Wyena on September 29 eight of the men assembled for work, and during the day we did a good deal towards enclosing the church grounds with a substantial fence; another day's work should go far to complete it.

At Lilydale we are glad to welcome several new residents to swell the ranks of our small congregation. The tiny mission church is now too small for our needs, and so we hope that the building committee will very soon arrange for its enlargement, the "ladies' work guild" having placed £35 at their disposal for that purpose; this money having been raised at the bazaar and sports held at Lilydale on October 29, the net profits of which amounted to £40. The sports were managed by a strong committee of men, who worked hard to ensure success, the brunt of the work, of course, falling upon the secretary, Mr. J. Arnold, to whom our best thanks are due. The Scottsdale Band most kindly gave the music during the day. The weather was perfect, enabling a large number to attend. The bazaar, held in the Military Hall, which was exceedingly prettily decorated, presented a delightful scene when thrown open at 3 p.m., the stall-holders having worked very hard indeed to give their stalls a most attractive appearance. The stalls were all well stocked, thanks to the ladies of the congregation who have worked so well, and also to the very many kind friends far and near who so generously helped. During the evening the building was thronged with an orderly crowd bent upon enjoyment, the hat-trimming for men, and the nail-driving competition for ladies.

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causing great amusement. Where all worked so heartily and well to make the undertaking successful it were impossible to apportion the praise due, but yet this opportunity must not pass without a word of special thanks to Mrs. Quinn, the secretary to the ladies' work guild, for the untiring way in which no trouble was spared in the effort to carry out successfully the work so cheerfully undertaken. The Sunday school lately started at North Lilydale is doing good work, with 12 scholars on the roll to start with. On Sunday, October 12, Edgar Cyril Chick, aged three years, was laid to rest in the presence of a very large number of friends, deeply sympathising with the sorrowing parents. On Tuesday, October 22, Frances Harriet MacLaine was also quietly laid to rest in the pretty little cemetery at Lilydale. Our sincerest sympathy with those who mourn the loss of one so hardly spared.

**The Children's Column.**

**HINTS TO READERS.**

1. Ask in prayer for the help of the Holy Spirit.
  2. Read the passage slowly and reverently, as containing a message from God.
  3. Think about the meaning of the passage.
  4. Apply the teaching of the passage to yourself. Take one practical lesson each day.
  5. Humbly thank God for His message.
- N.B.—On all Sundays and Holy Days read the Gospel for the day from your Prayer Book. The numbers of the verses are inclusive. Very short passages are purposely given to encourage daily reading.

**DAILY READINGS FOR DECEMBER.**

- 1—M., I. S. Peter, 3, 8-12.
- 2—Tu., I. S. Peter, 4, 7-11.
- 3—W., I. S. Peter, 5, 6-11.
- 4—Th., II. S. Peter 1, 5-8.
- 5—F., II. S. Peter, 2, 9-12.

- 6—S., I. S. John, 1.
- 7—Second Sunday in Advent.
- 8—M., I. S. Joan, 2, 1-6.
- 9—Tu., I. S. John, 2, 15-17.
- 10—W., I. S. John, 3, 1-6.
- 11—Th., I. S. John, 3, 18-24.
- 12—F., I. S. John, 4, 7-13.
- 13—S., I. S. John, 5, 1-6.
- 14—Third Sunday in Advent (S. Jude).
- 15—M., III. S. John.
- 16—Tu., S. Jude, 20-25.
- 17—W., Revelation, 1, 1-6.
- 18—Th., Revelation, 2, 1-7.
- 19—F., Revelation, 3, 14-22.
- 20—S., Revelation 4, 1-5.
- 21—Fourth Sunday in Advent.
- 22—M., Revelation, 7, 13-17.
- 23—Tu., Revelation, 11, 15-19.
- 24—W., Revelation, 14, 13-16.
- 25—Th., Christmas.
- 26—F., S. Stephen.
- 27—S., S. John.
- 28—First Sunday after Christmas.
- 29—M., Revelation, 19, 11-16.
- 30—Tu., Revelation 20, 11-15.
- 31—W., Revelation, 21, 1-7.

**OFFICIAL.**

We are asked to print the following:  
"Registrar-General's Office, Hobart, October 29, 1902. On and after November 1, 1902, all envelopes containing returns of births, deaths, and marriages must bear endorsement as to contents,\* and must be countersigned by sender. Postage will then be paid on delivery, by this department. Robt. M. Johnston, Registrar-General."

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