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TASMANIAN STATE ASSEMBLY, 1935 and ANNUAL CONFERENCE OF THE WOMEN'S MISSIONARY UNION.



Standing in Back Row—Messrs. F. Ring, E. R. Henry, J. Barclay Scott, H. C. Buchanan, the Revs. R. T. White, P. Somerville, H. Harrison, and L. Clayton ; (In Centre)—Mrs. G. Gordon, Treas. P.W.M.U., and Major McCredie.

Seated—The Right Rev. M. McQueen, the Right Rev. Dr. J. Mackenzie, the Revs. J. L. Hurse, and E. H. M. Shugg, Mrs. R. McNair and Mrs. W. Fraser, Sec. and Pres. P.W.M.U., the Revs. W. Fraser and J. Heyer.

In Front—The Rev. W. J. Willis, Mrs. T. A. Tanner, Assist. Sec. P.W.M.U., the Revs. H. Jones, J. Finlay, O. Jones, J. Aitken and Mr. J. E. Cuthbertson.

(Brunton Photo, Hobart.)

THE
PRESBYTERIAN PIONEERS
OF
VAN DIEMEN'S LAND

A CONTRIBUTION
TO THE ECCLESIASTICAL HISTORY
OF
TASMANIA

By
J. HEYER, M.A.

On Behalf of the Presbyterian Church
of Tasmania

TO COMMEMORATE THE CENTENARY
OF THE ESTABLISHMENT
OF THE
PRESBYTERY OF VAN DIEMEN'S LAND

1935

TO HER
THROUGH WHOM UNDER GOD
THIS WORK HAS BEEN MADE POSSIBLE
AND IN RESPECTFUL REMEMBRANCE
OF THE BRAVE PIONEERS
WHO SET UP
THE FAITH OF OUR FATHERS
IN THIS LAND
AND SERVED GOD
TO HIS GLORY

ERRATA.

Page 143—

1930—7 lines from foot of page—should read 1840.

Page 151—

Last line should read cherished by.

Page 201—

1877—eleven lines from foot of page—should read 1887.

Page 231—

Letter from Sir John Fraklin should read Sir John Franklin.

Page 237—

Last line of Pastoral should read leave to remind you.

INTRODUCTION

*(By the Right Rev. M. McQueen, M.A., Moderator of the
Presbyterian Church of Tasmania.)*

In commending this outline of the history of Presbyterianism in Tasmania to the public, I would express the hope that it will find a welcome and a place in the home of every Presbyterian family, and that the facts that are recorded in this book, gathered from many sources, through many years, will prove to be an incentive to renewed loyalty and devoted service in the cause for which Presbyterianism has stood in the Christian world through centuries. Our Church owes a great debt of gratitude to the labours of Mr. Heyer, and this book, the result of many years of record-keeping and investigation among the archives of the Church and State, is a worthy climax to a long period in which his hand and heart have been at the helm of affairs ecclesiastical. The vision which this story opens for us into the early pioneering days, the faithfulness and loyalty of our antecedents in their battle for the principles of the Kingdom of God, their vicissitudes and their successes—the whole story that is here told should inspire and vitalise the present generation to more devoted service for the Master. Our Presbyterian Church is built on those foundations, and stands for those principles that are best fitted to establish a young nation and guide it towards the longed-for goal of true prosperity, brotherly love, high ideals, undaunted courage and the Eternal Hope.

MALCOLM McQUEEN

PREFACE.

The Centenary celebrations in Victoria poured some of their flood-light on Van Diemen's Land. Many people are now finding new interest in the settlement of this State. The past has been brought so much nearer and many events, long buried or forgotten, have been thrown on the screen of the imagination, clothing former generations with romance and honour.

Island life, in some respects, has disadvantages; one feels, at times, how things are measured on a smaller scale. On the other hand, in the more limited sphere, the thoughtful observer finds himself in a much more intimate adjustment to his environment. For him it is easier to study the three historical dimensions,—past, present and future—in their true relations; and for such as find interest in tracing the chain of consequences, Tasmania presents a rich and fascinating field. Its scenery and climate may well deserve their place in popular esteem. In the relics of its history, however, and in its wealth of the antique, Tasmania has no rival in this part of the world.

For other reasons also it may be appropriate to include in this work a brief historical survey. The changes seen in the course of one hundred years are so remarkable, that for the uninformed reader, it is simply impossible to appreciate the significance of past conditions and events, so completely different is the life of to-day, both in environment and in thought.

Through various causes, this State has not kept progress with the mainland. In the life and work of the Church, the same acknowledgment is due. Any writer, dealing with one hundred years of our own Church's history, would be glad, if he could blow the trumpet with no uncertain sound. But the music must be suited to the period. There were times on which one can look back with pride and thanksgiving. There were also seasons marked by corresponding shade, when things that had been marred have had to be remade. What follows in the narrative is presented with scrupulous impartiality, in the spirit in which it has been prepared. There has been little pleasure in delving into controversies, and much regret in recording losses and defeat.

Nevertheless, in the absence of any other history of our Church, and faced, as we are, with a tradition, not always proof against mischance, there is room for an official record of this kind.

But some will say,—“Why sit with your back to the engine?”—“Leave thy low-vaulted past,” etc.—I am in full sympathy with the forward view. But for those who seek wisdom in “building a more stately mansion” for the Church’s soul, the experiences of our forebears will be profitable reading. We shall be inspired by their achievements and shall learn from their mistakes.

Having been entrusted by our Church with the preparation of a record to mark its Centenary, I acknowledge the privilege of such a service and realise keenly how insufficient this work is in many ways. There is scope for much further research, not only here but in Edinburgh and in Sydney. In the present case, with its many limitations for the writer, this has been impossible.

The committee acknowledge the honour of the Foreword kindly contributed by the Moderator of the Presbyterian Church of Victoria, with which our Church is incorporated now. His words, fresh from his recent visit to this State, will be read with widespread interest and encouragement. Warmest thanks are also due to those who have so helpfully collaborated by correspondence and the loan of material and in other ways; very specially to the Under-Secretary; the Under-Treasurer; the Parliamentary Draughtsman; the Parliamentary Librarian; the Librarians of Hobart and Launceston and their staffs; the Director of the Hobart Museum and his assistant; the proprietors of the “Mercury” and the “Examiner”; Miss Wayn and Mr. Moore Robinson, two eminent authorities in matters pertaining to Tasmanian History, and all others who assisted in this work in any way. In grateful remembrance I would like to acknowledge the help of the valuable notes prepared for me by the late Mr. W. Honey, whose death some years ago has been a loss not only to me personally, but to the book itself.

* * *

Since the above was written, the Moderator’s kindly introduction and his generous help in revising the proofs call for the most cordial acknowledgment on my part. To the printers also my thanks are due for their great courtesy and care, and for the excellent illustrations, obtained in some cases from faded photographs and prints.

J. HEYER.

October 7, 1935.

Greetings from the Mother Church.

CHURCH OF SCOTLAND GENERAL ASSEMBLY.

25th July, 1935.

Right Reverend

John Mackenzie, D.D.,

Moderator of the General Assembly,

Assembly Hall,

156 Collins Street,

Melbourne,

Victoria, Australia.

Right Reverend, Dear Sir,

Your letter of 2nd April arrived here in due course and was read by the Convener of our Committee on Colonial Churches to the General Assembly at its second session, held on 21st May of this year.

Messages from Daughter Churches beyond the seas are always received with real pleasure by the General Assembly, but special interest was aroused by your communication, inasmuch as it recalled happenings of long ago and announced the purpose of celebrating the centenary of the Presbytery of Van Diemen's Land, or of Tasmania as the Island has long been named. It is well to have called to mind the great and successful labours of the Rev. Dr. John Dunmore Lang, "clergyman, statesman, editor, historian, orator, colony-maker," as he has been rightly designated, and the part he played in founding the Tasmanian Presbytery as well as in the work of the Church elsewhere in Australia, in days when Presbyterian settlers had so great difficulties to contend with and so many obstacles to overcome. It is also a matter for rejoicing that in the course of the century that lies behind, twelve churches and fourteen mission stations have been established in Tasmania, and it is no less a matter for satisfaction that the Presbytery, through its union with the Church of Victoria, should be adding to the stability and progress of the whole Presbyterian cause.

It was on 30th May, 1836, the Colonial Committee reported on matters respecting the churches in Van Diemen's Land. The

same day it received an instruction from the General Assembly to provide a suitable pastor for the church in Hobart Town and to take other steps in the interests of Scots folk who were settled and to settle in the far distant Colony. The Church in Scotland has always counted it both duty and privilege to help provide those who have left our shores with the means of worshipping "after the manner of their fathers." We bear them on our hearts and remember them in our prayers, and we give thanks to Almighty God who in His grace has given them prosperity and strengthened them in faith until they have become strong and self-governing Churches.

Your message of gratitude for what was done in the past was welcome to the General Assembly, which desires to give assurance of its continued right hearty goodwill to the brethren in Tasmania and its sincerest congratulations to them on the occasion of the approaching centenary.

We join you in gratitude to Almighty God for the faithful witness borne to the Gospel of His Son and of His grace during these hundred years, and we pray that still greater prosperity may be manifest in the days to come and that God's blessing may be made abundant to the whole Presbyterian Church of Victoria and Tasmania.

Such messages from the Church of Scotland General Assembly and its Colonial Committee will be conveyed not only by this letter, but in person by the Very Reverend John White, C.H., D.D., LL.D., who has received a Commission to represent the Church of Scotland in the Tasmanian Church Courts or at special celebrations connected with the centenary.

In name of the General Assembly of the Church of Scotland,

We are,

Right Reverend, Dear Sir,

Yours respectfully,

(Signed) J. T. Cox, D.D.

James Harvey, D.D.

J. G. Sutherland, D.D.

Clerks of the General Assembly.

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FOREWORD

(By the Very Reverend John Mackenzie, M.A., D.D., Moderator of the Presbyterian Church of Victoria and Tasmania, 1934-1935.)

During the year of my Moderatorship, I had the privilege of visiting most of the congregations of the Presbyterian Church in Tasmania. I have, therefore, an added pleasure in commending very cordially this Centenary History of our Church in that State.

To the Rev. J. Heyer the writing of this book has been a labour of love. He has searched for accurate information in historical territory still largely unexplored, and he has rescued from oblivion the record of many interesting facts and incidents which are not without significance for the people of to-day.

The Presbyterian Church in Tasmania was never a large organisation but it is interesting to note that it reproduced literally, if in miniature, the problems, conflicts and achievements that are to be found on a larger scale in every age and land in which Presbyterianism has been a living influence.

The Pioneers of our Church in these Southern lands were true Children of the Covenant. With courage and faith they attacked the hard tasks that confronted them. If, at times, they seemed to lack the fulness of that charity that suffereth long and is kind, they were never disloyal to Truth as they conceived it, and they never shrank from battle and sacrifice in defence of great ideals and principles.

Let us of a later generation honour these pioneers for all that was strong and self-sacrificing in their character and service, and let us see to it that in these easier days, we do not lose our hold upon those truths concerning Christ and His Church, which were the inspiration of their hopes and labours and achievements.

JOHN MACKENZIE.

"A people which takes no pride in the noble achievements of remote ancestors will never achieve anything worthy to be remembered by remote descendants."

—MACAULAY.

*"How small, of all that human hearts endure,
That part, which Laws or Kings can cause or cure."*

—GOLDSMITH.

*"Other foundation can no man lay than that
is laid, which is Jesus Christ . . . the day
shall declare it."*

—ST. PAUL.

PART I

PRESBYTERIAL HISTORY.

CHAPTER I.

THE HISTORICAL BACKGROUND.

The first expedition to have landed on these shores was that of Abel Jans Tasman in 1642. This adventurous explorer, after sailing round the West coast, planted the Dutch flag on the shore of an inlet in Forestier's Peninsula, in the south-eastern corner of the island. He marked it on the chart, "Van Diemen's Land," after the name of the Governor-general of the Dutch East-Indies. At this time, the new territory was considered to form part of the mainland, named by the Dutch, "New Holland." For over a century after this date, colonial expansion by European powers was directed to other parts of the world and the "Great South Land" (Terra Australis) as Australia was also called, seems to have been neglected. With the loss of the American Colonies, however, in 1783, British colonial enterprise was directed elsewhere and in the search for new spheres was closely shadowed by the French. This strenuous rivalry, just at a most stirring period in the history of Europe, when international relations were marked by great tension, if not actual warfare, hastened the settlement of Port Jackson in 1788. Van Diemen's Land, at that time, was still considered a portion of the mainland. It was not till 1798 that it was proved to be an island. In this year, a small party under the command of Lt. Matthew Flinders accompanied by Dr. George Bass, set out to extend the discoveries that the latter had made on two previous journeys. On this expedition, they discovered Port Dalrymple at the mouth of the Tamar and worked their way up the river as far as Crescent Shore. Continuing their course round the West Coast, they established the fact that Tasmania was an island and the straits were named after their first explorer, Bass. An important island bears the name of his associate, Flinders.

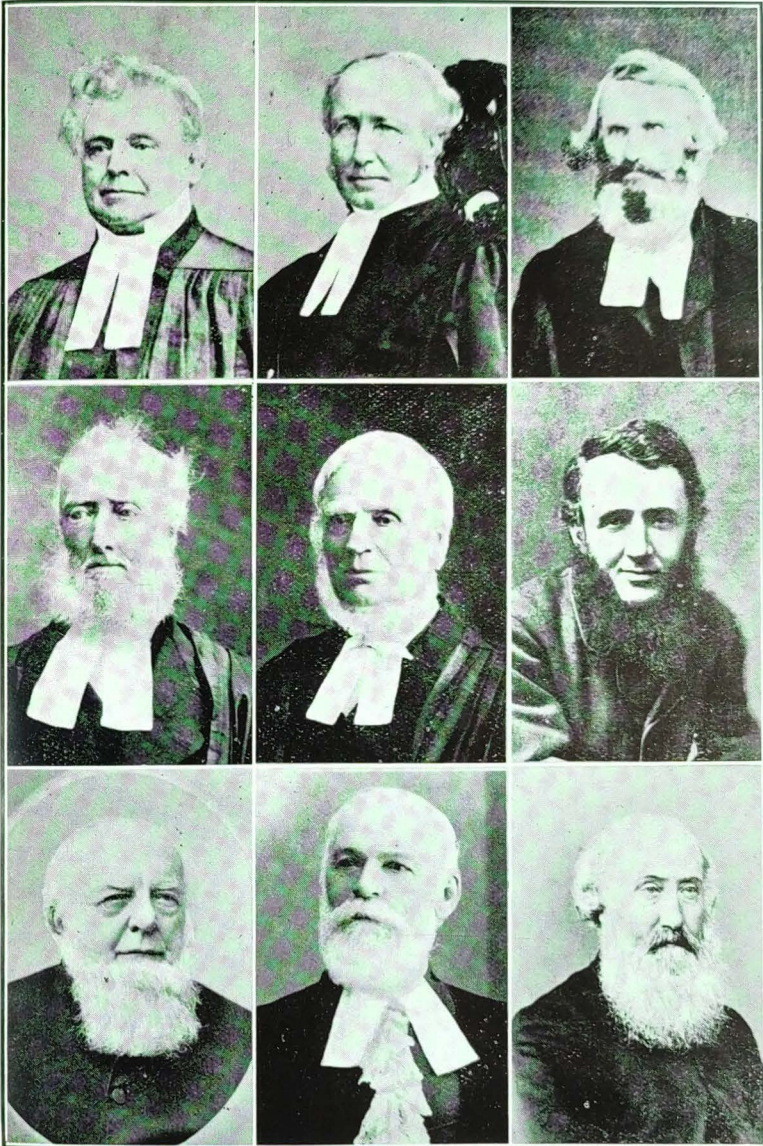
The French were then giving so many evidences of their interest here, that, acting under instructions from London, Governor King in Sydney found it expedient to hasten the settlement

of this new region and to assure its connection with his jurisdiction. A footing was first established on King Island, although the French were actually present at the time. Lt. Bowen was then sent over to found the first settlement at Risdon on the Derwent in 1803. He brought with him a few settlers with 21 prisoners from New South Wales, their number being subsequently increased. It is beyond the scope of this survey to give details of this first effort. There were many difficulties in the way of its success and in 1804 Bowen was superseded by Colonel David Collins, who, after his disappointment with the attempted settlement at Port Phillip, moved his expedition to the Derwent and, on the recommendation of Governor King, laid the foundation of the new settlement at Hobart,—although for himself, he would have preferred Port Dalrymple, in the North.

In the same year, 1804, Lt.-Col. William Paterson, under instructions from the Governor, landed on the Tamar, settling first at George Town, moving subsequently to York Town and still later to Launceston in 1806. But once again the larger part of the settlement was removed to George Town until 1816, when the leading position of Launceston on the Tamar was finally secured.

This dual control, arising from the separate establishments in Hobart and Launceston very soon gave rise to difficulties, the seeds of which are hard to eradicate to this day. Paterson in the North refused to acknowledge the superior jurisdiction of Collins in the South or to defer to him in any way. The Governor of New South Wales was therefore led to divide the island into two parts by a line drawn on Lat. 42 South (between Campbell Town and Ross). The North was known as Cornwall; the South as Buckinghamshire. There was no overland communication between the two places until 1807, when a party under the leadership of Lt. Laycock made the journey via the Western Tier in eight days. The Main Road between Hobart and Launceston was not completed for general traffic until 1829 and there was no railway connection between the two places until 1876. Postal services were instituted in 1832 as a department of the Government. Previous to this date, special services had been authorised dating from 1814, to Sorell. These private systems were later extended, with a fortnightly mail to Launceston in 1816, made weekly in 1817. Deliveries, even overland were effected on foot, a splendid system of relays uniting the whole Island in an effective web.

FORMER MINISTERS.



REV. J. GARETT,
Bothwell.

REV. T. DOVE,
Glamorgan.

REV. DR. A. TURNBULL,
Campbell Town.

REV. R. RUSSELL,
Evandale.

REV. R. McCLEAN,
St. John's, Hobart.

REV. J. HENDERSON,
Hagley.

REV. C. SIM'ON,
Glenorchy.

REV. J. SERVICE,
St. John's, Hobart.

REV. R. K. EWING,
St. Andrew's, L'ton.

Coaching services were begun in 1832, greatly facilitating communications through the Post. Finally the Electric Telegraph was introduced in 1857. The reader will now be in a better position to project his imagination into the life of a former period, when so many of life's amenities were still unknown.

Let it be observed in passing, that these early settlements were "military posts for political purposes, in which only a limited number of convicts were utilised to provide the labour necessary for their maintenance."—(Walker). This can be seen from an official return from the Derwent in February, 1804. In a list of 226 men, 15 women and 21 children, only 13 men, 5 women and 13 children are given under the heading of "Settlers." In two later returns in the same year, while there are some changes in the figures, the male settlers are still given as 13.

To hasten the security of British claims, the settlement at Norfolk Island was transferred to Van Diemen's Land and a new stream of immigration was diverted to these shores. The majority of the Islanders were settled in different parts of the South, including New Norfolk, and in the North at Norfolk Plains,—Longford District,—the whole movement occupying eight years, 1803 to 1811. The separate commands of Hobart Town and Launceston came to an end in 1812, when the former city was made the capital of the island with the seat of Government in the South. A small military establishment was kept at Port Dalrymple until 1846.

This safe-guarding policy is seen further in the establishment later of outposts on the West Coast and on Maria Island. Here however as at Port Arthur—(first founded for the timber supply of the Engineering Department)—the dominant characteristics are those arising from the Penal System which was now being rapidly extended. Military stations were also established for the protection of settlements in the interior, with prisoners' depots at convenient intervals for construction works.

While these unusual features predominated in our early settlement, the Civil and Military departments had a marked influence indirectly in bringing new types of immigrants to our island. Through correspondence and reports of officers and officials to their relatives and friends in the mother-country, the opportunities and attractions of Van Diemen's Land were widely and enthusiastically proclaimed. (Presbyterians will be interested

to learn that one of the regiments stationed here later was the Royal North British Fusiliers). In the serious depression that followed the Napoleonic wars, such glowing reports held out new hopes for many, and eager eyes were turned to this new territory, roughly about the size of Scotland. In due course the country was opened up for agricultural settlement and a definite scheme of colonisation is noticeable for the first time,—1820 to 1822. The terms, under which land was allotted were unusually favourable and depended in value on the capital and equipment, which the settlers brought out with them,—the maximum allotment being 2560 acres or four square miles. Among the earliest arrivals one notes several military officers who had retired on half-pay.

To anyone in sympathy with parents planning for their children, some of the letters, covering applications for land, are interesting reading. Mention is often made of a relative or friend now under appointment in Van Diemen's Land. This was to serve for reference as well as introduction. There were no Tourist Offices in those days, nor immigration agencies, as we know them now. We see rather the operation of those unseen forces, which a man feels in his heart, as Abraham did, when he too went out into the Unknown. This underlying spirit must be reckoned with in the colonisation of our land. In several cases, parents, whose comfortable circumstances would have enabled them to look forward to a restful and congenial retirement, gave up all, in a tremendous venture for the advantage of their children. There were young men also, strong and courageous, to try these new prospects for themselves, regardless of the risks and hardships that confronted them. There was no room for weaklings here, nor any prospect for such as followed self-indulgence. By a process of Natural Selection, Van Diemen's Land, in those early days, received an influx of personality and character, which in due course was to leave its mark. This will be self-evident later.

The Anglican Church was represented here from the beginning, in the ministry of the Rev. Robert Knopwood. The Methodist Church dates back to 1820 ; the Roman Catholic Church to 1821 ; while our first congregation, St. Andrew's, Hobart, then known as Scots' Church, was formed, as we shall see in 1823.

In the year 1825, a new stream of immigration arose from the enterprise of the Van Diemen's Land Company, who received from the Crown a concession of 250,000 acres, subsequently

increased to 400,000. This led to the establishment of a port at Circular Head (now Stanley) and to the development of a sturdy, self-contained communal spirit there, traces of which survive to this day. While the headquarters of the Company were in London, great powers rested with the local manager, who, in those early days, was regarded as the "Potentate of the North." Quite recently an early residence was referred to as "the Governor's house." In further illustration of the decentralised control of this little island, it may be stated in passing that when our Church leaders desired a block of land at Circular Head, for Church purposes, the application had to be referred to London and was dealt with there.

In 1825, Van Diemen's Land was proclaimed an independent Colony and a small Legislative Council was formed to act with the Governor, Lt. Colonel Arthur. Extraordinary powers rested on the representative of the King in those days. Faced with a great opportunity, the Governor now began the re-organisation of the Convict System, which was undergoing serious extension through influences in the mother-country. Colonel Arthur's appointment dates from 1824. He had been Superintendent of Honduras and came to Van Diemen's Land with a reputation of compassion for Negro slaves.

While strictly beyond the scope of this work, some reference should be made to the subject of Transportation. This formed a prominent feature of our early colonial life. So much has been written of the horrors of the system and its ill effects on the life of the new community, that, in the general estimate throughout Australia, our former name might have been appropriately spelt "Van Demon's Land." Shocking reports were sent to the mother-country as a counterblast to the more inviting communications of a former decade. Bonwick quotes an English clergyman's description of the island as—"that den of thieves, that cave of robbers, that cage of unclean birds, that isthmus between Earth and Hell"—a statement, whose strength is obviously in the picturesque. There were undoubtedly conditions in certain places that were disgraceful. They indicate a shadow that cannot be ignored; but they represent neither the outline nor the spirit of that which was growing into such rich promise here; nor were they any worse than the conditions that called so loudly for reform in the treatment of prisoners in England at that time. Judging from the reports which

appeared in the London Press, so seriously had the reputation of the whole colony become beclouded, that united action was taken for the protection of our good name. In this our own Church took part in the year 1838. While not denying that there were scandalous evils as a reproach to the settlement, our ministers set forth a brighter side that had been quite obscured by these sensational reports and rumours. The horrors of those early days cannot be extenuated. But they have given far too much scope to fiction, where this addresses itself to a system that it wishes sweepingly to denounce. Let it be recorded, however, that "those cases are not rare, in which men and women, having come to Tasmania under sentence, and having expiated their former crime, made the most of their freedom in a new career, which turned to their own great advantage and to that of their children." When the Archbishop of Dublin issued his strong indictment of Transportation in 1833, Governor Arthur published a pamphlet, "Observations upon Secondary Punishments." The reader may be interested to hear his views:—"There now exists in Van Diemen's Land a population of between thirty and forty thousand souls, of whom about seventeen thousand have been convicts and by far the greater proportion of these, instead of being the plagues of their fellow-creatures and un-blessed and miserable in themselves, are now useful to society and are daily contributing, by increasing the commercial importance of the Colony, to the wealth of the Empire; while it is equally incontrovertible that their transportation has been no bar to the emigration of the free, but rather the means of encouraging and eventually securing it. They are the pioneers who have opened the way and made it straight."

Nor should it be forgotten that in the great agitation for the abolition of Transportation,—a movement in which the community was again most seriously divided,—considerations other than moral and humanitarian had a place. The economic position had become pressing. The settlers also, accustomed in the mother-country to the privileges of citizenship, including representative government, felt restless under the disabilities of the administration to which they were subject here. The agitation for the repeal of the Convict System was carried on for several years before it met with success. It received fresh impetus in 1847 and thereafter developed into a veritable Crusade. Under the Banner of "The

Australasian League" (originated in Tasmania in 1851) much helpful sympathy was roused on the mainland also. One sentence from a Petition of this time might be recorded here :—"It appears that the convicts in this colony outnumber the children and amount to nearly double the adult free population ; that since the year 1840, 25,228 prisoners have been transported to Van Diemen's Land and its dependencies ; that one-fifth of these are females ; and that the greater proportion of domestic servants as well as labourers are convicts." This naturally presented a very important aspect of the Labour question, for those who were zealous for a good foundation, socially, for the new State.

With the discovery of gold in Victoria, in 1851, came a complete change in the outlook for Van Diemen's Land. In three years from this date no less than 45,884 persons, chiefly men, left the island for the gold-diggings.-(H.M. Hull). In 1849, the population is given as 71,000. Prisoners who had won their freedom are included in this number. The conditions in Victoria were in marked contrast to the more placid surroundings of Van Diemen's Land and involved extreme hardships. Many of the venture-some prospectors were glad to find their way back to their island home. It is related of one of the ancestors of a family in Hobart, that on his return, his wife did not recognise him and refused to accept his identity, until he had proved the same by a peculiar inequality of his thumbs.

While this "rush" was quite abnormal, emigration from Van Diemen's Land had set in from an even earlier date. Dissatisfied with the political conditions on the one hand, and faced with the increase of their flocks, many of our colonists (and especially the successful ones) left for Victoria in large numbers, as far back as 1835. "In this year" writes Dr. J. Dunmore Lang "two hundred persons from Tasmania with 30,000 sheep and numerous cattle and horses settled to the westward of Melbourne and Geelong. I happened to be in Tasmania myself in November, 1835, and found both ends of the island ringing with the tidings of the splendid discoveries on the opposite coast, the noble tracts of country that had been traversed to the westward of Geelong and the numerous Joint-Stock Companies that had been actually formed in the island to acquire landed property in the newly-discovered country." Among these were a number of Presbyterian families, whose names are honoured in the Victorian Church. (Appendix 1.)

But the influx of more prisoners had not yet come to an end. The local Treasury, hard-pressed, was unwilling to be further burdened with the responsibility of a department which had become embarrassing in more ways than one. What aggravated the position now was that in New South Wales Transportation had ceased in 1840, and Van Diemen's Land had become the sole dumping-ground in the East for immigrants of a type no longer welcome. Everything now pointed to the necessity of ending Transportation, so that colonial settlement might develop on normal lines, the more so, as in Governor Franklin's time, 1837 to 1843, Van Diemen's Land had been referred to as the "intellectual centre of Australia." An interesting side-light of this period is seen in the enactment of a "Law for the Prevention of Cruelty to Animals," 1837.

The crusade for the abolition of Transportation was ultimately successful and the traffic ceased in 1853. Two years later Van Diemen's Land was made a Crown Colony, under a new Constitution, with the change of its name to Tasmania. Societies were formed to promote immigration with Government assistance and one reads of a "superior lot of emigrants from Scotland and from the rural counties of England." "At this time," West tells us, "the emigration of respectable families from Scotland produced an important revolution: they, it is alleged, constituted half the free settlers in the country districts. Their attachment to that form of Christianity, which is professed in North Britain, was not weakened by their immigration."

When Sir William Denison's term of office as Governor expired in 1854, he "felt that he was leaving the country under great happiness and prosperity. One million pounds sterling was held by the banks. There was no public debt, though the drift in the population had reduced the number of residents from 68,000 to 64,800. Nevertheless so great was the increase in production, that in the year 1855, the value of the exports amounted to £1,756,000,—three times what it was before the "gold-rush" had begun."

This historical summary will enable the reader to appreciate more truly the conditions under which the Pioneers of our Church

laid their foundations and built for the future. It is only as one realises their actual environment, in some estimate of what had to be overcome, that the spirit of these brave men and women shines forth, even beyond the wonder of their deeds.

Two other features should be referred to as disturbing elements to be reckoned with in the rural life of the colony,—the aborigines and the bushrangers. The former, naturally harmless, had frequently suffered at the hands of earlier settlers and escaped convicts and were at times troublesome to new arrivals.

During the open hostilities between the whites and the aborigines, one of the first settlers on the Macquarie River, Hugh Murray, while firm with the natives, retained their confidence, for he was given the title of King of the Blacks, and it is recorded in Fenton's History of Tasmania that a large number of native women placed themselves under his protection for some days during the worst period of the war of extermination. He was afterwards referred to by the blacks as "Eummurrah" (meaning Hugh Murray).

The bushrangers also were the cause of many difficulties and often provided a dramatic touch for the peacefulness of country life,—fortunately not always in the way of tragedy, but at times under circumstances of chivalry and romance.

CHAPTER II.

THE FIRST MINISTERS.

It has already been stated that the religious needs of the Colonists were cared for from the beginning by the Anglican Church. The Rev. Robert Knopwood, the first chaplain, gives interesting details in his diary (now published) concerning his life and work. In the conditions then prevailing, had there been no spiritual interests to provide for, other than those of a military or penal settlement, it is doubtful whether the governing authorities of the time would not have regarded the official appointment of Anglican chaplains as sufficient, the more so, as the original Letters Patent from the Crown gave support to such a view. Judging from the serious difficulties that were met with later,—when our Church, for example, sought the appointment of a Minister at Oatlands,—and in view of the nature of legislative measures proposed on more than one occasion, our own Church leaders must often have had great anxiety.

It was in the year 1821 that the first steps were taken by Presbyterian settlers to secure the services of a minister from Scotland. One may assume that our people met for Public Worship conducted by one or other of the elders. The present writer has been informed that services of this kind were held by the Presbyterians of Bothwell, Kirklands and Glengarry long before the establishment of a settled ministry in those districts. In the case of the settlers in Hobart, it is known that the non-Episcopal Churches had close fellowship with one another, joining frequently in united efforts. It is conceivable, therefore, that when the first requisition for a minister was sent to the Mother-Country, some names representing other denominations, not yet established here, were attached in sympathy, with evidence also of generous practical help. The alternative would be that several well-known families changed their Church allegiance in later years (Appendix 13).

It is important to note that the requisition was forwarded to the Associate Presbytery of Edinburgh and came before this Court on December 4, 1821. This Presbytery represented congregations that had seceded from the Established Church in 1733, as a protest against the whole course of defection in their Church, in their opinion, in respect of doctrine, government and discipline. The outstanding feature of their protest was connected with the right of congregations to call their own ministers, a right of which the Law deprived them. The Seceders soon afterwards became divided among themselves on the question of the Oath of Allegiance, which the State exacted from its citizens, (as in Germany to-day). The two divisions were known as Burgher and Anti-burgher Synods. In 1761, another secession took place from the Church of Scotland over the same Law of Patronage, but this was independent of the Associate Presbytery in either of its divisions. This new group was known as the Presbytery of the Relief. In 1820, just before the time we have in view for Hobart, the Burghers and Anti-burghers united to form the Associate Synod of the Secession Church. This is the Synod from which our first minister came to us. Later, in 1847, this Associate Synod joined with the Relief Synod under the name of "The United Presbyterian Church," referred to, for short, as "U.P." The great Disruption of 1843, which gave rise to the Free Church and which had the effect of practically dividing the whole Establishment, rested on the same principle namely, Spiritual Independence, with Jesus Christ as King and Head. Relief came at last in 1874, when patronage was abolished in the Established Church and congregations had the right to choose their ministers restored to them.

The serious reader will be glad to be reminded of what these divisions stood for in the past. One other explanation must be offered to make the position clear. In Tasmania, the term "Free Church," is often taken to designate the Church that stood for freedom from the State, as regards both State assistance and control. It should be clearly understood, however, that the Free Church Disruption in 1843 was not founded on the question of State Aid; nor was it a vital issue with the Associate Presbytery when it was first established. It assumed this character in 1804, and at the Union of 1820 which gave rise to the United Associate Synod, Voluntaryism became a recognised creed. In 1832, the

Voluntary Association was formed and the controversy in various phases spread through Scotland. It reached Tasmania in due course, as we shall see later. The reader will now have some idea of the different sections from which our ministers came. He will also see more clearly what these divisions stood for, although these references have necessarily been very brief.

To resume the story of the settlers and their requisition,—it is important to keep in mind that it was the United Associate Synod to which they turned in their need. There are no records to show why the application took this form. From the divided feeling of which there is evidence later, it may be inferred that the decision was by a majority vote only, and that from the first, there were advocates in favour of approaching the Established Church. The United Associate Synod was prompt to respond. Mr. Archibald McArthur, one of their licentiates, was at that time preparing himself for the mission field in India. So deep, however, was the impression of the appeal from Hobart, that not only did Mr. McArthur feel called to offer himself but on the day of ordination, which took place in the Church of Doctor Jameson, Edinburgh, hundreds were unable to gain admission. Dr. Harper preached the sermon; Mr. Simpson, of Potterow delivered the charge and the proceedings were authenticated by the signature of Dr. Peddie, the Moderator of the Presbytery. Let us try to catch something of the spirit of their communication: "We fondly hope that Mr. McArthur will be followed with the frequent and fervent supplications of the crowded audience who witnessed the solemnities that day—and of hundreds who were unable to gain admittance—and of all who wish well to the religion of Christ and the spiritual and eternal interests of their fellow men, especially of their brethren, the inhabitants of Van Diemen's Land, to whom he is destined; that songs may be heard from that remote end of the earth, even glory to Jesus Christ, the Righteous One." Thus did Scotland answer to her children's call on that great day. It was also written, in evidence of the spirit of the newly-ordained minister, that "he was going out at his own risk, without aid from the Presbytery, or any Missionary Society, viewing himself as called in Divine Providence, to undertake this important mission." He began his ministry in Hobart on January 12, 1823, conducting Public Worship in a room that had been prepared for the purpose in the Government Factory,—then at the corner of Murray and Macquarie Streets. Here, the Gazette tells us "he preached to a numerous and respectable audience."

If Mr. McArthur held the strong views on Voluntaryism, that were traditional with the Associate Synod, his personal leanings must have been overruled by the action of his congregation in applying to the Government for a share of his salary, for land, and for help towards the erection of a Church building. In this, his people were entirely successful. The salary was paid, by direction, from the Police Fund. The Church, now St. Andrew's Schoolroom, was opened for Public Worship on September 12, 1824. It is one of the oldest Church building still in use in the Commonwealth. At that time the entrance was from Melville Street.

It will be necessary now to leave Mr. McArthur with his congregation, deferring further details of his ministry of 13 years for their appropriate setting later. The reader is asked to note January 12, 1823, as the date of the first Presbyterian service, known to have been conducted by an ordained minister, in the whole of Australia. Mr. McArthur has also been referred to as the first Presbyterian minister established in the Southern Hemisphere.—("Standard").

But this is a long way from November 5, 1835, the day this Memoir would recall, as marking the foundation of the Presbytery of Van Diemen's Land. In this interval, three more ministers had reached these shores, the Revs. John Mackersey, James Garrett and John Anderson. The Rev. John Mackersey began his ministry at Kirklands in 1829; his congregation was established in 1826 on the banks of the Macquarie River. In the absence of particulars relating to his arrival, we may perhaps assume that local influences led to an application for a minister of the Established Church to which Mr. Mackersey belonged. After his appointment by the Colonial Committee he was ordained before sailing. The Rev. James Garrett reached Bothwell on the Clyde in 1828, in response to an invitation from the many Scottish settlers in that district. Deferring for a later chapter a full account of this remarkable man, we should just note that here also the invitation from the colonists was to the United Associate Synod. It is known that the Rev. Archibald McArthur applied himself earnestly to increase the ministry in Tasmania and was very urgent in his appeals to the Mother-Country. This may account for the application to the Secession Church, although it is quite possible that Mr. Garrett's decision to come to Tasmania,

may have been due to correspondence with his brother, who was a medical officer here from even earlier days. Mr. Garrett had completed at the University of Glasgow, the course of studies prescribed by the Established Church for candidates for the Holy Ministry, and had been ordained by the United Associate Presbytery of Kilmarnock, after having been licensed to preach the Gospel by the Presbytery of Stranraer. In 1828 he resigned the charge of his congregation at Muirhead and settled in Bothwell. In the following year he accepted a Call from the settlers which the Government approved, with a grant from the Treasury for his salary and for the Church building.

The next to arrive was the Rev. John Anderson to minister to the Scots' congregation in Launceston. As in the case of the Rev. John Mackersey, it has been impossible to obtain any personal details that would be appropriate here ; but from the excellent historical brochure, prepared in 1931 to mark the centenary of St. Andrew's Church, Launceston, and which is based on the actual records of that early date, it may be stated that on April 9th, 1831,

"A meeting of the Scotch inhabitants of Launceston was held at the Schoolhouse, for the purpose of taking into consideration the necessity of building a Place of Worship for those of the Presbyterian Persuasion and sundry other considerations belonging thereunto."

Several resolutions were agreed to, indicating a sound and convincing method of procedure. Among these, the settlers express "a partiality to the form of worship established in Scotland" and "that the Kirk be under the jurisdiction of the Presbytery of Edinburgh, and the Committee correspond with the Presbytery for the appointment of a minister."

It was not until June 7th, 1832, however, that the energetic committee was in a position to call the subscribers together for the purpose of "electing a minister." Correspondence followed with the Australian College Council in Sydney from which permission was sought to enable the Rev. John Anderson, M.A., to accept their invitation to become their minister at a stipend of £100 and £50 house allowance. In the Centenary History of New South Wales the Rev. J. Anderson is referred to as one of the ministers who were brought from Scotland by the Rev. J. Dunmore Lang, to act as professor in the Australasian College, Sydney, in 1831. The new minister reached Launceston in February, 1933, having been previously ordained, by the Presbytery of New South Wales.

CHAPTER III.

THE PRESBYTERY.

The next step in the progress of our Church was the establishment of the Presbytery. For this, we must turn to Sydney, and to the Rev. John Dunmore Lang, D.D. Tasmanians, who are interested in these historical matters, would be well rewarded by reading what they can find of this outstanding figure in early Australian history. He must have had an amazing constitution, as well as personality. Born in 1799, John Dunmore Lang entered the University of Glasgow at the age of twelve. Here he studied for the ministry for eight years, taking his M.A. degree. He was licenced by the Presbytery of Irvine, with a view to the establishment of a congregation in Sydney, under his care. His mind had been turned in this direction by appeals from his brother George, who at that time was a settler in New South Wales. John Dunmore Lang arrived in Sydney in 1823 and the following year saw the establishment of his new congregation, Scots' Church, Sydney.

Lang soon saw for himself the ecclesiastical position and its trend in New South Wales. He also found himself incurring the displeasure of the Governor. He therefore decided to visit Scotland, in furtherance of the appeal for help, both for his Church and the settlement generally. He was away two years,—an indication of the seriousness of his campaign. During his absence, ecclesiastical developments took place, with Government assistance on a large scale in the interests of the Anglican Church, while other denominations were barely tolerated. The reader who is interested will find this fully dealt with in the "Centenary History of the Presbyterian Church of New South Wales." It would be out of place to refer to this subject here at all, were it not for the fact that an Archdeacon (the Rev. T. H. Scott) had been appointed, and that his jurisdiction extended to Van Diemen's Land. He and his successors are often mentioned in the transactions of our island Church. Then also the Royal Charter of

1825 was an ultimatum in the eyes of John Dunmore Lang. By this enactment "the whole care of religious education in New South Wales was assigned to the Episcopalian clergy, for whom very generous provision was made by the Crown."

If our own Church in these new surroundings might be described as "in the wilderness," it had its "Moses" there. And even if Dr. Lang would disclaim rivalry with the great Biblical leader in the way of meekness, he was not lacking in the courage with which he stood before "Pharaoh," nor in the wisdom that was needed in the fierce controversies, political as well as ecclesiastical, of his day.

Among his proposals was a plan for the establishment of a collegiate institution, that would provide a liberal education and open the way for the training of young men for the ministry of the Presbyterian Church. In furtherance of these plans, towards which the Government would give him no support, Dr. Lang undertook a second journey to Great Britain in 1830. The result was a promise by the Secretary of State of £3,500 towards the scheme, provided that a similar amount would be raised in the colony. An indication of the character of this indefatigable leader can be seen in the fact that he not only secured more ministers but also teachers, including the Rev. John Anderson, later of Launceston, for the professorial staff of the College that was, as yet, to be.

He also brought out a considerable number of competent mechanics, by whom the College, in due course, was to be built. These men, chosen for their desirability as new settlers, were a welcome addition to the Scotch population and of great value to the colony.

One other direction in which this energetic pioneer will have made his presence felt, was in strengthening the movement in the Church of Scotland to govern the status of its ministers in the British Colonies and generally to introduce measures for the welfare of colonial congregations. "In Canada, at this time there were thirty,—(and in Nova Scotia fifty)—congregations in connection with the Church of Scotland, widely scattered in some cases, and with no settled form of Government." To the Report of the Committee on Colonial Churches the Assembly gave very serious consideration in 1833. In the abbreviated reports of the

Proceedings (which lasted over a week), one is impressed with the far-seeing statesmanship of the venerable Court, led by the Convener, Principal Martin. All this is historically so important in the "making of a Church" in new surroundings, that one would like to dwell on this subject in more detail. In the Declaratory Act, which the Assembly had in view, consideration had to be given to the establishment of Presbyteries, to the reception of new ministers by these Presbyteries and to the status of ministers and communicants who had left Scotland and who might eventually return. Care was also taken to meet the evil consequences resulting to Presbyterian Churches from want of connection with the Church of Scotland and from defective Trust Deeds. (How valuable this was to our own Presbytery so soon after its establishment will be seen in a subsequent chapter).

The Declaratory Statement, as finally approved on May 25, 1833, is far too long to quote in this record. Let it suffice to give the section under which Dr. Lang now visited Tasmania and formed the Presbytery of Van Diemen's Land, whose Centenary we are commemorating at this time. It will add to its interest, if it is given in the setting of our own Minutes, as they solemnly record, on the first page, the formation of this memorable Court :—

MINUTES OF THE PRESBYTERY OF VAN DIEMEN'S LAND.

INTRODUCTION.

"The undersigned ministers of the Church of Scotland in the Australian Colonies at present residing or otherwise being in the Colony of Van Diemen's Land, viz., the Rev. John Dunmore Lang, D.D., minister of the Scots' Church, Sydney, New South Wales, the Rev. John Mackersey, minister of the Scots' Church, Macquarie River, and the Rev. John Anderson, minister of the Scots' Church, Launceston, Van Diemen's Land, having this day met together in the Scots' Church, Launceston, for the purpose of taking into consideration the present state and circumstances with a view to promote the future welfare and efficiency of the Presbyterian Church in that Island; and having accordingly taken into consideration the Act of the General Assembly of the Church of Scotland, passed in the year 1833, whereby it is enacted and declared,—“That it is proper and expedient for ordained ministers of the Church of Scotland connected with fixed congregations in any of the British Colonies to form themselves, where circumstances permit, into Presbyteries and Synods, adhering to the standards of this Church and maintaining her form of worship and government” and having also taken into consideration the Act of Assembly passed in the year

1647, whereby, "it is declared that the Ministers of Christ without delegation from their Churches, may of themselves, by virtue of their office, meet together Synodically in such Kirks not yet constituted," that is in Churches in which there are no Kirk Sessions, or which are not otherwise under Presbyterian jurisdiction ; and having also taken into consideration an extract of the Proceedings of a Meeting of the Presbytery of New South Wales, held at Sydney on the 12th day of October last, authorising one of their members, viz., the aforesaid Dr. Lang, minister of the Scots' Church, Sydney, to proceed to Van Diemen's Land, to co-operate with the regularly ordained ministers of the Church of Scotland in that Island in constituting a Presbytery for this Colony and in effecting such other ecclesiastical arrangements as might by them be deemed conducive to the welfare, efficiency and extension of the Presbyterian Church in both Colonies ; and being unanimously of opinion that it is expedient and necessary for the promotion of these important objects to form themselves into a Presbytery agreeably to the Customs and Institutions of the Church of Scotland, resolved accordingly to constitute themselves a Presbytery forthwith under the designation of the Presbytery of Van Diemen's Land.

(Signed) John Dunmore Lang.

(Signed) John Mackersey.

(Signed) John Anderson.

Launceston, Van Diemen's Land.

6th November, 1835.

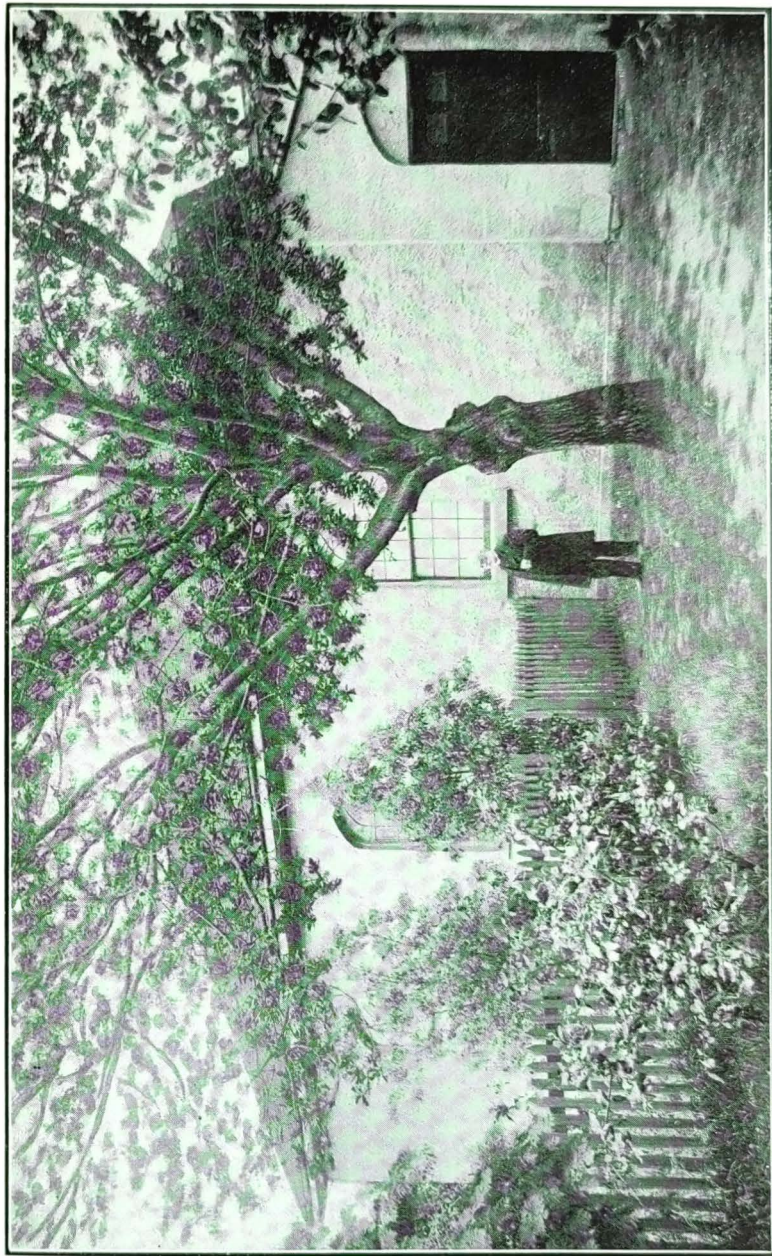
"The Rev. Dr. Lang being then chosen Moderator, the Presbytery was by him constituted forthwith by prayer, agreeably to the practice of the Presbyterian Church."

"The Rev. John Mackersey was elected Clerk."

Arrangements were made to receive the Rev. James Garrett then stationed at Bothwell who was the first minister to be added to the Roll.

It will be noticed that the Rev. Archibald McArthur was not included among those present. From the records of a meeting of his congregation, held on May 20 of that year, 1835, it is evident that the congregation was not unanimous, as to the terms under which the Church Property was to be vested, nor regarding the overtures to be made to the Church of Scotland. The Lt.-Governor himself was concerned for the position of Mr. McArthur and wished to be assured that his interests would not be overlooked. A strong committee was appointed by this meeting "to bring about the connection " i.e., with the Established Church. A petition was forwarded to the General Assembly of Scotland,

OUR FIRST CHURCH.



THE OLD SCOTCH KIRK, HOBART, 1824. Minister in foreground, the REV. DR. JAMES SCOTT.

Photo, Beattie, Hobart.

asking for help in securing more consideration from the Government ; an invitation was given to the Rev. Dr. Lang to visit Van Diemen's Land and form the Presbytery by authority of the Declaratory Act just quoted and to receive the Rev. Archibald McArthur and his congregation into the fellowship of the Presbytery, as a congregation of the Established Church at home. In this connection, it should be recorded that Dr. Lang, in his report, states that it was Mr. McArthur's own request, that he should be received by the Presbytery in this way. Meanwhile difficulties of a personal nature had arisen, which brought about the minister's resignation and the charge was declared vacant on November 1, 1835.

The Presbytery was therefore established with a membership of three resident ministers. Its first acts are of special interest. Steps were taken at once to form Kirk Sessions. In this, the Presbytery was not immediately successful, but the elders of Scots' Church, Hobart, were associated with the Presbytery's representative in the oversight of the charge and in the steps to be taken to fill the vacancy.

In view of the serious difficulties in obtaining ministers from the mother-country and the spiritual "destitution" of the settlers in several parts of the island, it was resolved to form "The New South Wales and Van Diemen's Land Presbyterian Church Society. The objects were :—To supply the funds for bringing out ministers of the Church of Scotland for districts where they are desired ; to assist weak charges ; to provide for one or more licentiates of the Church of Scotland to itinerate in either colony, in places where such ministrations are held to be desirable ; to raise funds for the education of young men for the ministry of the Presbyterian Church."

In according thanks to the Presbytery of New South Wales and to Dr. Lang, the Presbytery expressed a desire for the closest possible fellowship with the brethren in New South Wales and gave its support to the proposal, that a minister should proceed to the mother-country and appeal for help from the Church of Scotland in securing suitable ministers for vacant charges.

While the Presbyterian Church Society in its scope was well designed and in some form or other really essential for the Church just then, the more so as similar agencies were at work for the

benefit of other Churches, this early movement failed to receive due support. It was taken up seriously in Launceston only and the movement had to be revised. The Presbytery therefore formed a Standing Committee of its members to take the matter in hand and do all that might be necessary to assert the position of the Presbyterian Church in this country. A very able and convincing publication was issued by the Presbytery, through its agent, Mr. James Thomson, M.A., Principal of the Hobart Town Academy. It is entitled "Remarks on the Status of the Presbyterian Church in the British Colonies" and was addressed to Scottish Presbyterians. This scholarly work is of the greatest historical importance and one is tempted to quote from it in several places, if for no other reason than to illustrate the tremendous efforts that were necessary for our Church to obtain the footing that was its due. The serious reader will be interested to refer to this work and will find himself well rewarded. He will note how stress is laid upon connection with the Church of Scotland. This emphasis, coupled with the lack of support to the proposed Society in the South, suggests the possibility that the Secessionist influence which prevailed at one time in St. Andrew's, was not prepared to give way altogether.

In 1837, the Presbytery was led to consider the establishment of a Presbyterian congregation at Oatlands. As far back as 1827, Archdeacon Scott, at the instigation of Mr. Anstey, Police Magistrate of Oatlands, had applied to the Government for the appointment of a catechist to represent the Church of England there and for help in erecting a log building for a chapel. Pursuant to this requisition, Mr. William Pike was appointed with a salary of £100 per annum and a forage allowance for his horse.

In view of the number of Scottish settlers in Oatlands and the surrounding districts, the Presbytery regarding itself as failing in its responsibilities, if it should refuse to help these families in their desire for a settled minister of their own Church. Strengthened further by the change in the ecclesiastical position as the result of Lord Glenelg's Despatch of November 30, 1835, (Appendix 2), the Presbytery took steps to ordain and induct the Rev. Thomas Dove, A.M., who had received the official appointment of "resident chaplain for the township and station of Oatlands." Mr. Dove had completed literary and philosophical studies at the University

of Glasgow and had studied for three Sessions at the same University, after which he had been licenced by the Associate Presbytery in that city, in February, 1828. He left Scotland in 1834, bringing with him the highest testimonials from the Church in the mother-country as to his character, ability and efficiency as a preacher of the Gospel. After residing for some time in Sydney, he moved to Hobart Town in 1836, and along with the Rev. Alexander Irvine, another Licentiate, was appointed to the oversight of Scots' Church, Hobart, during the vacancy, the two preachers to preach alternately. This appointment lasted for fifteen months.

During this time, Mr. Dove won the confidence of the Scottish residents at Oatlands, with the result, that at the meeting of the Presbytery in March of 1837, he received a Call from this community accompanied by 102 signatures. Notification was also made to the Presbytery of "the appointment by the Colonial Government of the said Rev. Thomas Dove to the Church and station of Oatlands, in terms of Lord Glenelg's Despatch of Nov. 30, 1835, conditionally that £300 be subscribed by the people towards the erection of a place of worship." The Clerk also submitted an "attestation by James Maclanachan, Esq., of Ballochmyle, in the district of Oatlands, that a sum of £259/13/- had been subscribed for the above purpose and that he himself had given the Government a guarantee for this sum and also for the further amount necessary to make up the £300 required by the Government." Subsequently 44 signatures were added in the interval during the completion of the trials set for the minister-elect before his ordination. This had been appointed to take place at Oatlands on May 17 of the same year, 1837. Difficulties now began to assume not only definite shape but strength. During the previous month, the Presbytery had to re-open correspondence with the Government and request an immediate grant of land in Oatlands for the settlement of Mr. Dove, "with such other assistance as they shall be pleased to offer."

The urgent measures taken by the Presbytery in the interests of the Call to Mr. Dove, served to strengthen the movement based on ecclesiastical opposition. This was quite equal in energy but was stronger in influence with the authorities concerned. In spite of the direction of Lord Glenelg's Despatch, which the

Legislative Council had endorsed on August 8, 1836, the Government yielded to the agitation based on the assumption, that only ministers of the Episcopalian Church were eligible as Chaplains of Districts. Unexpected difficulties were raised in official quarters and suggestions were made for revoking the appointment, under an arrangement with Mr. Dove, by which he was offered the station at Flinders' Island,—apart altogether from the Presbyterian Church.

With this proposal the Presbytery had neither responsibility nor concern ; nor did they approve. As on the day appointed, May 17, Mr. Dove was willing on his part to proceed with the ordination and induction, the arrangements of the Presbytery were fulfilled. The minister-elect had also complied with the requirements of the Government and had taken the Oath of Allegiance. When a letter from the Colonial Secretary was read, showing that the Government declined to provide assistance, a subscription list was immediately formed ; and the Presbytery with Mr. Dove's concurrence adhered to their purpose, to proceed with the settlement, if not with official support, then in some other way. The application to the Government was renewed, both for a site and for £300 towards a Church building and for a salary as from the date of ordination, all on the strength of Lord Glenelg's Despatch. The Presbytery felt entitled to claim "the salary and all endowments and emoluments pertaining to the resident Chaplain at Oatlands," seeing that the Rev. Thomas Dove had already received official appointment to this position. In the event of a renewed refusal, it was determined to petition the Legislative Council in session.

At this stage the Rev. J. Lillie joined the Presbytery as the newly-inducted minister of St. Andrew's, Hobart. With him came Mr. John Walker, as the representative elder of the congregation. The Presbytery was now in better strength to persevere with the aims they had in view, both for Oatlands and Mr. Dove on the one hand and for the rights of the Presbyterian Church to share in the privileges granted by the Crown. Consequently, when the Government proposed to the Presbytery to solve the difficulty by appointing Mr. Dove to Flinders Island, the scheme met with a firm disapproval, (1) because it would deprive Mr. Dove of his standing as a member of the Presbyterian Church and (2) because

his removal would be followed by the loss of Oatlands as a Presbyterian station ; "and the Presbytery do not consider themselves authorised by their own deed to deprive the Presbyterian population of the district of a benefit for which they have so strenuously exerted themselves." Once again steps were taken to meet the position, should their requests be rejected by the authorities concerned. It was resolved to lay the matter before the Secretary of State in London and also before the Colonial Committee of the Church of Scotland.

Meanwhile the offer of the Government to appoint Mr. Dove to Flinders' Island was renewed, with the intimation that if this offer were declined, "the Government would allow the business to rest where it was and would make no further offer to Mr. Dove, nor grant him any salary in his present position." For reasons given to the Presbytery in November, 1837, and which the Court could not reject, Mr. Dove announced his intention of accepting this new appointment, fully realising all that it involved for the congregation as well as for himself. In deference to Mr. Dove's desire, and greatly to the Presbytery's regret, consent was given to his retirement, but it was at the same time made clear to the Government, that the Presbytery would not recede from their purpose to secure a minister for the Scottish settlers in Oatlands and district, in succession to Mr. Dove and that £300 had already been subscribed for the erection of a Church.

In view of the difficulties at Oatlands, an effort was then made to establish a Presbyterian Church at Antill Ponds (ten miles) from which, as the new centre, the needs of the Scottish settlers might be met. The matter was also laid before the Colonial Committee of the Church of Scotland and the Secretary of State. The nature of the replies cannot be ascertained, as there are large gaps in the records at this stage. It is shown, however, that monthly services were provided at Oatlands by members of the Presbytery. They were continued until 1841, when all references in the Records of the Presbytery to Oatlands and the district cease.

There are good reasons for selecting this early chapter for an account of our efforts at Oatlands. The details serve to illustrate conditions which must have been exceedingly embarrassing to the leaders of the Churches concerned and also to the Government of the day. The strong and bitter feelings, which

these controversies evoked among adherents of both sides, can be seen in the newspaper columns of the time. No writer, essaying to review the ecclesiastical development of our island, can shut his eyes to this nor minimise the ill-effects produced on the spiritual life of the inhabitants generally. The Oatlands case is only one illustration; and when it is stated that Sorell and Bothwell, in the thirties, had their troubles of this kind also, the reader will appreciate the necessity, under which the Government felt obliged to solve these embarrassments by new legislation. Remembering also that in Scotland at this time the rumblings of the Free Church controversy were becoming more insistent, one feels how, in the minds of many of the Scottish settlers here, the ground was being prepared for sympathy with the principles that led to the great Disruption in Scotland in 1843.

For both these reasons, the mention of the Oatlands case is appropriate here. The controversy (of which a mere outline has been given) and the two other cases named—Bothwell and Sorell—should be pondered for other reasons also. Very specially should they awaken gratitude on our part, for the totally different conditions under which the Churches carry on their Church-extension work to-day; but, above all, for the very different spirit in which the several sections of Christ's Kingdom stand to one another, while true to the essential principles that distinguish them, both in polity and doctrine. One other thought suggests itself in this connection, as one looks back upon those early years: one learns to appreciate more truly the good fellowship of to-day. It is also evidence to this good fellowship, that in the interests of historical accuracy, one can refer to these things without soreness. One can safely touch these old wounds without pain, for they are now healed.

CHAPTER IV.

CHURCH AND STATE.

With the advent of the Revs. John Lillie,—St. Andrew's, Hobart, 1837, Robert Russell,—Evandale, 1838, Thomas Dugall,—Sorell, 1839, James Bell,—St. John's, Hobart, 1840, and Charles Simson,—O'Brien's Bridge, now Glenorchy, 1841, the ministry of our Church was greatly strengthened. Outstanding elders at this time were Dr. Turnbull, Lt. W. Gunn and Mr. John Walker. In addition, Mr. James Thomson, M.A., the Principal of the Hobart Town Academy and a man of notable intellectual vigour, was appointed Procurator in 1839, and for some years had a seat on the Presbytery. Copies of his publications,—“The Status of the Presbyterian Church in the British Colonies” and “Vindication of the Presbytery of Van Diemen's Land and the Presbyterian Community” are still treasured in several of our Presbyterian homes to-day. From the writings that appear over the names of J. Lillie, Adam Turnbull and Thomas Young, it is evident that the Presbyterian point of view was not lacking either in force or clearness of expression. It will be fitting to consider at this stage some of the measures taken by the Government in which our stalwart pioneers felt obliged to let their voice be heard. They did not fail in their welcome to Sir John Franklin on his arrival in Hobart Town in 1837, and his reply indicates the cordiality of their personal relations. (Appendix 3).

Reference has already been made to the movement on the part of the General Assembly of the Church of Scotland arising from certain embarrassing conditions for our Church in different spheres of colonial expansion. As indicated in an earlier chapter, an active part was taken by the Rev. J. Dunmore Lang, D.D., in his pressing representations on behalf of New South Wales and Van Diemen's Land. In 1832 the question was debated in the British Parliament, when the recommendations of the Governor of New South Wales were considered, in favour of subsidising the Church of Scotland as well as the Church of England.

The Declaratory Statement of the General Assembly in Scotland of which a portion has been quoted, was only one result of the movement which culminated in the famous despatch of Lord Glenelg, Secretary of State, in November, 1835. Pursuant to this, the Legislative Council resolved on August 8, 1836,—“That it is the opinion of this Council, that ministers of the Church of Scotland be placed on the same footing as to salary and allowances as the Chaplains of the Church of England establishment.” This led to the introduction of a Bill which became Law on November 27, 1837. This measure, entitled—“An Act to make Provision for the Support of certain Ministers of the Christian Religion and to promote the erection of Places of Worship,”—is of particular interest in the ecclesiastical development of Van Diemen’s Land. Subject to certain conditions, it authorised a grant of £300 to any congregation of the Church of England, the Church of Scotland and the Church of Rome towards the erection of a minister’s dwelling. It also authorised the payment of a stipend of £200 to any minister of these three Churches, whose congregation numbered 80 in the country and 200 in the chief towns, with a special additional grant to the Venerable the Archdeacon and to the minister of St. Andrew’s, Hobart. Among other requirements of the Act, three-sixteenths of the sitting-accommodation were to be reserved for the poor “and shall have the words ‘Free Sitings’ painted in legible characters thereupon or opposite thereto.” Further, the Wardens were empowered to vary the regular seat-rents, in cases where these were beyond the means of worshippers, but only to the extent of one-sixteenth of the whole accommodation. An Annual Meeting was provided for, to secure the appointment of Wardens and Trustees who were enjoined to publish in the month of January in the Hobart Town Gazette, a statement of their receipts and expenditure for the previous year. The voting at congregational meetings was confined to seat-holders, of whom every individual was “entitled to one vote in respect of each seat or sitting holden by him, provided that no person shall have more than five votes and no vote shall be valid, if the seat-rent has not been paid when due.” Adults were defined as over the age of fourteen ; and three children, over six years of age and under fourteen, were reckoned as one adult. Salaries were to be paid only to those ministers “whose appointment shall have been made in accordance with the laws and principles of the

religious denomination to which such ministers belong and whose appointment has been confirmed by the Crown." The existing terms of appointment were safeguarded; but all successors to such ministers were to come under the provisions of the Law, with the exception of the Venerable the Archdeacon and the minister of St. Andrew's, Hobart Town, for each of whom an extra grant was allowed. In our Church the salaries then provided for were as follows :—

St. Andrew's, Hobart Town, £250 ; Extra £100. Launceston, £250. Bothwell, £200. Macquarie River, £100. Total, £900.

In all 14 ministers received State Aid in addition to the Venerable the Archdeacon (£500), the total amount paid to the Church of England being £2259/4/0, and the Church of Rome, £350. In the years that followed, several amendments were found necessary for the more satisfactory administration of the Act and to meet the increasing demands on the Treasury. One amendment that was strongly opposed by the Presbytery was added on September 21, 1840, to enable the Crown to refuse to comply with an application "if His Excellency, the said Lieut-Governor, by and with the advice of the said Executive Council, be of opinion that the Church or minister's dwelling so applied for be not required at the place for which such application is made." This subordinated the judgment of the Presbytery to the Civil Court in which one Church only was represented by its Head.

In the sixties, the agitation against State Aid became much more aggressive. In July 1867, a deputation waited on the Government to urge its abolition. The Government proposed a compromise, by a permanent Endowment Fund, maintaining strongly that "Abolition in 1867 is not to be thought of."

The movement was not without effect, however, for in 1869 the system of State Aid was completely revised by the State Aid Commutation Act, by which a form of Endowment was provided on a small scale. (See Appendix 4). While making every allowance for denominational zeal on the part of those who so vigorously opposed State Aid, one must respect the convictions of those who based their objections on principle. They felt it to be their duty to resist the intention of the Government not only to tolerate but to encourage, by State Aid, religious teaching which they held to be inconsistent with the Truth.

But we must not make our stride too long. Proceeding steadily, as the subject well deserves, we may note that the "atmospheric conditions" in Van Diemen's Land when Sir John Franklin assumed office in 1837, were exceptionally stormy. His great gifts of personality and intellect were soon called upon from many directions, in all of which he found great scope.

The free settlers, deprived as they were of so many of the privileges of citizenship which they had enjoyed in the United Kingdom, chafed under the conditions imposed upon them by the Colonial Government. To give expression to their grievances, the settlers formed a Political Association, whose activities secured the appointment of a Council to act with the Governor in the functions of Government. In spite of the emigration that took place with the settlement of Victoria, so great was the development of the island, that extensive immigration was proposed from the United Kingdom. In this movement our Church in those days took a very prominent part. Free settlers also found their way here from South Australia and New Zealand where, in both cases, there was a depression.

Another piece of legislation that gave rise to great controversy was the Marriage Bill of 1838. Until this date our ministers had been at a great disadvantage as regards marriages and burials. From now on the Act validated marriages performed by ministers of the Church of England, the Church of Scotland and the Church of Rome. The Presbytery, in the following year, published the necessary Registers and papers, the expense of which was to be met from the proceeds of Marriage Licences (10/-) and the registrations of Baptisms (2/6). The privileges which Presbyterians won under this Act, were further extended by the Enactment of 1843, under which the Heads of the three Churches above-named were authorised to licence ministers of their denominations to marry and also to administer affidavits. In all these public questions, a great burden rested on the Presbytery's Standing Committee, with the Rev. John Lillie as its Convener. The valuable services of the Proctor, Mr. James Thomson, were cut short by his early resignation, but the elders mentioned in the beginning of the chapter were a helpful council on the spot in Hobart.

It will be well to proceed no further with these controversies. Sufficient has been told to indicate the difficulties that confronted

the Presbyterian Pioneers in their desire to secure a foothold in this Colony for the Church of their fathers. The circumstances were not peculiar to Van Diemen's Land, nor to the mainland of Australia. When Lt.-Colonel Arthur entered on the duties of his new Governorship in Canada, he had to face a similar situation there. In the West Indies and in Calcutta, there had been difficulties of the same nature. Consequently, the Colonial Office, in devising terms of settlement, had necessarily to take into consideration circumstances that were not local but world-wide ; they felt the pressure that came not merely from this colony but from other portions of the Empire as well. Bishop Nixon proved this in his historic efforts, culminating in a visit to London, to save the privileged position of his Church in our island at that time. His defeat must not be regarded as a local Presbyterian victory but as one of the results of Colonial Expansion, in the course of which the Church of England found itself in new surroundings, where the civil prerogatives enjoyed in the home-land, could no longer be maintained.

CHAPTER V.

THE CHURCH AND EDUCATION.

In the development of the Education System of Tasmania, our Presbyterian leaders took a very important part. To the Church of England the first steps are due. In this work the Society for the Promotion of Christian Knowledge gave great assistance ; it is also interesting to note that the Rev. R. Knopwood seems to have welcomed the help of representatives of the Wesleyan Church.

One finds in the Press of very early years advertisements and other references to schools conducted in connection with our congregations, under the supervision of the minister, e.g., in Hobart, Bothwell, and Campbell Town and later in Fingal and Deloraine. The origin of these is interesting. In this connection the Rev. J. Mackersey found his educational sphere before his induction to the charge of Kirklands. In the same year there is an announcement of a Sunday-school for adults in addition to the Junior School. This was at St. Andrew's, Hobart, during the ministry of Mr. McArthur. The hours were from 9.30 to 11 a.m.; and from 2.30 to 4.30 p.m.,—a serious undertaking it must have been. The Rev. James Garrett had charge of a school at Bothwell as far back as 1828, some years before his induction.

The "Home and Foreign Missionary Record" for the Church of Scotland in 1838 published an interesting report of the Rev. Dr. Lillie, dated May 22 of that year. It was written on behalf of the Van Diemen's Land Church of Scotland Society and forwarded to the Colonial Committee. In it the writer states :—"The inhabitants of Hobart Town belonging to the Presbyterian Church amount at least to fifteen or sixteen hundred, and as yet there is no school in which the children of the poorer classes and of respectable mechanics may receive efficient instruction. The Government Schools are conducted according to a system by which a very limited portion of education is all that is permitted." After

referring to the disadvantages under which the children of the Church were growing up, he adds :—"It has therefore been determined that application should be made to the Colonial Committee of the General Assembly for a minister to officiate occasionally in Hobart Town and itinerate in the Southern portion of Van Diemen's Land, and for one schoolmaster for Hobart Town." The salary guaranteed in each case was £200 for two years, after which the position was regarded as likely to be self-supporting along with Government assistance. He acknowledges the great services of the Church's Colonial Committee in the past and makes interesting suggestions as to possibilities of service in the future, e.g., "whether any means could be devised for the appointment of two or three ministers for the colony generally under the sanction of the Home Government, to administer the ordinances of religion to the Presbyterian inhabitants of interior districts, who are shut out by the provisions of the Colonial Church Act from obtaining Government support for a minister. The circumstances of Episcopalian catechists receiving salaries from the Government form a powerful precedent for such an arrangement."

Pursuant to this report, action was taken by the Colonial Committee without delay. Early in the year 1839, it was announced that "they had selected Mr. Peter Campbell, Teacher, 4 Keir St., Edinburgh, as, in their opinion, the individual most suitable for the appointment,—that some of their number had since visited Mr. Campbell's School and had their opinion of his merits confirmed by what they had then witnessed. They therefore unanimously reported that Mr. Campbell ought to be appointed as Teacher for Hobart Town, it being clearly understood, that he went out there as a teacher, to occupy the situation pointed out to the Committee by the Van Diemen's Land Church of Scotland Society, in their communication to Principal Macfarlan, dated the 22nd day of May last." Mr. Campbell was accordingly appointed and the "Missionary Record" concludes:—"We are glad that we are able to bear testimony in regard to this appointment, that Mr. Campbell is a man of very great respectability. His merits as a teacher will appear sufficiently from the fact, that several of the ministers of Edinburgh have had their children under his care; and it must be regarded as an advantage, that being a preacher, his services as a chaplain will be available during the voyage out."

We next read of Mr. Campbell as Principal of St. Andrew's School, Hobart. Murray's Review of 1840, tells us of a Girls' School in charge of Miss Robertson. This was established in Melville St. "in the house next to Mr. Gunn's" and was under the supervision of St. Andrew's Church and the Church of Scotland Society. Dr. Lillie, himself filled the role of Inspector and examinations were conducted by him in connection with the prescribed curriculum.

Several of our ministers took a leading part also, in the cause of General Education, through the agency of Literary Societies, Mechanics Institutes and Libraries. Until 1838, however, the Public Schools were Episcopalian, under the general supervision of the Senior Chaplain. This year now marked the introduction of Scripture Lessons based on the system of the British and Foreign School Society and opportunities for religious instruction were provided for all denominations. But this system, recommended by Lord John Russell on behalf of the British Government, did not provide the settlement hoped for. Administered by a Board of Education nominated by the Crown and intended to include ministers of all denominations, it was, in some quarters, exceedingly unpopular, although, West tells us, "it had the support of a considerable majority, including clergymen of every sect, both Protestant and Catholic." Opposition to it did not cease. Bishop Nixon threw in his weight soon after his arrival, although the system had the strong official support of Sir Eardley Wilmot, successor to Sir John Franklin, and of the authorities in London.

With the arrival of Sir William Denison in 1847, the controversy became acute. On the suggestion of Mr. Gladstone, who was now in charge of the Colonial Office, the new Governor dissolved the Board of Education and gave a fixed sum per head to the denominational schools and took steps for the appointment of an eminent inspector.

The earnest reader, like the writer himself, will be interested to rise above the party aspect of this question and see how it presented itself from another angle, not, as yet, sufficiently adverted to, and that is the standpoint of the Government.

At the end of his term of office in 1843, Sir John Franklin wrote to a friend in Campbell Town,—“Lillie and Dissenters appear to be hard at work against the Bishop's Suggestions

respecting the Public Schools and I understand some propositions have been made as to a Board of Education being appointed to consist of clergy of the Church of England and the ministers of the Scotch Church ; but I do not expect they will come to anything."

Sir William Denison, writing on Education work (Vice-Regal Life, Vol. I.) says that objections were being raised to the Church supervision of the Infant School Society, specially by "the Presbyterians who are here an active, united body." (1847) "The Presbyterians, a very active body, are angry with me for having complied with Mr. Gladstone's wishes and given some aid to the schools of the Church of England and those of the Roman Catholics." The testimony of Lady Denison to the same effect might well follow :—"The Protestant Dissenters here are, I hope, beginning to find out they were mistaken in supposing W—— to be actuated by such a bigoted, sectarian spirit as, I suspect, they were at one time inclined to attribute to him. It is strange to see here, how any effort made either by or in behalf of any one Church or sect, seems immediately to provoke a spirit of jealous rivalry on the part of some other. In the present case, the Scotch and Protestant Dissenters were roused to jealousy by W——'s grant of a good piece of land to the Hutchins School ; and they instantly began subscribing or promising to subscribe, towards another School, which they determined to erect, apparently from a desire not to be outdone by the Church of England. W—— has, I hope, done something towards disarming their jealous feeling and has, at the same time, rather surprised them, by promising them a good grant of land too, whenever they shall have collected funds sufficient to enable them to build ; and he has given them a little donation of money towards it too." In another connection the same writer states : "By this means, W—— hoped at all events to prevent our Church being overridden, as it hitherto has been, by the Presbyterians, etc., who, though a less numerous, are a more active body than we are and therefore have had it all their own way in the Government Schools, and have not allowed our Catechism or anything of what they call sectarian instruction to be taught."

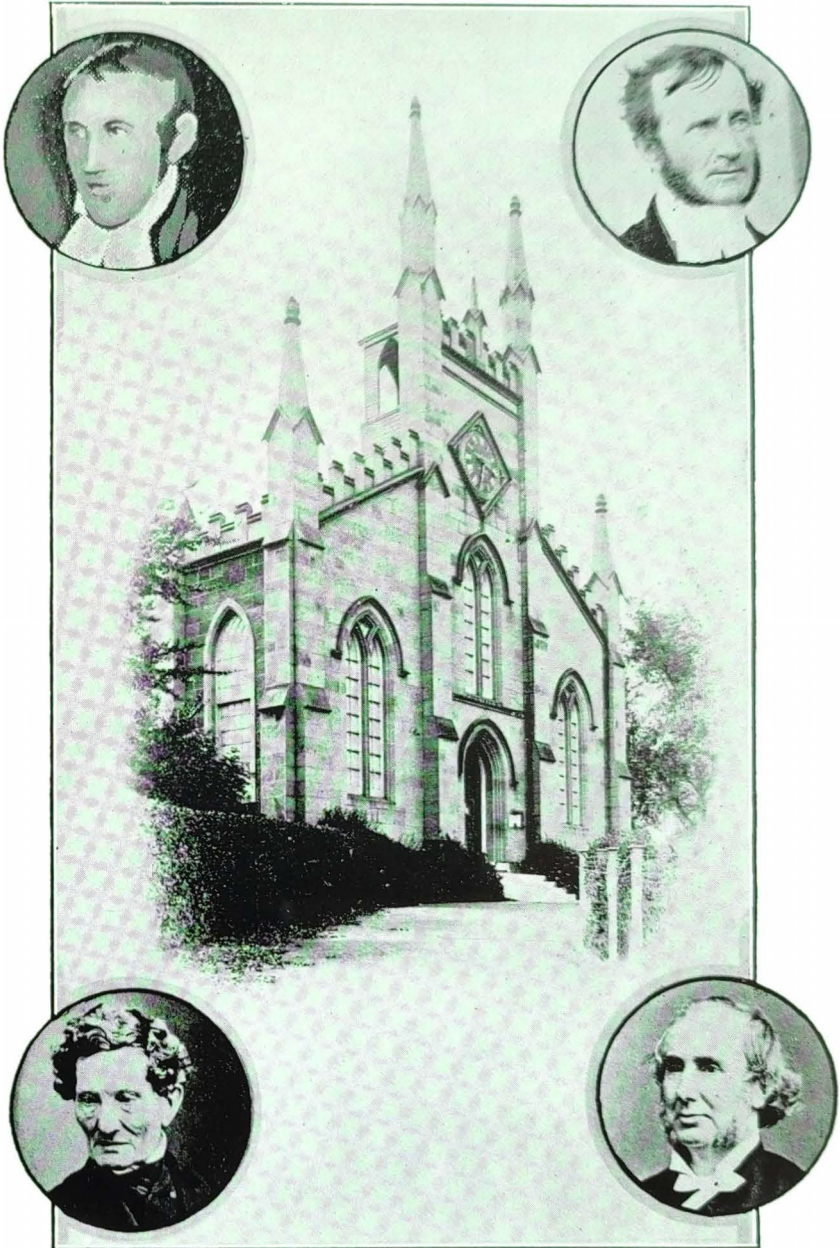
These references are convincing testimony to the efforts put forth by our fathers in the Church and to the persistency with

which they were maintained. In justice to their memory, it should be stated that their disappointment over the loss of the site of the Hutchins School was founded not on the gain to others, but on their own sense of loss,—this piece of land, according to a vigorous contention on their part, having been promised at one time for the erection of a Presbyterian Church.

The “other school” referred to in Lady Denison’s letter,—the High School, did actually materialise. In February, 1848, a company was formed for the establishment of an Institution of Learning in Hobart. The first Trustees were :—Thomas Daniel Chapman, Henry Hopkins, Robert Officer, Alexander McNaughton, William Robertson and William Rout.—representing a happy combination of other Churches with our own. The affairs of the High School were managed by a Board of nine directors, elected from the share-holders. The building itself, which now forms part of the University of Tasmania, is evidence to the cultural aims and qualifications of the promoters. Here again, the Rev. Dr. Lillie was for several years a tower of strength. In the course of time the scheme proved unsuccessful and the school was closed. Although at least one attempt was made (in 1885) to secure the property by others interested, it was vested in the University of Tasmania on December 21, 1892, thus assisting materially in establishing a seat of learning of this kind in Tasmania. In this connection one should record a tribute to the memory of the Rev. George Clarke (Congregational) and the Rev. James Scott (St. Andrew’s, Hobart) for their most noteworthy services in furtherance of this educational scheme.

Another opportunity for the establishment of a Presbyterian College presented itself on the arrival in 1853 of Mr. A. Ireland, who became an elder at Chalmers’ Church and was for a time its precentor. It had been Mr. Ireland’s intention to study for the ministry, but Doctor Nicolson persuaded him to establish a school, for which, he said, there was a good opening at that time. Mr. Ireland acceded to Doctor Nicolson’s proposals and “Chalmers’ School” was begun in the Hall next to the Church. Mr. Ireland was very successful and soon the school was too large for the Hall, and in the early sixties the “Collegiate School” was opened in rooms at the corner of Harrington and Macquarie Streets. After another removal to the building in Davey Street now known

FORMER MINISTERS.



REV. A. M. ARTHUR.
REV. P. CAMPBELL.

ST. ANDREW'S, HOBART, 1836.

REV. J. LILLIE.
REV. J. STORIE

as the Trades' Hall, "Scotch College" was erected at the corner of Elizabeth and Brisbane Streets. From various sources, including former pupils, the writer has heard testimony to the Principal and this College in terms of highest praise, and it is another of our many regrets that the connection of this College with the Church was ever broken, resulting in a loss to Church and school alike.

During the ministry of the Rev. James Scott at St. John's, Hobart, Mr. E. Pitfield assisted by Mr. Hector Ross conducted a school in St. John's Schoolroom, known as "St. John's Grammar School." Here also the accommodation soon became too small and the classes were transferred to a room at the Barracks.

In addition to the schools already named, our Church has, to some extent, assisted in the establishment of Officer College (named after Sir Robert Officer), the Ladies' College, in charge of the Rev. Dr. Black, and more recently, the Hobart Ladies' College and the Scotch College, Launceston, conducted by Miss Rea, B.A. and Mr. W. W. V. Briggs, M.A., respectively. Officer College was opened in 1888 on the Glebe of St. Andrew's Church, Hobart, with Mr. G. A. MacMillan, B.A., as its first Principal. The school met with good success, especially in the beginning. The Rev. W. W. Craig, M.A., was the next Principal, in 1896, and he was followed by Mr. Gavin Wilson, 1898, and Mr. R. Hamilton, 1904. Here again it was beyond the power of the Church to give the needful financial assistance and after twenty years of useful service the school was closed. Scotch College, Launceston, represents a highly successful undertaking in the name of the Church, substantial financial help having been given by a small committee of directors, who generously and with great enthusiasm are furthering the interests of this college. These efforts, so ably seconding the work and influence of the present Principal, have raised this school to the high position that it holds to-day. The others that have been referred to all served their day with honour and represent a vast amount of able, self-denying effort. Unfortunately, in these cases, they failed to receive the support necessary to prolong their splendid records. Now that the State has entered the field of Secondary Education, with its excellent High Schools, the difficulties connected with the successful establishment and maintenance of Church Schools are greater than

ever. The same may be said of the need of Education based on a religious foundation. Every generation has had to face this question and it has not yet been solved.

The present position relating to religious instruction in State Schools is, that Scripture Lessons are permitted during certain hours, when all denominations are usually represented, either as in charge of the children belonging to their respective Communion only, or by arrangement among the ministers themselves for one or more of their number to take all children other than those belonging to the Anglican and Roman Churches. In any case, attendance is optional. The system is not ideal and, from the standpoint both of religion and education, leaves much to be desired. Just now, however, there seems to be no alternative. The position meets with passive acquiescence, although few will regard the present teaching of Religion as adequate for the needs of life, nor the regulations governing it as binding for all time.

CHAPTER VI.

THE PRESBYTERY AT WORK.

The preceding chapters have taken us over a period of many years. Before going further, reference should be made to other matters that fill in the background which ended with the fifties. Those early years made heavy demands on our first ministers. In addition to their own charges, vacant congregations were supplied in regular turn. In the establishment of a co-operative fellowship, everything had to be done from the beginning. Nor did our forefathers spare themselves in the matter of publications. In 1839, they issued a statement representing the views of Presbyterians on the proposed scheme of Education. In 1843 steps were taken to issue a pastoral address on subjects including Sabbath Profanity ; Neglect of Family Worship ; Attendance on Public Ordinances and the Practice of Profane Swearing. This was to be read from the pulpits. An order was sent to Scotland for One Thousand copies of the Shorter Catechism (Two Hundred with proofs), and Five Hundred Psalm Books and Paraphrases ; Twelve copies of Hill on the Constitution of the Church of Scotland ; Six copies of Hill on the Practice of the Church of Scotland and Twelve copies of the Confession of Faith.

Regular meetings of the Presbytery were held quarterly, but pro re nata meetings were frequent. In view of the difficulties of travelling and the time taken by correspondence as well as in journeying, the Presbytery appointed a Standing Committee to act for the full Court in all matters of emergency. Unfortunately, no minutes of this committee can be found, nor records of any kind. Their reports to the Presbytery have never been transcribed and we are in the dark as to resolutions carried "according to the recommendations of the report." When either resolutions or reports are referred to in the Permanent Record, the scribe of the time merely recorded "(Here take in)" and the rest, for a large part, is left to the imagination. The present writer cherishes the hope, that this valuable record may even yet be found and

restored to the care of those responsible to the Church. It would represent a tremendous gain for future research, in helpfulness to which, this contribution and this appeal for a lost record are offered in good hope.

When the Presbytery did meet, it was for strenuous sessions. To adjourn to 7 a.m. on the following day was not unusual, though there is seldom any indication of the hour of closing. Holidays also were of no consideration. There are records of meetings on Christmas Day and New Year's Day. Some years later—in the forties—when in the opinion of the Court the attendance was not what it should have been, absent members were fined Five Pounds, unless the explanation of their absence was considered satisfactory. This fine was to be regarded, in a new sense, as an "earnest of the spirit." In 1848 we have several instances of the way in which the Presbytery kept discipline ;—e.g. "After hearing Messrs. . . . in explanation of their absence from the last ordinary meeting of Presbytery, resolved that these were to a certain extent satisfactory, but considered that those brethren be admonished to observe greater punctuality in future." In 1854, "in consequence of their non-attendance without sufficient reasons, the Revs. . . . were assessed by the Presbytery to pay Five Pounds (£5) each, being a moderate estimate of the expenses of each member in attending the meeting of the Presbytery,—the amount to be divided equally among members who have attended." It will be apparent that the "sustaining" of an apology was never, in such circumstances, anticipated as a matter of form, but would be hailed with much inward satisfaction and relief,—when the defaulting member found that having been unable to "pay in person," he had not been made to "pay in purse," according to a saying of those days. The pleas advanced to the Court will have awakened sympathy, which will be shared by the reader, as he hears of personal or domestic illness, boggy roads, swollen creeks, or a bridge washed away. These circumstances are all duly recorded. A Presbytery meeting in those days was a serious undertaking for members from a distance. For some reason or other, we in our day are inclined to think of our first ministers as elderly men. It is true that some lived to a great age, but in the thirties and forties it was a feature of the Presbytery that its members were young men, or in the prime of life. This enabled them to meet the tremendous physical strain, inseparable from Church Administration in those

early days. It is amazing to see how the ministers and the congregations also stood in close relationship as members, one of another, bearing one another's burdens. For example, in 1841, when the Rev. John Anderson of Launceston, failed in health, the Rev. R. Russell (Evandale) and the Rev. J. Mackersey (Kirklands) were appointed to "supply" Scots' Church, Launceston, for four months, while the Revs. J. Lillie, J. Bell, C. Simson and T. Dugall were instructed to "supply" Bothwell and Oatlands during their respective vacancies. This division of labour was involved in an early scheme for a weekly service at Bothwell, in which the whole Presbytery combined. In the diary of Mr. W. Russell of Dennistoun, Bothwell, (brother of the Rev. R. Russell of Evandale) who recorded the visits of the ministers in turn, there is evidence to the care with which the roster was fulfilled. In those days there was a strong sense of the corporate body ; and no narrow sentiment made it hard for a settled minister, loyal to his own congregation, to do his duty to the Church, when sacrifice will have been called for not only by the minister, but by his people.

In 1843, we have a further illustration of Presbyterian energy and zeal. It was decided to call for "quarterly reports from ministers relative to the duties performed by them, including the number of Sabbaths that they have been prevented from their stated services and the reason of the same ; of their labours in the weekly visitation and instruction of their people ; of the state of the Sabbatical instruction of the children and generally of the amount of duty performed." The following year they added "a report of the increase or decrease of vital religion in the parish." Two copies of such a report are among the limited material that has come down to us from those early days. The writer is the Rev. James Bell, of St. John's, Hobart, who even when laid aside from active work, conscientiously reported on the condition of his congregation. It is clear that the Presbytery had difficulty in securing these returns quarterly and in 1848 an annual report was regarded as sufficient ; but even then there were some members who failed and, in consequence, received admonishment from the Court. Even the Clerk was not exempt. "The Clerk admitted that he had been culpably negligent in not furnishing members of Presbytery with copies of the resolutions relating to Baptism, and was admonished to use greater circumspection." Cases of censure for offences against Presbyterian Order were frequent.

Strict regulations were drawn up for the direction of ministers desiring to leave the colony for a season. Two leading ministers in 1854 had to delay their departure for over a year in each case, owing to difficulties in fulfilling the requirements of the Presbytery for the oversight of their charges.

Until 1845, the Rev. J. Lillie received an allowance from the State, which he applied to clerical assistance. When this was withdrawn in that year, the Presbytery voted a grant of £10 from the Presbytery Fund and £10 by payment of £1 from each member. As far back as 1848 congregations were assessed for the Home Missionary Fund, and the method adopted for securing the amount was to make every member responsible for £20. This personal assessment was continued for several years until it came to be unworkable.

It has already been stated that the fees for the marriage licences were paid into the Presbytery (from 1838). In 1864, the Presbytery went further and marriage fees were pooled for the benefit of the Standing Committee and the Presbytery's travelling expenses fund. In 1879, a further regulation was made, directing ministers to make no charge for the marriage of Presbyterians and "to continue the practice hitherto prevailing of having no fees for Baptisms and Burials." In 1877, ministers were ordered "to spend eight days every two months, including one Sabbath, in the visitation of Home Mission Stations not supplied by regular ministrations." In addition to all such extra duties, members were often called upon to give tuition to Home Missionaries and to furnish reports on quarterly examinations prescribed by the Presbytery. Pages and pages are filled with the records of such examinations in cases of Licentiates as well as Home Missionaries. This work was never shirked. At times one can even see how an examiner believed in "magnifying his office."

But the matters mentioned by no means covered the scope for public service, to which the Presbytery felt called. In 1843, the first steps were taken to institute a course of training in Tasmania for young men desirous of taking up the ministry. The Presbytery at this time had been strengthened by the addition of the Rev. Thomas Hastie (colleague to the Rev. John Anderson), the Rev. Alexander McKenzie (West Tamar), the Rev. John Robertson (Bothwell) and the Rev. Thomas Dove, who, after a

short term of office on Flinders Island had been received by the Presbytery in renewed membership and appointed to Swanport, September 2, 1844. A strong committee was formed to carry out the students' curriculum, which aimed at a high standard, both in education and in personal fitness. It was provided also, that to sit for an examination, the candidates "shall have attained their sixteenth year and that the continuation of their status, as students of Theology by the Presbytery, shall not give them any title to be afterwards taken on trial for Licence, unless they shall have previously evinced that state of character, which is essential to success in the Gospel Ministry." In 1848, two years of further probation were prescribed for Licence.

To meet the growing needs of settlements in distant localities was a constant problem for our Church. It has already been pointed out, what a vast amount of travelling was involved by the visits of ministers to country districts. A distinct step forward is seen in the appointment of the first Home Missionary in 1844. Mr. Thomas Elliott Richardson, some years previous to this date, had been a tutor in Tasmania. He had completed the literary and philosophical courses prescribed by the University of Glasgow and had also attended certain classes in Theology. He was accepted by the Presbytery on trials for Licence and having satisfactorily fulfilled the same, received his appointment as Tasmania's first Home Missionary, for a term of twelve months, at a salary of £150 from the Presbytery. His labours were not restricted to one locality, but he was to report every four months to the Moderator "as to the different stations, where he may have officiated; the number of individuals in attendance, together with any additional remarks which he may consider necessary in connection with the Mission Schemes of the Church." Steps were also taken to organise Missionary Societies in congregations, wherever practicable, for the support of this new undertaking.

In 1844, the Presbytery considered the enlargement of the collection of Hymns to be used in churches. The matter was entrusted to a committee with the Rev. R. K. Ewing as Convener. Much time elapsed in the preparation of this new Hymn-book, involving correspondence with the Church of Scotland. In November, 1849, Mr. Ewing reported that "acting upon the desire both of the General Assembly of the Church of Scotland and of

the Presbytery of the Colony, he had made a selection of One Hundred Hymns from upwards of Thirty Thousand (sic) which he now desired to lay upon the table." There is no further reference to this. In 1868, however, we learn that congregations were permitted to use the hymn-book of the English Presbyterian Church,—so significant of what was stirring at this time. Even before the Disruption, the question of instrumental music in Church Worship was looming on the horizon and at the end of 1842, the Rev. Robert Russell of Evandale, thought fit to test the feeling of the Presbytery in view of developments in his own congregation. The prudential answer of the Presbytery should be recorded :—

"The Presbytery, after mature deliberation, unanimously agreed: That they are not aware of the existence of any constitutional objection to the use of an organ in religious worship applicable to the circumstances of the Presbyterian Church in this Colony, but that they are not prepared to give any further deliverance on the subject, until a regular and formal application shall be made to them."

In the midst of all these various issues, all stamped with the impress of their time, the Presbytery, as might well have been expected of such men, did not lose sight of the spiritual discipline and blessing under which alone their work could prosper. There is a peculiar impressiveness in the records from time to time, when faced with the balance of a long Agenda, the Presbytery adjourned "for a Diet of Prayer." This emphasis on Prayer is seen also in the United Prayer Meeting held monthly, in which most religious bodies joined in Hobart Town as far back as 1844. This was an outcome of the movement "For a closer Union among Evangelical Christians in the Colony" at this date. It is reported that on such occasions St. Andrew's, Hobart, had been crowded, the gallery having to be used.

The discipline that the Presbytery applied to its ministers, was not reserved for them alone. Under the conditions then prevailing, it is but natural that the peace and harmony of congregations were exposed to all kinds of uncertainty, sometimes with painful consequences to the Church. On more than one occasion the Presbytery was called to intervene. Its Pastorals in this connection command the highest respect. One in particular might almost be called a classic. It sets such a high standard that it should receive a place in a record of this kind. It will be found in the (Appendix 5).

Reference has been made, in the Introduction, to the controversy over Transportation. It may be mentioned here that in 1846 the Presbytery appointed a committee "to inquire into the immoral tendencies and contaminating influences of the Probation System and to petition the Government to institute an inquiry." Our ministers seem to have held the opinion that more should be done for the spiritual welfare of the deported. In view of the prospect of the cessation of the Probation System, the inquiry was not pressed. However, in 1847, our Church made application for "the appointment of a minister of the Church of Scotland for the instruction of the prisoners." It failed, owing to the number of Presbyterian prisoners being deemed by the Lt.-Governor too few. This official testimony is welcome. It confirms what Bonwick wrote :—"The Scotch of the Colonies used to boast that only by immigration was their nation represented here. It is a fact that few North of the Tweed were sent out in a state of penal servitude."

When, however, free emigrants were permitted to leave for Sydney and Hobart, and when, subsequently, encouragement in the form of grants of land was held out, Scotland more than England and Ireland was awakened to the opening field. In one of their reports to the General Assembly in 1838, the Colonial Committee stated that it was "anxious to send a preacher and teacher with every one of the emigrant vessels which sail from our ports, of which many are about to sail, containing each from 300 to 600 persons, chiefly from the Highlands." At this date a vessel of a tonnage of 800 was referred to as "large and commodious." One of the early ministers used to go up the mast for privacy and quiet.

In 1850, when the agitation against transportation had become acute and the country was again divided, the Presbytery took steps in support of the discontinuance of the System and joined in a petition to this end.

There being no Rules for the guidance of Sessions and Congregations, the Presbytery initiated legislation (again by the hand of Dr. Turnbull) "for the perfecting of the duties of Sessions in certain cases; also for the election of ministers in certain cases."

Another matter that gave the Presbytery concern, in 1860, was the nature of the Forms issued for the Census. The way these were drawn up was considered to be to the disadvantage of our Church. As the Standing Committee failed in their representations, they decided "to write to the Colonial Secretary, stating that they would therefore be able to call in question the returns if unfavourable to Presbyterians, as apprehended."

Many other matters which occupied the attention of the Presbytery must be passed over. The reader will by this time be quite satisfied, that our first ministers had no easy task. Hitherto all their controversial energies were directed to an assertion of the claims that they considered to be well founded ; and the unprejudiced reader of to-day will have no difficulty in endorsing their opinion.

We now come to the most serious phases of our struggles,—far-reaching issues, reflecting divided opinion among the ministers themselves. Where any other ecclesiastical jurisdiction had been involved, or in cases of difficulty with the State, the Presbytery had never failed in unanimity, which was one reason of their strength and influence, so frankly acknowledged by Sir William Denison. During all this period, our Church had made remarkable progress, as will be seen later in Part II. Readers familiar with the importance of the year 1843 in the history of our Church in Scotland, will be waiting for the repercussions of the Disruption on our own little Church out here. The Free Church controversy will be dealt with in Chapter VIII, briefly and in a connected whole. Meanwhile, departing in some degree from chronological sequence, we must refer to the first definite rift in our fellowship, which occurred over the question of the Sacraments.

CHAPTER VII.

CHURCH CRISIS.

The stormy trials and dissensions of the Presbyterian Church in Tasmania are often spoken of to this day. The traditions that they have helped to form have, in the course of time, incorporated misconceptions and, may it be said charitably, prejudices also, so that it is not out of place, in a work of this kind, to go into some details. To the reader, who is interested, the information that follows, drawn from official documents only, will be welcome; while those who have so often been heard pleading for silence on the troubled past, will, it is hoped, realise that it is not unprofitable in our time to hear of these things. There is so much to learn.

As far back as 1844, there seems to have been some uncertainty in the public mind on the Sacraments of Baptism and the Lord's Supper. In the following year, the Presbytery appointed a committee to issue a statement of our doctrinal position. The Rev. T. Dove, Moderator, was made Convener. He was, all his life, a man of Christian charity and peace,—a disposition, which, with the added help of his isolation on the East Coast, gave every encouragement to allow full scope for Time to smooth out differences that could not fail to have impressed him seriously. In November, 1846, he, therefore, on behalf of his committee, "asked for more time." In conference with his brethren, a report was then drawn up for a later session of the Presbytery, which decided to have copies made for every minister to carefully consider, so that a Deliverance on the part of the Presbytery might be given at the annual meeting in November, 1847. For some reason or other these reports were not issued by the clerk and the Presbytery was unable to proceed as planned. A new committee was appointed with the Moderator, the Rev. (now Dr.) Lillie, as Convener, to report to the next meeting in 1848. Once again the records show no "issue," the matter being deferred from year to year, until it lapsed into the infinite. The reader must read between the lines. Up to this time, the chief question at

stake had been the Sacrament of Baptism, and it arose, most likely, from one of those periodical disturbances in a community, when from some quarter or other there arises an itch for Biblical controversy, which for some constitutions is highly infectious and even dangerous. For the Presbytery to have given a statement of our doctrinal standards, as published, would have been a simple thing; but this would not have met the case. This is not what was wanted. These articles were well known. It was also common knowledge, that every Presbyterian minister at his ordination had indicated his acceptance of them. But there had evidently been differences of interpretation. Even earlier than the period now under review,—in 1839—, the Presbytery resolved to publish a statement on the Doctrine and Discipline of the Presbyterian Church, to be issued for the benefit of the inhabitants generally. There is no further reference to this proposal, except that, at a later meeting, it was decided to send to Scotland for the books on doctrine and government, referred to in Chapter VI. It is evident that even at that early date the Presbytery realised the anomaly for what was possibly one of the smallest courts in the world, to issue, in the name of the Church, an interpretation that would be authoritative for the whole denomination. They therefore fell back on the standards. In the next decade, when the Presbytery was again asked to issue an authoritative interpretation, it obviously concluded, that seeing it could not speak with one voice at that time, it was better to wait for a more favourable opportunity. Up to this stage, the present writer has been unable to detect from what quarter this persistent demand came forth. But it was an age, when many a worthy took controversy seriously; and they were stalwarts in those days. The only clue that emerges is, that one of our ministers, in a published letter some time later, had cast doubt on the historic setting of the doctrine of Infant Baptism, though not on the rite itself. That he held these views may have been public knowledge much earlier than this publication. The Presbytery under the wise leadership of Dr. J. Lillie will have felt justified in the course it adopted, in not going beyond the original standards of the Church. How often a position has been saved by giving heed to the Apostle Paul, when he emphasizes the diversities of gifts and the diversities of operations and the diversities of tongues, while rejoicing in the unity of the Spirit. And how often the unity of the spirit has

been impaired, by insisting on a unity of tongues and operations. In the nature of man and in the dispensation of God, these have been and are still marked by great diversities not necessarily contradictory nor inevitably leading to confusion. Would that our Presbytery had maintained that spirit, which was both its strength and honour,—the unity of the spirit in the bonds of peace.

When, in our time, thought goes back to the cause that rent our Church in twain, causing a tumult, whose dwindling wavelets in certain places are perceptible to this day, it is customary to fix the date at 1861 or 1862 and to identify it with a near successor to the Rev. Dr. Lillie at St. Andrew's Hobart. But, on "a conjunct view of all the circumstances," this conclusion is not in accord with the facts of history. It is true that the waters of St. Andrew's were then being badly troubled. But one must record the fact with sadness, that the (*fons et origo*), the first disturbing element in the unity of the Presbytery was the divided opinion that came to light on the Sacramental question. Its scope by this time had become enlarged to include the Lord's Supper; those participating in the disputation were not confined to our own Church; fresh force was added from a new angle,—the recently established Free Church; what failed in the Press rose up in the Pamphlet; High Church, Low Church, Established Church, Free Church, England, Scotland, Rome all had their say, but the most serious injury fell on St. Andrew's, Hobart, where the repercussions of this controversy were felt acutely, aggravated by strong "personalities." Dr. Lillie's successor was a man of very different type in many ways. Like the Dr. himself, he was an unusually able man. Greatly beloved by his friends and respected, as he was, for his intellect, the fearlessness of his convictions and his knowledge of Church procedure, there are associated with his life and work in Hobart, memories of personal estrangements and errors of judgment, with an impulsiveness under controversy, from which his congregation, as well as he himself were to suffer lasting injury.

But we do well not to anticipate unduly. Returning to 1861 we find the Presbytery appointing a committee "with instructions to prepare a distinct exposition of the Doctrine of the Presbyterian Church on these points, as the same is set forth in the standards of the Church. It consisted of the Revs. Dr. Turnbull

(Convener), J. Storie, J. Robertson and J. Mackersey and Mr. John Walker (Elder). The Rev. Dr. Lillie had now resigned his charge and had retired to New Zealand. The committee included the two ministers whose views had led to some considerable stir among the people. Under the leadership of such a sound and wise convener, the Presbytery hoped to reconcile and compose these differences in teaching. But the efforts led to such serious disagreement among the committee itself that good results were no longer to be expected and it was discharged.

The Presbytery however still adhered to its purpose to issue an exposition or interpretation of the standards, to meet a situation such as one sees reflected in the opening verses of St. Luke. The new Committee consisted of the Revs. J. Mackersey (Convener), C. Simson, R. K. Ewing, and T. Dove. The position had meanwhile become worse. Like a bush fire, the controversy broke out in new directions. In a letter published by the Rev. J. Robertson, so serious were the reflections on the doctrinal position of the late convener, coupled with the free expression of his own views in exposition, that the Rev. Doctor felt obliged to take proceedings in the Presbytery against the writer named. In this action, he was joined by the Rev. J. Storie and his representative elder, Mr. John Walker. The process failed but the rift was widened. Mr. Storie was next called to account for statements that he himself had published in this connection. His explanations were deemed unsatisfactory, with the result that the Presbytery, at the same meeting, passed a very severe censure on him, relieving him of all offices that he held by appointment of the Presbytery "until he tender to the Presbytery a sufficient and satisfactory apology for the conduct of which he has been guilty." He was also called upon to hand over all Presbyterial records in his care.

It was protested that the motion was "incompetent, illegal and unconstitutional," this being a (*pro re nata*) meeting, for special business only; nevertheless the censure was carried by a vote of 9 to 4.

Thus began another stage in this historic rift that was to have such tragic consequences for the Church. It was now no longer a question of doctrine only, but of the soundness (or otherwise) of procedure. Nevertheless the newly-appointed committee proceeded with its charge. Heavy clouds were gather-

ing on the horizon, foreboding indefinable trouble. No one could foresee what was coming. Five months later the report was submitted. The Presbytery for some reason, took a very serious view of differences that had taken place in the committee and discharged it, "declining to receive any report coming from it or from any portion of it."

Nevertheless the report was published later, whether by authority or otherwise cannot be determined. Its nature and contents can be judged from the preamble which will be found in the (Appendix 6). In June, 1863, the following year, Dr. Turnbull published a statement,—“Remarks upon the New Doctrine proposed by the Sacramental Committee.” For this he was called upon to apologise to the Presbytery “for unwarrantable and unconstitutional conduct.” He declined ; and, like a strong man, true to his convictions and loyal to his Church, he appeared before the court when summoned, “and was solemnly rebuked and suitably admonished by the Moderator.” The scene is touching and must appeal to the heart of every sympathetic reader, who places himself in the position of these men battling so firmly for their convictions,—contending for their faith.

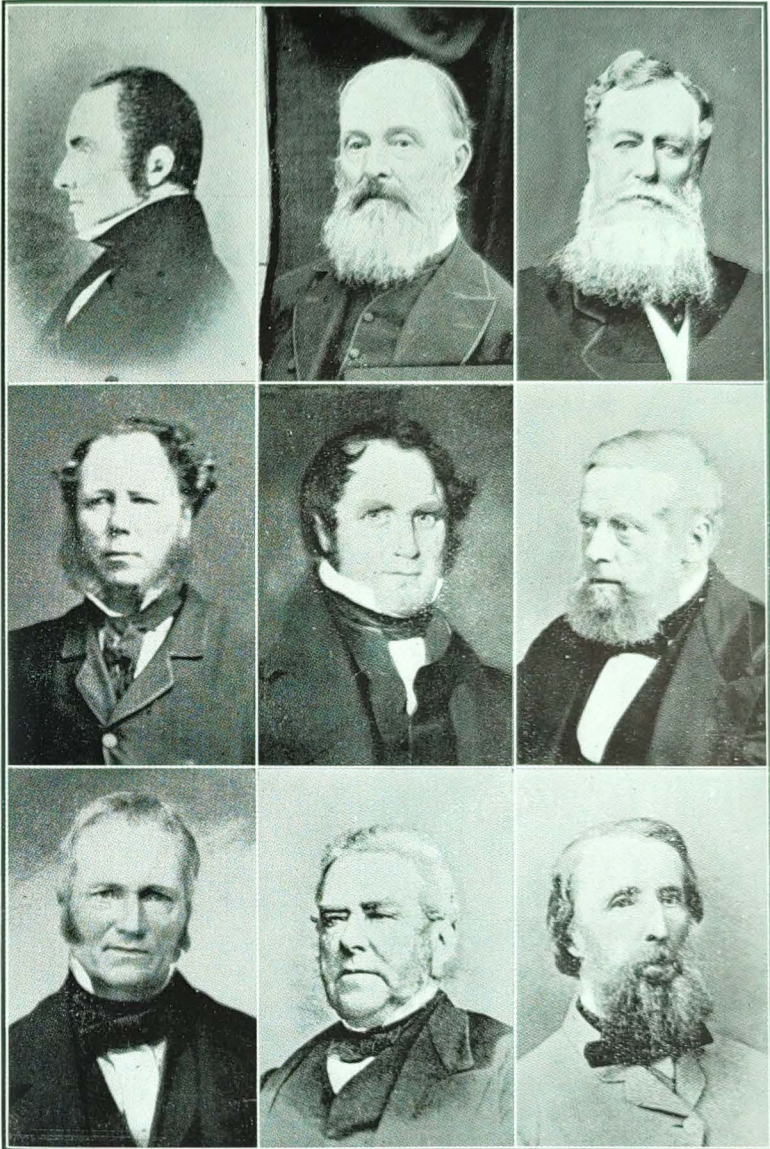
Immediately following this entry is a short paragraph, that the present writer feels he must include verbatim. It is so truly revealing. “The Presbytery instructed the Standing Committee to correspond with the Rev. Mr. Storie on the subject of the views entertained by him on certain points of doctrine and to report to the ordinary meeting of Presbytery in November. Mr. Storie ‘cordially acquiesced’ in the terms of the motion, which was made to this effect, and begged to second it.” On November 5, 1863, the Committee presented its report and succeeded in getting the Presbytery to instruct it “to prepare and submit to Mr. Storie definite and specific questions on the points appearing to require explanation.” Meanwhile the Presbytery reviewed a serious trouble at St. Andrew’s, Hobart, which had led to the formal exclusion of an Elder from the Table of the Lord for six months— or until he shall satisfy the Session of the sincerity of his contrition for the offences condemned.” The incident had occurred three years previously. The Presbytery found “the proceedings of the Session detailed in the correspondence and minutes to have been

unconstitutional, unwarrantable and unjust." The deliverance was to be entered in the minute book of St. Andrew's, from the records of which certain entries were ordered to be expunged.

From this finding, Dr. Turnbull and Mr. Storie dissented on the grounds that the Presbytery's action in this matter, for reasons stated, was unconstitutional. At the risk of wearying any readers, this incident should not be lost sight of, as indicating a grave situation that widened the breach and foreboded further trouble. At a special meeting of the Presbytery on March 9 of the following year of 1864, the Standing Committee reported, that Mr. Storie's replies to their investigations were unsatisfactory. To the Presbytery he declined to give any further explanation and protested, for reasons stated, against the inclusion of this business in the agenda of the meeting. The Committee was therefore instructed "to draw up specific propositions, to which Mr. Storie, if the Presbytery think proper, shall be required to give distinct answers—Yes or No." This was carried by a majority of 6 to 2. The figures show how small was the court essaying to deal with such tremendous issues,—and this at a special meeting.

No time was lost in carrying out the directions of the Presbytery. The six questions, with some amendments, were put to Mr. Storie as recorded on March 11, 1864. To the surprise of his critics, he assented to the whole of the questions and affixed his signature. The following attestation was added by the Moderator,—“The Rev. John Storie affixed his signature to the foregoing six propositions in the presence of the Presbytery. (Sgd.) C. Simson, Moderator of Presbytery. The Presbytery desire to record that this business is now ended.” The doctrinal issue had thus been set aside. But the storm had not abated. Held over till a later place in the agenda, were letters and a petition from the Managers of St. Andrew's Church, Hobart, formally bringing under the notice of the Presbytery incidents, in which they besought the intervention of the Court. The difficulty now entered on a new phase—an appeal against conduct. Owing to the friction that had arisen between the Minister and some of his office-bearers, other members of the congregation also being involved, the congregation had been so weakened as to cause embarrassment. “The Managers accordingly entered into a long and minute examination of the statements and imputations

FORMER ELDERS.



ALEX. REID.
HUGH MURRAY.
THOMAS YOUNG.

ALEX. McDOWALL.
E. W. GUNN.
SIR ROBERT OFFICER.

ALEX. REID.
JOHN WALKER.
HON. JAS. MACLANACHAN,
M.L.C.

contained in the Rev. Mr. Storie's letter to the Hon. Mr. ———, in an official communication to the Presbytery of Tasmania, which was published as an advertisement in the press on the 6th and 9th of February. That letter is now submitted to the public as a vindication of the congregation of St. Andrew's from the malicious misrepresentations of the Rev. John Storie." (From the Managers' Pamphlet.)

A special meeting of the Presbytery was therefore convened for March 9th, 1864, "for the purpose of taking into consideration the matters of business specified in the summons." The nature of the business specified is not recorded. Mr. Storie dissented from the Moderator's action in calling the meeting, among other reasons, on the ground that he had no knowledge as to some of the business contained in the report. He also questioned the competency of some of the business as represented to the Court.

The difficulty over alleged doctrinal teaching on the Sacraments having been disposed of earlier at this meeting as stated before, the Presbytery now took up a petition forwarded from "29 seat holders, 28 former seat holders, representing 252 usual worshippers." There is no need to recount the charges set forth in this document, which represents to the Presbytery "that the condition of affairs at St. Andrew's Church is such as to demand the immediate judicial intervention of the court of Presbytery." Prior to the opening of this matter on March 10th, the Presbytery appointed a deputation to wait on Mr. Storie, but it failed in its purpose, when it was found that an opportunity to confer with him alone was not practicable, as he evidently wished to have the attendance of his representative Elder. The latter had felt it to be his duty to stand by his minister,—he and the Session being also involved. Realising the trouble that his presence was causing, the Elder offered to retire. The Deputation stated that this was unnecessary "as they would themselves retire,—which they did forthwith. The conduct of the Deputation was approved by the Presbytery."

When the enquiry desired by the petitioners was opened, other correspondence was included, from all of which the Rev. J. Storie and the Rev. Dr. Turnbull dissented on the ground of technical irregularities involved, e.g., The Letter and Petition had been printed and published in pamphlet form "before being submitted

orderly." The next step therefore was the appointment of the Committee "to prepare a Libel founded on the charges which have been laid on the table against the Rev. John Storie." Here again the said two members dissented on the ground of the absence of previous inquiry, and of any evidence given as to the probability of the facts alleged and charged.

The two men, on whom the preparation of this libel fell, were the Moderator, the Rev. Charles Simson, and the Rev. John Mackersey, Clerk. At the next Sederunt they craved for more time. The Rev. J. Storie objected that "the instituting, the framing and consideration of a Libel were acts wholly incompetent for this meeting 'specially convened'." The Presbytery thought otherwise and appointed the hearing of this matter for a later Sederunt on March 16. At this meeting "the Rev. J. Storie was cited to appear before the Presbytery on the 6th day of April, 1864, in answer to the said Libel." Once again protest was raised "that the usual antecedent inquiry had not been made." Special steps were now taken to ensure attendance of a full court in St. John's Church, Hobart, that day. It was not necessary to do anything to ensure a full Church on the part of the public. The Libel was to the effect, "that the Rev. John Storie had been guilty of the sins of slander, wilful misrepresentation and deliberate falsehood." The proceedings opened on Wednesday, April 6th, and created extraordinary interest throughout Tasmania. The serious reader is referred to the report of the case in pamphlet form, taken from the reports in "the Mercury" of those dates. One cannot but feel sympathy with all concerned, for whom the whole proceedings were a trial in a double sense, as well as the trial of Mr. Storie. Both parties were represented by counsel, and points deeply interesting to students of procedure were often raised and dealt with. After the Libel had been found relevant, a conference was offered to Mr. Storie, but it was declined. The Presbytery then "proceeded to proof." With the exception of Sunday, April 10th, the sittings had no interruption and on April 16th the verdict was given to the following effect :— "The Presbytery having found the said charges in great part proven, the sentence of the Court is—

That the pastoral tie now subsisting betwixt the said Rev. John Storie and the congregation of St. Andrew's Church, Hobart Town, be and hereby is dissolved.

That the said Rev. John Storie be called upon to acknowledge the faults of which he has been guilty, to express contrition for the same, and to apologise to that portion of the congregation of St. Andrew's Church which he has offended and insulted, in terms approved of by the Presbytery.

That Mr. Storie, on submitting himself to the judgment of the Court, shall retain his status as a minister of this Church and shall be eligible for a Call from any other congregation within the bounds,—to which the Presbytery will give effect, provided it comply with and be proceeded in accordance to the rules of the Church.

And that meanwhile, Mr. Storie be employed as a missionary under the jurisdiction and at the disposal of the Presbytery.

Mr. Storie did not appear to receive the verdict, having retired before the proceedings reached this stage. A conference was, however, successfully arranged with him on the following day, but came to nothing. The Presbytery was then constituted for the final act, which was to carry out the previous verdict and to "solemnly depose the Minister from the Holy Ministry—prohibiting and discharging him to exercise the same or any part thereof in all time coming, in connection with the Presbytery." The decision leading to this was carried by a vote of 7 to 1, Dr. Turnbull again recording his dissent, with reasons stated. Arrangements were also made for carrying on the services at St. Andrew's Church by ministerial supply from the Presbytery and for the custody of the keys of the Church and Sunday School. The deposition involved the further penalty of removal from the list of ministers receiving salaries from the Treasury.

The sentence, even more than the trial, created a sensation throughout Tasmania and in religious circles on the Mainland. A true record for posterity should not be unwilling to include what followed, however painful it may be. In the "Mercury" of April 21st, 1864, our Church had to submit to a sensational castigation,—to nothing less than a public humiliation from the press. In one paper a leading article appeared which no unprejudiced reader can read without genuine distress.

Developments not altogether unexpected followed from this verdict. Mr. Storie appealed to the Supreme Court for an injunction against his exclusion by the Managers from his ministry at St. Andrew's Church. As far back as 1860, that is four years earlier, the Presbytery, as if uncertain of the scope of its authority, began to inquire into its power of enforcing its decisions. The

matter met with many delays ; and when, at last, an approach was made to the Legislature, the House had adjourned. The Presbytery in this appeal, as well as Mr. Storie and his Managers, now found themselves in the hands of the civil law. The verdict was delivered by Sir Francis Smith, the Chief Justice concurring. The vital section is as follows :—

“Without giving any opinion at this stage of the case, upon the validity of the proceedings of the Presbytery, we simply place the plaintiff Storie in the position which he occupied, until illegally disturbed by the defendants ; and we leave the question whether he ought to be removed from his office by virtue of the sentence of the Presbytery, to be determined in due course of law.”

Meanwhile as a result of the verdict, St. Andrew's was reopened for public worship conducted by the Rev. J. Storie “in the presence of a large congregation. The Rev. preacher, in his morning sermon, made no special reference to the recent disturbance in connection with the Church, beyond announcing that, in consequence of the supply of gas having been cut off, the evening service would be held in the Manse, but he hoped on next Sunday the gas would be again available.”—(“Mercury”).

The position in which the Presbytery now found itself was exceedingly embarrassing, to put it mildly. Heavy expenses had also been incurred, with no advantage to either side, while many people felt sorely the wounds that had been inflicted on the whole Church.

Now again the occasion called for Dr. Turnbull to take some action. The Rev. J. Henderson (Hagley) had recovered his health and was able to stand by him. They moved for the revocation of the verdict, by which the Minister had been deposed. They based their appeal upon the “Form of Process” in the Church of Scotland, and must certainly have been further encouraged in this action by the verdict of the Civil Court. They were defeated however by a vote of 4 to 3. Two days later, the Rev. R. K. Ewing gave his support to the Rev. Dr. Turnbull, in moving for an application to the Government, that Mr. Storie's salary should still be paid to him as a civil right. The motion was so framed as to be “without prejudice” to the Presbytery and its resolution, which had declared Mr. Storie to be no longer a Minister of the Church. It was carried, on the casting vote of the Chairman.

But much remained to be done as well as undone before the situation was relieved. In August, 1865, the Presbytery addressed itself to some definite action in this regard. In the good Providence of God, help came from Victoria. A letter was received from the Rev. Dr. Macdonald of Emerald Hill containing "A suggestion for the settlement of Mr. Storie's matter." What the counsel was does not appear. It is significant, however, that, at this meeting, the Presbytery records its willingness "to adopt as its Standards, the Standards of the Presbyterian Church of Victoria"—a tacit acknowledgment of the absence hitherto of uniform Standards of Procedure. (This was often referred to in the course of the trial). The Rev. Robert Russell (not present at the hearing of the Libel through absence in Scotland) was deputed to confer with Mr. Storie on the subject of Dr. Macdonald's letter and suggestion. The dilemma in which the Presbytery found itself was that they had deposed the minister at one meeting and were compelled later to certify for the payment of his salary "as Minister of St. Andrew's Church, Hobart Town from the 19th day of April, 1864," the day on which he had been deposed. This certificate was forced upon them under protest, while the deposition was not yet revoked. As late as September 5th, 1865, the Presbytery was unable to agree to the proposal of the Revs. R. Russell and Dr. Turnbull that the verdict should now be repealed. Meanwhile the Clerk, the Rev. J. Mackersey, succeeded in having a resolution passed that opened the way to a settlement.—(see Appendix 7). The matter was referred to the Standing Committee "with instructions that instant procedure be adopted." But while the formula agreed upon was accepted by the State, the real difficulty of Mr. Storie's status was left untouched. It is unnecessary to weary the reader with the protracted efforts made to heal the sore. One thing stands out clearly—the Rev. Dr. Turnbull's persistency and his devotion to the cause of peace. Defeated in 1866, he renewed his efforts in 1867 but had no seconder. It is noteworthy, however, that at this annual meeting (1867) Mr. Storie was present and demanded leave to sit. As further litigation was threatened on Mr. Storie's part, and as he himself had published a pamphlet dealing with the history of this case, the Presbytery resolved to proceed with its purpose to publish a statement setting forth its own point of view. Meantime, in view of Mr. Storie's threatened litigation,

the Court decided that "no proposition from Mr. Storie or on his behalf can be entertained until all proceedings that he was said to be preparing against the Presbytery were settled or removed." In 1868 a fresh attempt was made. When the committee submitted its statement of the case for the Presbytery's approval, previous to publication, Dr. Turnbull moved "that the Presbytery declare the proceedings against Mr. Storie and the sentence passed upon him to have been null and void ; and hereby invite him to assume his position as a member of the Presbytery." An amendment to refer the matter to the General Assembly of the Presbyterian Church of Victoria for arbitration was defeated, and Dr. Turnbull's motion carried by a majority of 3 to 2. It was next agreed to "that the minutes in re Storie be cancelled on condition of Mr. Storie's withdrawing two letters named." A few 'incidents' still followed but they were but ripples of a tempest that had passed. Mr. Storie's clear head for business could not be denied and when the Presbytery formed a committee to deal with the question of securing titles for Church lands, it was his name that was submitted for the convenership. Later when the Rev. J. Service, after his resignation from St. John's, retired from the clerkship of the Presbytery, we find Mr. Storie installed in this important office in 1870. In this capacity he acted until March, 1873, at least. There is an abrupt change in the records, which are now inscribed by his successor, the Rev. J. Scott then of St. John's. Mr. Storie continued to hold office on various committees until the year of his retirement 1875, when on the recommendation of the Presbytery he was placed on the superannuation list. Up to the time of his departure for Scotland in 1879, he took an active part in the work of the Presbytery and was conspicuous for many recorded reasons of dissent, with no serious attempts at abbreviation. Once again it was a great disadvantage to all concerned that they had no recognised Rules of Procedure. In 1874, the Presbytery had decided to fall back on the Victorian Rules, but now, in the midst of crucial difficulties, resolved,—"that, inasmuch as the Presbytery of Tasmania is supreme in its own jurisdiction, we may take advantage of any book in accordance with the Laws of the Church of Scotland, but do not bind ourselves to any book." This indicates an attitude that is hard to understand in our time. On the other hand, it is only

too plain, that such a position provided just the setting for members of a certain temperament to be free to record their unlimited dissent. And it was so.

The patient reader will often have been moved to sympathy with all concerned, especially with the Rev. Charles Simson, Moderator, and John Mackersey, Clerk, on whom, as its representatives, the chief burden of the Presbytery fell. Mr. Storie sailed for Scotland on July 4, 1879, and was able to enjoy his retiring allowance for the rest of his life. He died, August 15, 1901. (Appendix 8). But, for those who remained, it needed much faith and patience, by the grace of God, to restore the Church. The losses that were made at that time, following so soon after the emigration of such large numbers of Presbyterians to Victoria, have never been recovered. The Victorian Church and other denominations in Tasmania gained where we lost. The one consoling memory of this historic crisis is that it ended in the restoration of the one who had been removed from the fold. One must respect the Christian spirit by which this painful episode was ultimately overruled, when Mr. Storie found himself honoured by his brethren with high office as their fellow-labourer in the Lord.

Here ends the saddest chapter in our history. Would anyone blame the writer for having dealt with it so fully? Can an event that formed such an outstanding crisis in our history be glossed over or ignored? As it is, only what was necessary—the bare minimum—has been recorded, and that without prejudice or favour. Two reasons, specially, have urged the writer to patient and prolonged enquiry; two motives have been behind the whole research, namely—(1) To enlighten the Church to-day on this tragic episode in its history, concerning which, in the absence of a written story, all kinds of “oral traditions” prevail in Tasmania to this day; and (2) That such chastening, so grievous to all on whom it fell, may “yield the peaceable fruits of righteousness” to the Church, as it is exercised thereby.

CHAPTER VIII.

THE FREE CHURCH.

As early as November, 1843,—the year of the Disruption in Scotland—two communications were received by the Presbytery,—one from the Colonial Committee of the Church of Scotland and the other from the newly-formed Free Church. The former was addressed to ministers individually and was therefore not dealt with by the Court. The Free Church, however, formally approached the Presbytery, earnestly seeking fraternal relations. The letter admitted that the Committee was imperfectly acquainted with the relations subsisting between the Presbytery and the Colonial Government, and knew not how far, if at all, they endangered the liberty of the Christian Church. It therefore gave no advice, as to the propriety or necessity of relinquishing State Aid, leaving that for the determination of the Presbytery, to be decided on the ground of principle.

The reply of the Standing Committee was to the effect,—“That we heartily sympathized with the Free Church, and approved of the course she had followed, in the circumstances in which she had been placed ; that we held the principles, for which the free Church had suffered the loss of all things, that the position of the Presbyterian Church in this Colony, as regarded both ministers and people, was one of perfect freedom from secular domination ; that if an attempt were made to deprive us of our spiritual independence, or our people of their religious rights,—of which however there seemed no likelihood, and for which there existed no pretence—we trusted that we should be enabled to lift up a testimony, as the Free Church had done : but that, whilst undisturbed in the exercise of our Christian privileges, we did not feel ourselves called upon to relinquish, and would not consider ourselves justified in relinquishing, of our own accord, advantages conferred on us by the State not for our behoof so much as for behoof of our people.”

This answer was unanimously agreed to, even by members most recently received from the Free Church of Scotland. The long silence which followed (Appendix 9) was interpreted by

these brethren as symptomatic of displeasure and an evidence that enough had not been done by the Presbytery in responding to her call. Accordingly a formal enunciation of principles was prepared and subscribed by the Court,—in this instance also without a dissentient voice.

Seeing that the principles as set forth by the Presbytery were identical with those of the Free Church—ecclesiastically and theologically—the situation in Tasmania might have been satisfactorily met. But in the course of the development of the ecclesiastical conflict in Scotland, deep feelings had been stirred in Tasmania and sympathies among our members and adherents had become divided. There were some who urged that the Presbytery should show hostility to the Establishment and disavow connection with it. Such an attitude the Presbytery was not prepared to assume. This unwillingness seemed to forebode trouble and once again, to avert schism, the Presbytery by a formal resolution,—likewise unanimously assented to,—declared “the Presbyterian Church in this Colony to be independent of every other Church and consequently free to receive ministers from any other Presbyterian Church, if called by the people, of good education and standing, and willing to sign the prescribed formulas.” “Strictly speaking, this resolution effected no change in our relations with the Church of Scotland. It did not withdraw us from her jurisdiction, for, on her own showing, Colonial Church Judicatories are not under jurisdiction; with reference to them she has no right, and claims none, but to advise or instruct when appealed to, as any other Church may do, if appealed to. And having no jurisdiction, she has no title, and no power, to interfere betwixt the Civil Government and the Colonial Church—supposing the latter to be State-supported. The resolution of the Presbytery on this occasion was simply an unmistakable assertion of what we conceive to be our undoubted right, namely to accept of ministers from any Presbyterian Church—such ministers, on joining us, fulfilling the requisite conditions. This position—taken up in 1844—has been maintained ever since—unshaken, but not unassailed.”—(From the Presbytery’s Public Statement, 1858).

As much adverse criticism fell on the position that the Presbytery assumed, it may be well to quote from the official statement published in the Pastoral of 1850, in which the principles

then agreed upon (1844) are recalled, and explicitly set forth. The whole subject was becoming a live question in Tasmania at this time, but it should be noted,—not among the members of the Presbytery, who held together through all the controversy without a break, but among groups of members and adherents in the North and in the Midlands as well as in the South.

In the year 1850, the Presbytery therefore issued a Pastoral Letter, drawn up in the previous year, in which among other matters referred to, there is a strong appeal to preserve the unity of the Church, which at that time was still so well esteemed throughout Tasmania. As if in anticipation of possible developments, the Pastoral includes some paragraphs which it may be well to quote verbatim :—

“We owe it, under God, in great measure, to the internal union and harmony that have so happily distinguished our Church in this colony—that it has been enabled to contend so successfully with the difficulties to which it has been exposed. While schism and disruption have been dividing and disorganising our Church in Scotland and the adjacent Colonies, we have been comparatively free from their influence.

“Nor has this important result been obtained by any sacrifice of principle. When the occasion called for it, we gave, in 1844, the following Public Declaration of our adherence to what we hold to be the fundamental doctrine of the Church :—

“This Presbytery believing it to be the doctrine of the Word of God, and of the standards which they subscribed at their ordination, that the Lord Jesus Christ is the sole Head of His Church and the Supreme Source of the spiritual authority possessed by the office-bearers of His Church, and of all the spiritual rights and privileges enjoyed by His people, do now declare their full and unequivocal adherence to this doctrine—and particularly renew their testimony to the right of the office-bearers of His Church, to administer its spiritual affairs, without being subject to the dictation or control of any external power or authority whatever. And also to the right of the Christian people to have their consent (given either expressly or tacitly) held and acted upon, as an essential element in the settlement of pastors over them’.

"We make this declaration as a free and independent Church, constituted under authority of an Act of the General Assembly of the Church of Scotland, passed in the year 1833, and bound by the terms of that Act to adhere faithfully to the recognised standards of the Parent Church, without, however, being under its jurisdiction.

"It is adherence to the same standards, that constitutes our claim to the advantages we enjoy under the provisions of the Colonial Church Act. And it is a matter of sincere congratulation and deep thankfulness, that these important advantages have been all along enjoyed by us, consistently with the most perfect independence and liberty of action as a Christian Church. In all our relations with the Government, not the slightest attempt has ever been made to intrude into the province of the Church, or to encroach upon our spiritual liberties.

"In the case of vacancies, our congregations have taken the initiative in the election of ministers: and we, as a Presbytery, have exercised our right to decide on their qualifications, and constitute the Pastoral relationship—and our proceedings, thus conducted in accordance with the Established Laws of the Church, have been uniformly approved of by the Government. We have, in this way, already effected the settlement of ministers ordained—not only by the Church of Scotland but also by the Secession and other Scottish Dissenting Churches, as well as by the Synods of Australia and Ulster,—facts which practically exemplify the independence of our jurisdiction.

"It was in these circumstances, and on this independent ground, that we took our part, with reference to the question which rent asunder the Church of Scotland in 1843. As the question has never arisen, and from the nature of our relations to the State, could never arise in this Colony, we treated it as one, with which, as a Presbytery, we had no proper or immediate business (however deeply we might, as we did *individually*, sympathise with those who were suffering for conscience sake)—holding ourselves, in our collective and official capacity, responsible only for the faithful maintenance of our principles, in the circumstances in which Divine Providence had placed us.

"The privileges which our Church has thus enjoyed are great and indisputable, and call for corresponding gratitude on the part of both ministers and people."

It would make too great demands on the space of this survey, if it were made to include more than the actual steps taken by the Presbytery in this connection. The reader who would follow the arguments more closely is referred to the pamphlet in the Bibliography entitled:—"Letter from Ministers of the Free Church of Scotland with a Statement and Address by the Presbytery of Tasmania."

In referring to this declaratory statement of the Presbytery, the narrative has anticipated the new situation in Tasmania, arising from a spontaneous movement in sympathy with the principles of the Disruption. That the attempt of the Presbytery, to formulate a safe position for both sides, met with disapproval in certain quarters has already been mentioned. It will be fitting now to consider next, how this movement among the people grew, to take shape later in the Free Church Presbytery of Tasmania.

As far back as 1844, activity in this direction is seen in the North. Two extracts from the "Examiner" of 1844, May 4th and 11th respectively, are given here, as of particular interest in this connection.

Saturday, May 4, 1844

Free Church Demonstration.—Three sermons will be preached to-morrow in the Scotch Church; a service will also be held in the same place on Monday, and on Tuesday evening a public meeting held in the Wesleyan Chapel, Paterson-street. For particulars we refer our readers to the advertisement which appears in another column. The objects are to sympathise with those ministers who recently seceded from the Scotch establishment, and relinquished their stipends rather than allow the state to interfere with the church, of which they considered Christ is the only head, and to contribute according to ability towards the support of public worship in Scotland. American churches have followed the example furnished by English and Continental congregations, and it is to be hoped that the people of this island will show that they can appreciate a voluntary sacrifice made for conscience's sake.

Saturday, May 11, 1844

At a meeting of the different religious denominations in Launceston held for the purpose of expressing sympathy with the Free Church of Scotland the following resolution was amongst a number unanimously agreed to:—"That there is a loud call on all professional Christians to assist their suffering brethren in Scotland, seeing that amidst many obstacles and difficulties they have been at once called to erect the platform of a church with all its accompanying institutions of missions, schools, and colleges; that subscriptions be therefore entered into for the purpose of aiding the Free Church in its schemes of usefulness; that the following gentlemen be appointed a committee for the purpose:—Messrs. P. Oakden, H. Reed, H. Jennings, H. Dowling, jun., J. Aikenhead, A. Rose, T. Corbett, J. Dunbar, A. McNaughton, C. N. Campbell, J. G. Smith, W. Williamson, L. McGillivray, W. Beveridge, sen.

The Launceston Free Church Association grew out of this first public effort. In 1848, we find a statement from this body, setting forth the reasons for separating from the Presbytery. There must have been some choice spirits in this movement, judging from what followed very soon. One can only measure the loss that their secession meant to the Presbytery, by the extraordinary manifestations of Christian sacrifice and service, which are associated with the foundation of Chalmers' Church, Launceston. In 1847, this energetic group engaged a large room in a Launceston warehouse for Divine Service, until the contemplated new Church would be erected. They next appealed to the General Assembly of the Free Church of Scotland for a minister. Years of waiting were in store for them, but they were visited by the Revs. Z. Huie in 1847, G. Mackie in 1849, and A. Salmon in the same year. News came at last that at the Free Church Assembly of May, 1850, the Rev. James Lindsay had been appointed to the oversight of this little flock. Further details relating to Chalmers' Church, Launceston, will be found in Part II. We just note here the arrival in Launceston (1850) of the first minister of the Free Church of Tasmania,—the minister of Chalmers' Church that was to be.

In anticipation of his arrival, the Presbytery had appointed two committees, one in the North and one in the South, "to wait on the Rev. Mr. Lindsay (Free Church) expected from Scotland, according as he shall happen to land in Launceston or Hobart, to represent to him the position of the Free Church in this Colony and ascertain, how far he is disposed and at liberty to fraternise with us."

In November of the following year, the Northern Committee reported to the Presbytery, that, "After long discussion, they had found him indisposed to fraternise with the Presbytery." Correspondence was also begun with the Rev. W. Nicolson on his arrival in Hobart later with the same end in view, but it is just at this stage, that the Records of the Presbytery leave us in the dark for more than two and a half years. There is an unfortunate gap. Fortunately we have the Records of the Free Church and also Mr. Nicolson's diary of this period. In New South Wales, the Free Church movement at this date was much more advanced. Among other ministers of the Free Church, who had arrived from

Scotland, was the Rev. Alexander Salmon, late of Barrhead. He was received into the newly-formed Synod of Australia in October, 1849, as the minister of the Free Church, Macquarie Street, Sydney. His ministry met with immediate and extraordinary success. Without loss of time his influence was felt in Tasmania also. He must have called at Hobart on his way to Sydney, for as a result of his visit a memorial was sent to him from Hobart, dated September 13, 1849, begging him to forward a requisition to the Free Church in Scotland on their behalf to secure a minister to form a congregation here in connection with the Free Church. (See Appendix 10). The appeal was not in vain. On January 31, 1851, a letter was received from the Rev. A. Salmon, setting forth all particulars of the appointment of the Rev. William Nicolson, of London, to the Free Church of Hobart Town. He arrived here on April 9, 1851, from New Zealand, having first visited that new possession. He was warmly welcomed on his arrival and presented with an address. The entries in the worthy pastor's diary indicate with what fulness of heart he humbly dedicated himself to his life's new task.

The zeal of his supporters was unbounded. Nevertheless, they too must have had among them some who were anxious about the schism that was taking place. The diary records on August 29, 1851, "this day I have been somewhat troubled by an overture made to me by certain parties interested in St. John's Church in this city, to the effect that I should accept of a call to minister there. I told them that that was out of the question, unless that Church was entirely dissociated from the Presbytery, as I could have no connection with that body, so long as they remained in connection with the Established Church. They wish us to delay our building till an effort be made to get the above Church from the Presbytery, that I and my people may worship there. This negotiation has been too long delayed for this being now done. Moreover, I do not believe that the Presbytery would give it up."

It would be interesting to hear more of these negotiations and to learn something of the parties by whom they were conducted. No information is available to elucidate this very important point. It should be noted, however, that among those signing the memorial to the Rev. A. Salmon were some families, who had

taken a prominent part in the erection of St. John's in 1843. At the date of the memorial, the minister of this congregation, the Rev. James Bell, had become disabled through paralysis, but was still recognised as the minister of St. John's. He died twelve months later, that is after the negotiations referred to in the diary. Meanwhile, tenders were being called for the new Church in Hobart. The foundation stone was laid on October 3 of the same year, 1851.

Unfortunately, the minutes of the Presbytery have an interval of two and a half years, up to July, 1854. It is therefore impossible to follow closely what happened, from the records of the Presbytery. From one source and another, one gets a hint occasionally ; but so far nothing has been found to indicate the view-point of the Presbytery on the Rev. W. Nicolson's entry on November 6, 1851 :—"Had an interview to-day with a deputation from the Presbytery on the subject of their declaring for the Free Church." This statement is so significant, that the reader who is interested in this period will wish to know more. It is clearly another evidence of the spirit that tried to avert division. Both sides were compelled to do their utmost in this direction because of the embarrassing difficulty of the position. One leaves the negotiations at this stage with the conclusion, that both sides were troubled with the problem of Mahomet and the mountain, each wishing the other to be Mahomet. On the part of the Free Church, there was as yet no Presbytery. The Rev. W. Nicolson was alone in the South ; in the North the Rev. Jas. Lindsay was ministering to a group of followers as yet without a Church.

On October 15, 1851, the two ministers met at Campbell-Town. Mr. Nicolson records in his diary :—"This morning we had a conference with some of the people who called on us at the inn, regarding the subject of getting a minister stationed there." He comments on their timidity, . . . "they do not sufficiently feel the truth to enter into this matter heartily." This is noteworthy as an indication of the wholehearted conviction of the Free Church leaders, as to the vital importance of the Free Church principle,—the spiritual independence of the Church. This will be seen more fully later. On the other hand, the hesitation of the residents of Campbell-Town will have been due to the fact, that services had been begun in this district by the Presbytery, the residents

meeting for worship in the Assembly Rooms (now the Library) as far back as 1848, with Mr. A. Cairnduff, Home Missionary, in charge. It would be a serious question for the Presbyterians in that locality, whether there was room for two congregations there.

On the following day the two ministers met at Oatlands. "This morning, we had a conference upon the subject of settling a minister here and got a subscription entered into for his support. The case will likely succeed here. The place is much in want of a faithful and able minister." Mr. Nicolson was right. In the Rev. Lachlan Campbell they received their faithful and able minister and how the "case" succeeded will form an entrancing section of Part II. But we must not anticipate Mr. Campbell's arrival, which did not take place until 1853. In the meantime, Chalmers' Church, Hobart, was opened for Public Worship on August 29, 1852. But the Presbytery, not yet having substance, was still among the good things hoped for.

The minister next to arrive was the Rev. Robert McClean, M.A., of the Presbyterian Church of Ireland. (Appendix 28). He reached Launceston on February 19, 1853, to labour as a missionary in connection with the Presbytery of Van Diemen's Land. His salary of £200 had been guaranteed by the Presbytery for five years. As an interesting situation is about to unfold itself, the reader is asked to be patient under some detail. When Mr. McClean heard in Ireland of the division in the Tasmanian Church, he wrote to the Presbytery's representative in Scotland (by whom his services had been secured), informing him of his Free Church sympathies, etc. The Hobart Elder replied that the Tasmanian Church had attachment neither to the Established Church in Scotland nor to the Free Church and that it was expected that there would soon be a union of the two branches in Tasmania. He was met on the Tamar by the Rev. James Garrett and also was introduced later to some of the Free Church Leaders in Launceston. Briefly, the whole impression of his sojourn in the North as stated by Mr. McClean himself was, "To develop in me the resolution to withdraw from my engagement, on the ground that the Presbytery was not what I had been led to understand it to be, before leaving his native land." A definite proposal was very soon made to him to accept employment with the Free Church, under terms equal to those of the Presbytery.

FORMER MINISTERS.



REV. W. NICOLSON, D.D.
REV. D. S. BRUNTON.
REV. HUGH HULL.

REV. R. MACLAREN WEBSTER
REV. E. C. TENNENT.
VERY REV. JAS CROOKSTON

REV. J. LINDSAY.
REV. MATTHEW HART.
REV. J. WEIR.
(New Hebrides)

On his arrival in Hobart, he called first on Mr. Nicolson and later on the Rev. Dr. Lillie, before whom he explained his dilemma. The worthy Doctor did his best to assure him that the Presbytery of Van Diemen's Land was strictly analogous to the Presbyterian Church of Ireland, in that both were Free and Independent Churches, though both were endowed by the Government. Nevertheless Mr. McClean was generously set free, to follow his own convictions. He therefore resigned his engagement and joined the Free Church, cherishing in his heart a warm sense of Dr. Lillie's generosity and goodwill, and the solemn purpose to do what he could, in the future, to promote the union of these two divisions. The new minister having thus presented himself to the Rev. W. Nicolson, the way was now open for the establishment of the Free Church Presbytery at last. The preamble to its minutes should be included in this Record.

"At Hobart, Van Diemen's Land, 18th March, 1853.

This day at twelve o'clock noon, the Rev. William Nicolson, minister of Chalmers' Free Church, Hobart Town, the Rev. James Lindsay, minister of the Free Church, Launceston, and the Rev. Robert McClean, lately arrived from the Irish Presbyterian Church, of which he had been a minister and a member of the Presbytery of Newry, met within Chalmers' Church for the purpose of constituting a Presbytery holding the principles of the Free Church of Scotland and in full spiritual communion with that Church.

Previously to the arrival of Mr. McClean, there had been no Free Church Presbytery formed in Van Diemen's Land, Messrs. Nicolson and Lindsay being the only Free Church ministers in the Colony. On Mr. McClean's arrival however, and declaring his attachment and adherence to the Free Church and his desire to labour in the ministry in connection with that Church, the Brethren deemed it expedient to form themselves into a Presbytery, so that the affairs of the Church might be carried on in due conformity to the Rules of Presbyterian Church Government; and that such other ministers of the Free Church of Scotland as might from time to time arrive in the Colony, might find here the proper ecclesiastical constitution under which to place themselves. The Brethren above-named, having met, accordingly resolved to form themselves into a Presbytery to be called "The Free Church Presbytery of Tasmania."

To which resolution they adhibit their names

WM. NICOLSON
 JAMES LINDSAY
 ROBT. McCLEAN

The Rev. Wm. Nicolson was chosen Moderator and the Rev. James Lindsay, Clerk.

The Presbytery taking into consideration the circumstances under which the present important step has been taken and recognising the desirableness of testifying to future times the grounds upon which they have felt it their duty to take their stand apart from all connection with the Established Church of Scotland and in full spiritual communion and fellowship with the Free Church of Scotland, resolve to insert in their first Minute a copy of the Protest by the Commissioners to the General Assembly, read in presence of the Royal Commissioner on the 18th May, 1843 ; which is inserted accordingly.

* * * *

The Presbytery resolve further to declare as follows :—

1. That as holding the same principles as the Free Church of Scotland and desiring to maintain spiritual fellowship with that Church, the Brethren of this Presbytery recognise the duty of testifying against the same errors and in behalf of the same truths.
2. That they cannot regard the mere local distance by which they are separated from their Brethren in Scotland, as at all removing from them the sacred obligations of witnessing fully for Christ's cause even as the Free Church of Scotland witnesseth.
3. That the Brethren feel the necessity of forming a Presbytery, upon these principles because they do not find any ecclesiastical body in this land with which they can associate themselves as bearing so full, clear and unequivocal a Testimony as they deem it their duty to bear, against the Erastianism of the Established Church of Scotland and in favour of the Free Church, with which they desire to maintain an intimate fraternal intercourse."

There being a vacancy at Campbell Town just at that time, Mr. McClean was appointed to the oversight of this new congregation, friends in Hobart guaranteeing £200 stipend, until the Free Church Presbytery had established its proposed Sustentation Fund. Two months later, May 24, 1853, the Rev. Lachlan Campbell joined the Presbytery. He had been ordained in Scotland by the Free Church Presbytery of Dunoon and Inverary, for the district of Oatlands, and was inducted here on May 25. A quorum for the Presbytery was now assured, with one to spare.

The Court was not long in giving evidence of the driving power of its leader, or as some would say, its ruler. Without delay, it proceeded to the publication of a pamphlet entitled, "Testimony and Declaration of the Free Church Presbytery of Tasmania" (Appendix 11) in the preparation of which, the first signs of different views became apparent. In the same year, the

Presbytery of Van Diemen's Land, realizing that now, for the first time, the Free Church was represented by a Court with which it might be possible to negotiate, proposed a conference with a view of promoting a union of the two bodies. The reply of the Free Presbytery was not encouraging, so much so, that when the senior Presbytery wrote, that, from correspondence received, they were expecting a deputation from the Free Church of Scotland to arrive shortly, "authorised to hold communication with the members of the Presbytery of Van Diemen's Land on the important subject of Union," it is not surprising that the Free Presbytery should decide to defer any further action meanwhile.

Just at this time, possibly owing to some trouble that had arisen among some residents of Campbell-Town with the Home Missionary (whom the Presbytery acquitted), steps were taken by the congregation to give a Call to the Rev. Robert McClean. The minister-elect was inclined to consider it favourably, in view of the hoped-for union of these two Presbyteries. He himself was on friendly terms with Dr. Lillie and others of the Senior Presbytery, and, against the wishes of his Leader, had preached on one occasion at St. Andrew's, Hobart. We, in our generation, can hardly realise the inexorable implications of the secession for a former type of spiritual nature. Of the Rev. Jas. Lindsay, a man of charming disposition, the story is told, that, when the Rev. R. Russell of Evandale called on him and invited him to preach to his congregation, he declined. Asked, why he was willing to preach to Wesleyans and Independents, he held his ground with saving tact and humour,—“I would preach for them,” he said, “because I believe them so far in error, that I might do them good.” In these two illustrations, the reader of to-day can gauge the feelings, which were associated with the stern convictions of that time. To pass over this underlying sentiment would make it hard to understand the strength of the dividing wall, and why it was, that so many conferences failed, before Union was at last accomplished in 1896, that is after 45 long years of separation.

The announcement of the Free Church Deputation from Scotland and the purport of the older Presbytery's reply, as we have already noticed, led the Free Presbytery “to defer further proceedings in regard to this subject.” The Rev. R. McClean, who by this time had received a Call to Campbell-Town, was becoming

unsettled and out of sympathy with the Free Presbytery in some of its proceedings. Soon an open breach occurred between him and Mr. Nicolson, which unfortunately received the most unsparing publicity on both sides. The outcome was that the Call to Campbell-Town was declined and Mr. McClean severed his connection with the Free Presbytery to apply for membership with the Presbytery of Van Diemen's Land. In due course he was received and subsequently became the minister of St. John's, Hobart, in 1853.

It will not be profitable to follow the further negotiations in similar detail. Overtures on the subject of Union were made by the Free Church of Victoria, but these were set aside and a statement of the position prepared to be sent to the Colonial Committee of the Free Church of Scotland. The Sustentation Fund from which settlements present and future were to be paid was now established, the contributions for 1853 from Chalmers', Hobart, being £454, Oatlands, £152, Chalmers' Church, Launceston, £380. From this fund the Treasurer was to pay Ministers at the rate of £300 per annum.

The Free Presbytery, with all its activities in various directions, could not escape the rising tide of correspondence concerning Union,—this affecting Presbyteries on the Mainland, as well as in Tasmania. In July, 1854, sufficient time had elapsed for replies to have been received from the Colonial Committee of the Free Church of Scotland to the communications of Dr. Lillie and of the Free Presbytery, the former dating back to 1852. Let the reader, who is trying to see light on the perplexing situation and to find some adequate cause for the prolongation of the struggle, note that, at this date, 1854, the reply of the Free Church Assembly of Scotland, as recorded in the minutes of the Free Presbytery of Tasmania, is to advise the Presbytery to decline the proposals for Union submitted by Dr. Lillie, thus endorsing the local decision.

In January of 1855 the Rev. J. Baird was added to the Free Presbytery. He had been licensed by the Presbytery of Edinburgh and at the request of the Colonial Committee of the Free Church of Scotland had been ordained to the pastoral charge at Campbell-Town. But as the Presbytery of Van Diemen's Land had by this time re-established services there, the Free Presbytery decided to go no further in the matter but appointed Mr. Baird

to O'Brien's Bridge, now Glenorchy. This raised difficulties, as the Rev. C. Simson was in charge of the other Presbyterian congregation here. Mr. Baird's appointment was therefore only temporary.

The Presbytery being of opinion that there was room for another congregation in Hobart, desired to retain the services of Mr. Baird to this end, but he severed his connection and left the Colony in 1855, settling later in Victoria.

Just at this time, the Rev. John Downes, M.A., formerly minister of the Presbyterian congregation at Board Mills, in connection with the Presbyterian Church of Ireland, reached Hobart, and, having been received into the membership of the Presbytery of Van Diemen's Land, was appointed to supply at St. Andrew's, Hobart, during the absence of Dr. Lillie in Scotland in 1856. (Appendix 12). Mr. Downes came with a distinguished record, to which reference is made in the Appendix, 4. On the conclusion of this appointment, he was disappointed at the failure of the Presbytery to give him a sphere of service in or near the city, pleading that, for the sake of his family, he could not go to the country. He was therefore permitted to organise a mission congregation in the Harrington Street Chapel. This was in March, 1857. The Presbytery was encouraged to this step by reason of a requisition signed by 60 Presbyterians of Hobart. No new Church was to be built, and the experiment was for one year provisionally.

In July of the same year, the minister and his congregation resolved to sever their connection with the Presbytery of Van Diemen's Land. This Independent Congregation, now known as Knox Church, then worshipped in a building at the lower end of Collins Street. In 1858 they made application to be received into the membership of the Free Church Presbytery, on terms carefully provided for in relation to the Sustentation Fund. The application after inquiry was cordially approved. The Rev. J. Downes and his representative Elder were added to the roll. The whole transaction, so carefully recorded, is striking testimony to the strong man at the helm. In 1861, Mr. Downes gave notice of resigning. His congregation now included 70 communicants. The financial support was so seriously inadequate, that the minister was compelled to seek another charge. Mr. Downes left for Victoria ; the

Church was sold and the name, Knox Church removed from the Presbytery roll. Another prospect failed—Westbury, in 1859, but in the year 1868 a requisition was received from Deloraine to call the Rev. William McCulloch, an ordained Presbyterian minister from the Lower Provinces of British North America. Mr. McCulloch had been a resident of the district and had opened a school in that locality. The Presbytery, however, while taking the congregation in its charge, decided to continue Mr. McCulloch's services under appointment, as a missionary with a grant of £60 from State Aid ; but in 1870 the mission was discontinued for want of sufficient support. Mr. McCulloch then applied for service with the Presbytery of Van Diemen's Land. There was no opening at the time ; and Deloraine, then in the care of the Presbytery, had decided on a call to call another minister. One other extension work of the Free Presbytery should be recorded,—that of Scottsdale, dated 1878, which has continued to the present day.

When the Union of 1859 was accomplished, in Victoria, the Rev. Dr. Turnbull was commissioned by the Presbytery of Van Diemen's Land to attend its first assembly. The terms of his commission were very wide. He was to be an official "observer" only, but it is evident that here we have the first effort of the Tasmanian Church, to enter into closer Union with Victoria. Dr. Turnbull met with a most cordial reception and later on, reported very favourably as to "the pleasing impression made upon his mind by the condition in which he found that Church there." The following year, 1860, in July, a communication was read from the Presbyterian Church of Victoria on the subject of Union. It was referred to the Standing Committee to prepare a statement for the Presbytery at its next meeting. Steps were also taken to have the name of the Church altered, so as to appear no longer as the Church of Scotland in Tasmania, but as the Presbyterian Church of Tasmania.

CHAPTER IX.

CHURCH UNION.

Sufficient has been told in the previous chapter to give the reader some idea of the origin of the Free Church in Tasmania and of the extent of its administration. As regards the results achieved, convincing evidence will be found in Part II. It will be fitting now to review the various efforts made to promote Union between the two Presbyteries in Tasmania. It is but natural that people to-day should ask seriously, could not something more have been done to heal the breach that lasted for forty-five years, 1851 to 1896? The writer himself has pressed this inquiry throughout the length and breadth of his researches and has faced many questions, for which he has found no answer. It has already been shown, that of the ministers of the Senior Presbytery, not one severed his connection. The efforts of the Court to avert disunion have also been noted. The great length to which the Church leaders were prepared to throw open the door, to ministers of all branches of the Church holding the common system of Presbyterian Doctrine and Government, is convincing testimony to their sense of brotherhood. Nor could we doubt their sincerity, as they affirm that, in Van Diemen's Land, our Church has the most perfect, spiritual independence. Here State Aid in no sense involved State control. The reader, who may have missed this, is referred back to the previous chapter, to the Declaratory Statement, issued by the Presbytery. A movement such as Van Diemen's Land now witnessed, against the appeal of its own ministers needs some explanation, as to its driving power on the part of its members and adherents. The people concerned are not to be regarded as having lightly assumed disruptive moods, merely in sympathy with Scotland. May it be that the issue was seen in the light of the Voluntary Principle? Devout souls, in full sympathy with their brethren in the mother-country, realised here also what spiritual disadvantages may accrue to any congregation through its reliance on secular help. State Aid was a

live question in Tasmania on more than one occasion. Considerations which added to the flame were the memories of what had happened in the early days, to the disadvantage of every Church but one. Then there was the (to some) intolerable objection, that Government assistance should be given to any Church, to whose doctrine and government the people felt in strong opposition. Others urged the plea, that such official help should be given to every Church, or not at all. Along with such inducements to the welcome of a Free Church were others, based on the memory of a few settlements that has caused great trouble, congregational schisms also, that left many people sorely grieved. The Seceders will have felt that they were doing God service and that it would be better for the whole Church to make a new beginning on new and better lines. Similarly one must look for some high motive to account for their long-continued detachment and dissent.

It would weary the most patient reader to be treated with even a condensed account of the correspondence and conferences that took place in well-meant efforts to heal the breach. Some indication has been given already. Allowance must also be made for the long intervals involved in the correspondence with the homeland. Much more rapid progress was made in Victoria where the Church leaders were grappling with the same problem, with this difference, however, that in the mainland State there were three divisions and ultimately four, before the great Union was accomplished in 1859. Union Memorial Church, North Melbourne commemorates the achievement that then took place, under such Divine blessing. In Tasmania, progress was not nearly so encouraging. Here our leaders were at a disadvantage in that the counsel of the Free Church at home, at times, varied in effect. The hortatory letter of November, 1843, to the Victorian Church, was followed some years later (1854) by the endorsement of the contention of the Free Church Presbytery here, that the proposals of the Van Diemen's Land Presbytery could not be accepted and that there should be no Union on those lines. Doctor Lillie's committee insisted on his Presbytery's independence of any other Church, so that in the future, ministers might be received from any other branch. Doctor Nicolson pressed for a positive repudiation of all connection with the Established Church and for the acknowledgment of the Free Church Declaration of 1843. The Conference, which met after two attempts that fell through, is

recorded as having been friendly but futile. Consequently, renewed interest was taken in the Churches of the mainland and in the fluctuations of the controversy there. In this movement in Victoria, the Presbytery of Van Diemen's Land joined heartily, corresponding especially with the Free Church in that Colony; and Dr. Lillie, its representative, was present at its special conferences. It is very significant that the Presbytery of Van Diemen's Land deliberately sought to meet the Free Church in this way, rather than, in the first case, the Victorian branch of the Established Church. The Deliverance of the Free Church of Victoria should be recorded here:—

“The Free Church Synod expresses the high gratification it afforded them to find that the Presbytery, to which Dr. Lillie belongs, were so explicit in declaring their adherence to the great principles of the Headship of Christ, the spiritual independence of this Church and the rights and privileges alike to her rulers and people, for which this Church has always contended; and recognising in this document a sound doctrinal basis of Union with the Free Church brethren of Tasmania, they rejoice to learn, that Dr. Lillie and his brethren are ready to take steps to secure such a change in the existing Act of the Tasmanian legislature, in which their Body is designated,—“The Church of Scotland in Van Diemen's Land,” as would remove all real or supposed connection with or dependence on the Church of Scotland as established by Law; . . . resolve to communicate with the Free Church brethren in Tasmania on the subject and to enter into friendly correspondence and relations with both Presbyteries with a view to further this most desirable result.” A strong committee was also appointed to this end.

In Tasmania, however, the difficulties were as yet insuperable. The Rev. Robert Hamilton, in his Jubilee History of the Presbyterian Church of Victoria (1888) writes:—“Strange to say, the Free Church Presbytery (Tas.), which was thoroughly identified with the Free Church of Scotland, expressed no sympathy with and held no correspondence with their brethren in Victoria, who were so much engrossed with Union negotiations. Indeed the Victorian Church was regarded as unfaithful to Christ, if not actually heretical, because among other evils, she sanctioned the use of instrumental music in Public Worship.” Nor was the Tasmanian Free Presbytery alone in this particular view. In

Scotland also, in certain quarters, the Union of 1859 was very unfavourably criticised, especially in the "Scottish Press," "Christian Times" and the United Presbyterian Magazine. The compromise was regarded as "impossible,"—"inexpedient," and "illegal." In a controversial sermon expounding Free Church principles (1860), by the Rev. Dr. Hanna, it is stated:—"The more we watch the progress of the Free Church, the more we feel that her permanent prosperity depends on keeping alive among her people the knowledge of her distinctive principles, being, as we are well assured, and as God's Providence will make more and more manifest, the great principles of the Word of God, and altogether essential to the salvation of immortal souls. Our financial arrangements even cannot prosper apart from the attachment of our members to the Church's testimony."—(Free Church Record).

But in our desire to see the intensity of the Free Church convictions we have been anticipating what strictly followed. At the close of 1857, the historic letter from a group of ministers of the Free Church of Scotland came to hand. They had been specially invited to visit the colonies to advise on the position in Australia. Unable to come themselves, they sent their communication, which, they say, may be received as conveying the mind of the Free Church of Scotland. A few paragraphs will suffice to show how this letter exhorts to Union and incorporation:—

"The facilities for Union are greater in the Colonies than in the mother-country; there are causes of separation at home, which need not occasion difficulty abroad. She desires to see Presbyterians in these colonies forming one independent Church, on the sure basis of the Word of God alone. She does not perceive how ministers, if duly qualified and prepared to sign the appointed formulas, can be refused admission into such a Church, whatever denomination they may have previously belonged to, it being understood, that, thereafter, they shall be amenable to no foreign jurisdiction."

It also plainly endorsed the attitude adopted by the Presbytery of Van Diemen's Land, as stated in the previous chapter. At the same time, it recognises the position of the separated Church but points out that while there are causes of separation which

occasion difficulty and controversies requiring adjustment, these are to be admitted as elements in the consideration of the question at issue, not **abroad** but **at home only**. The whole letter is couched in the most sympathetic and brotherly spirit, giving frank counsel which, in its appeal at any other time, might not have been unavailing. Let us quote from their conclusion :—

“We have nothing more to add : excepting only to assure you of our deepest sympathies with you and our most earnest prayers for you in your present distress and difficulty. We feel that the interests of genuine Presbyterianism, and indeed to a large extent, the interests of true religion and the welfare of immortal souls in your colony, as well as also in other colonies besides yours, are involved in the question—Can this breach be healed ? Can there again be Union and peace ? For the sake of these high and holy interests—for the sake of generations yet unborn—we would implore all parties to meet this question in the spirit of mutual forbearance ; and not only with an intense desire, but, in dependence on the Grace of God, with an humble determination to have it satisfactorily answered. The day of such a consummation would be a day of relief and joy to many an anxious heart among the people of the Lord. May the Lord Himself hasten it, for His own name’s sake. With earnest wishes and prayers that you may receive the best guidance in this important matter we are,

Reverend and dear Brethren,

Ever yours faithfully,

William Cunningham, D.D., Robert S. Candlish, D.D.,
Thomas Guthrie, D.D., James Begg, D.D., William
Wilson, William Nixon.”

This letter was addressed in the first case, to the Free Church Synod of Victoria, and was sent also to the Free Church Presbytery of Tasmania. In Victoria, as we have seen, the negotiations ended in the Union of 1859. In Tasmania, however, there was no sign as yet, of such a happy result. Disappointed with the attitude of the Free Church at Home, the Free Presbytery here renewed correspondence with Victoria, South Australia and New South Wales. In 1861, a further communication from the Colonial Committee of the Free Church of Scotland was still more distasteful to the Free Church Presbytery here, as may be seen from the following minute :—“The Presbytery regards the same

to be unbrotherly and untrue ; entirely repudiates the allegations brought against the Presbytery by the Colonial Committee and meanwhile declines to have any further controversy with the Colonial Committee on the topics involved in the report." When a further report was received, the Presbytery forwarded a vigorous remonstrance to the Free Church of Scotland, later in the year.

Reading between the lines, one forms the conclusion from the nature of amendments here and there, that all the members of the Presbytery were by no means so inexorable, as would appear, but they were loyal to their leader in the main issue. On the retirement of the Rev. Dr. Lillie, in 1860, circumstances arose in the Presbytery of Van Diemen's Land, which were very adverse to any thought of Union, much less negotiations. These have been dealt with in a previous chapter.

The reader may be interested to learn that in the Census of 1861, the membership of the Free Church is given as 2376.

Two efforts were made for further conference in Tasmania, but without result. Then in 1872 Dr. Nicolson read a new communication from the Colonial Committee of the Free Church of Scotland. There is nothing to indicate the nature of the contents, but the Presbytery records its satisfaction with the letter and with Dr. Nicolson's reply.

Meanwhile one can feel the rustling of an impending change. In 1876, the Rev. Maclaren Webster was inducted as colleague and successor to Dr. Nicolson at Chalmers' Church, Hobart, and two delegates from the senior Presbytery appear to invite co-operation in the establishment of a periodical in connection with the Presbyterian Church in Tasmania,—an experiment that was soon to be put in operation. This publication—"The Presbyterian Magazine"—appeared for the first time in July, 1877, and was issued monthly for six and a half years. It set a very high standard and contained much valuable reading that is of interest to this day. In our time, it would be regarded as rather too solid and as giving insufficient news. Perhaps in those days also it met with similar criticism, judging from editorial remarks from time to time. In any case it was found to be too costly for the measure of support received and its suspension became inevitable in December, 1883. To meet the deficit incurred it was found necessary to draw on the Church's Capital Funds.

A movement for closer co-operation of the Christian denominations was also strengthened at this time by the establishment of a united monthly Prayer-meeting. In 1878, this was extended to combined action among Presbyterian Sunday-schools. This year was marked later by the retirement of the Rev. Dr. Nicolson, at the age of 82 "under the invincible necessity" as he expressed it. Reference to this will be more fitting in Part II. Here let us pay respectful salutation in Farewell. Though many may perhaps have differed from the venerable Doctor in his conclusions, all will unite in the many tributes that were paid to his work in the service of the Master, and to his steadfastness in what he believed to be Truth and Right. Even when he stood alone, he may truly have adopted Luther's phrase at Worms :—"Here I stand. I can do no other. God help me." In our day, when convictions on such matters are not strong and it would almost seem to be a conviction, with many people, to have no convictions on such questions, which to them seem small and immaterial, the memory of such a stalwart is an example that is inspiring to anyone in earnest concerning his relations both to God and man.

Before passing to the new period that begins with the year 1880, it is well to refer to the efforts made to strengthen the administration of the Church generally. The legislation relating to State Aid (Appendix 5.), gave an opening for the establishment of a Sustentation Fund. In 1864 a committee was appointed to this end and to draw up the necessary rules by which the Fund should be governed. It was not till January 1, 1874, however, that the Scheme became effective. Its operation involved frequent and serious difficulties, with the result that it was discarded in the re-arrangements necessitated by the Union of 1896. The Beneficiary Funds were also liquidated soon afterwards.

The Standing Committee, which had been the backbone of the Presbytery since 1837 was superseded in 1870, under the closer supervision of the Presbytery. The Rev. C. Simson was its last Convener.

Under the rapidly changing conditions that affected our Church through State legislation, it became necessary to introduce a Trusteeship for the Presbytery, with a Church Trust Deed,—when State Aid was abolished in 1869. The first Trustees so appointed were the Hon. Jas. Whyte and Mr. F. M. Innes.

To strengthen the work in our outposts, the Presbytery in 1873 formed a Home Mission Committee, with the Rev. James Scott of Hobart, Convener. Having found a man so well-fitted and eager for this service, the Presbytery took steps to set him free to visit our outstations throughout Tasmania. His valuable services were cordially acknowledged at the time and are worthy of grateful record, as one recalls the isolation of the settlers in those days. The results were so satisfactory that throughout the island our denomination showed signs of a healthy recovery, in growing strength and progress.

In the same year (1873) efforts were renewed to introduce a recognised system of procedure, with Rules and Forms that would apply to the whole Church. Generally speaking, the Presbytery was guided by the Rules of the Victorian Church,—yet only a few years before this date, we read of the Managers of a city congregation drawing up a system of rules for themselves and for their congregation. When at a later date, the question of procedure was being pressed, it was stated that the Victorian Rules had been adopted only temporarily and for certain cases only,—by agreement,—and that they had never been included in the Church's Constitution, which up to this date left the position as defined by the Church Bill of 1837. A vigorous movement now took place (1874) for legislation on which the Presbytery might have its powers and procedure regulated by the Law. Among the proposals to be included was one defining "Governing Authority," providing for the change of the name "Church of Scotland" to "Presbyterian Church of Tasmania." There was some strong opposition to this, as was to be expected, but the Bill was passed in December, 1878, and is known as the Presbyterian Church Act of that year. A serious obstacle in the way of Union with the Free Church was now removed and the way opened for the adoption of Rules and Forms of Procedure sustained by the authority of the Law. The occasion was celebrated in due course by a dinner in St. John's Schoolroom, when the Presbytery invited the members of Parliament and representatives of sister Churches who had shown their interest in this forward step, to be present. The event is recorded in the Presbyterian Magazine of January, 1879. The speeches indicate the hopeful expectations with which the Presbytery might now face the future, relieved of the anxieties that are inevitable, when a Church lacks guidance or

obedience in the matter of its procedure. The Rules and Forms, as finally approved were published in 1880, by authority of the Presbytery, which at this time was still the Governing Authority of the Church. With the appointment of Trustees under the Act, the Debenture Fund and other Trusts were provided for. The Trustees were the Hon. James Whyte, the Hon. J. T. Robertson, Messrs. L. Tulloch, A. Webster and D. MacKinnon. The administration of the Debenture Fund alone involved great care and responsibility. The reader may be interested to learn how congregations benefited from this Fund. In 1879, the scale of grants was fixed as follows for the year 1880 :—St. Andrew's, Launceston, £50 ; Evandale and Nile, £50 ; Hagley and Deloraine, £100 ; Campbell Town and Upper Macquarie, £50 ; Esk Vale and Kirklands, £25 ; Bothwell and Green Ponds, £100 ; St. John's, Hobart, £50 ; Sorell and Bream Creek, £50. Total, £475. St. Andrew's, Hobart in that year was vacant. As the allocations increased in number, the amounts were necessarily reduced. Early in the present century a change was made and, with the consent of the congregations who had been helped in this way, the total income from this and other Capital Funds is now disbursed by the Assembly, for the most part for the benefit of Home Mission work in Tasmania.

In the year 1908, "The Presbyterian Church Act was further amended to provide for the incorporation of the Trustees of the Property of the Presbyterian Church as a body corporate, having perpetual succession and a common seal.

CHAPTER X.

UNION AND AFTERWARDS.

The year 1880 marks a new turning point in the development of the Church. Under the Rules and Forms of Procedure now finally agreed to and published, the proposed Scheme of reconstruction was put into effect, so that the Synod of the Presbyterian Church of Tasmania took the place of the Presbytery of Van Diemen's Land, as the Governing Authority, constituted by two Presbyteries,—the Presbytery of Hobart, consisting of St. Andrew's St. John's, Glenorchy, Bothwell and Green Ponds, Sorell, Glen Gala and Swansea ; and the Presbytery of Launceston, embracing St. Andrew's, Evandale, Hagley and Deloraine, Campbell Town and Upper Macquarie with Fingal, Kirklands and Esk Vale. (The first steps in this direction were taken as early as 1859.)

One of the first acts of the newly-formed Synod was to appoint a committee to confer with the Free Church Presbytery, with a view to Union. Sixteen years later—1896—the protracted negotiations were at last successful. Many changes had occurred in the ranks of the conferring parties. God in His Providence had called some who had been leaders in the past, to that larger Church Union of the world to come. Among the congregations also, the strong appeal to end a schism that rested on no local origin, could no longer be resisted. The Assembly of 1896 is a turning point in our history and there are still some living who tell of the warmth of the proceedings of that year.

The Union ushered in a happier era for our Church and although the Free Church Presbytery was retained, under the new Act of 1896, for the purpose of administering certain Trusts that were in its name, and though it continued in this office until 1923, when it was finally dissolved, the Church was now no more divided, but one Church, embracing all congregations in what was from now on the Assembly of the Presbyterian Church of Tasmania. A dispassionate survey of the prolonged negotiations raises the question whether in the remembrance of the Church, the work of

THE UNION ASSEMBLY, ST. ANDREW'S CHURCH, HOBART, MARCH 18, 1896.



1st Row—Mr. A. B. Bayers, Mr. E. Campbell, Rev. G. S. Boothby, Rev. W. W. Craig, Rev. Henry Jones, Rev. D. Matthew, Mr. J. Bell, Rev. A. Doctor,
 Rev. W. Malby, Rev. T. Cunningham.
 2nd Row—Rev. R. M. Peigus, Rev. A. Yule (Visitor), Rev. L. Campbell, Rev. C. H. Farber, Rev. A. Hardie, Rev. J. Russell, Rev. Dr. J. Scott,
 3rd Row—Mr. A. Riddoch, Mr. J. Robb, Mr. W. Martin, Mr. W. G. Hadrill, Mr. H. Toshack, Mr. J. B. Rutherford, The Hon. James Murdoch
 In Front—Mr. John Macfarlane, Mr. George Finlay.
 (Crawford Photo, Hobart.)

the "restorers" has the place that it deserves. In general, those men are regarded as the heroes who led their congregations out to sacrifices for conscience sake and stood out against all overtures to be reconciled. But one may rightly ask, did not the apostles of Union render an even greater service for the Kingdom, when under the recognition of altered circumstances, that of themselves annulled any question of principle or conscience as a cause of separation, they succeeded in leading their people to another sacrifice of much that had become dear to them, persuading them to do this gladly for the sake of healing the breach and so witnessing together as one Church. History honours the men, who in their day led the Church into the wilderness, to use again the old, time-honoured phrase; nevertheless, who will deny an even greater honour to those, who rejoined what God had joined together, but which, under a sense of holy calling, man had put asunder?

But we have been anticipating. Another scheme that greatly influenced the Church for the happy consummation, was the joint responsibility of the newly-established Mission on Epi, in the New Hebrides as narrated in Chapter XI.

Once again steps had to be taken to improve the Church machinery. In 1908, the Assembly published a revised issue of Rules and Forms of Procedure. A new Act was also placed on the Statutes, by which the Church Trustees are made a corporate body. Model Trust Deeds were also issued and a very strict procedure was drawn up, defining the conditions under which alone, mortgages and transfers of Church Property can be effected. Our Church lost valuable properties in the past, on some occasions through sheer neglect. While the temptation to dispose of Church Property still asserts itself from time to time, such a policy is now subject to great restraint and it would seem that the rising generation will not tolerate any further encroachments on the Church's heritage.

Until recent years, the Tasmanian Church has been at a disadvantage in securing ministers from Victoria. Not so much because salaries were lower and working conditions harder, but that, on leaving the Victorian Church, a minister was at a loss in regard to the Church Beneficiary Funds, both for himself and for his family on his decease. The long-standing urge for closer Union with Victoria, dating from the year 1859, was therefore

revived and the negotiations brought to a successful issue in 1912. (The matter was now more difficult than in those early years, inasmuch as the Tasmanian Assembly had, since 1901, been one of the contracting parties in the Deed of Union constituting the General Assembly of Australia.) In the Union of our Church with Victoria, all difficulties were safely overcome. The Tasmanian Assembly is retained for certain purposes strictly defined. (These relate particularly to Property and Finance.) Its status as a separate entity of the General Assembly of Australia is maintained. It administers its Trusts without the necessity of new legislation by the State, either here or in Victoria. The Union is for a fixed term only and may be renewed every ten years. It was therefore a great achievement for the Tasmanian Church, when the two larger bodies indicated their approval of the proposed scheme. So advantageous were these results from the beginning, that the Union was renewed for a second term which expires on April 1, 1937. It is very unlikely that any alteration will be made in the terms or even prospects of renewal for another term. The greatest benefit has accrued from the inclusion of Tasmania in the Home Mission administration of Victoria. Another advantage that is hard to estimate, except by those who can make the comparison from actual experience, is the administration of all our congregations by one Presbytery. No one, remembering former difficulties, would wish to see a return to past conditions of Presbyterial administration. The danger of having large powers vested in small bodies can be seen in our history over and over again. As it is now, the whole Presbytery deals with the whole business of the Church. It acts, under Victoria, as the local committee for Home and Foreign Missions and on all questions other than those that are specially referred to the Tasmanian Assembly. The present writer, with an experience of thirty-one years in the Tasmanian Church, will be excused, if he expresses the earnest hope that both Churches may see their way to renew the Union on the present terms.

The still larger Union of Protestant Churches finds our Church greatly divided. Efforts have also been made from time to time to effect a re-arrangement in the working of congregations in the same district, but so far rarely with success, and it has

been felt advisable to wait till the way is clearer than it is at present. The Unity of the Spirit in the Bonds of Peace outweighs the Unity suggested by a common roof or organisation. In this regard, what congregations feel applies even more to the denomination.

CHAPTER XI.

FOREIGN MISSIONS.

It is a striking testimony to the spirit of the early Church in Tasmania, that its members, in all denominations, applied themselves so willingly to the Call of the Foreign Field. We read of a branch of the British and Foreign Bible Society, formed in Hobart, in 1818. Its list of subscribers shows the general support that it received. In addition to this agency, that included all denominations, there was the London Missionary Society,—in the support of which, the different Churches formed Auxiliaries. The Methodist branch dates back to 1823. Soon after the formation of the congregation at Scots' Church, Hobart, the Rev. A. McArthur formed the Presbyterian Missionary Society in 1826. The first Committee consisted of the Rev. A. McArthur, President, Mr. Joseph Hone, the Rev. F. Miller, Dr. Turnbull, Messrs. John Walker, P. Facy, T. E. Mannington, J. Clark, J. Makepeace, L. Livermore, J. Thomas, J. Corbett, G. Jarvis, — Yeoland, H. Hopkins, Treasurer, W. Gunn, Secretary. In the report of the first Annual Meeting, it is stated in the Press that "the meeting was numerously and respectably attended; and in the course of the evening many animated and interesting speeches were delivered. A liberal collection was made on the occasion."

In a later report, in 1829, it is stated, that "the Missionary Appeal had produced a union of co-operation and determination, to make every effort for the honour of the Redeemer." Up to this date, three annual contributions of £50 had been sent to the London Missionary Society: three to the Scottish Missionary Society: and two to the London Hibernian Society. For the little community, these contributions represented a flow of generosity that did not escape the opposition of the Press. A monthly Prayer-meeting was also held for the spread of the Gospel, interest in these gatherings being heightened by Mr. McArthur's practice of reading the latest Missionary intelligence.

In all this enterprise, our forefathers laid a good foundation. During the forties, our Church sent its contributions more particularly to the Scottish Missionary Society, for help in Presbyterian Mission Fields. As a result of the visit of the Rev. Dr. J. G. Paton, the celebrated missionary of the New Hebrides, in 1863, attention was directed to this mission field in the South Seas. The Hobart-Town Auxiliary Missionary Association was formed in 1864, in support of the Mission to the New Hebrides. In this movement the Rev. Dr. Nicolson took an active part. The connection of our Island Church with "the isles of the sea" is therefore of long standing, though it was not till 1882 that our Church was in a position to send out a missionary of its own,—the Rev. R. M. Fraser. Dr. Paton had visited Tasmania a second time in 1876 and succeeded in uniting both branches of our Church in the oversight of a station on the island of Epi. Mr. Fraser was born at Granton, Inverness-shire, on March 24, 1851. He was the son of the late Rev. Donald Fraser of that town. At the time when he offered himself for the Foreign Field, he was fulfilling a clerical appointment in the offices of the Free Church in Edinburgh. With his wife, nee Jessie Barclay Mellis, daughter of the Rev. David Mellis, he set out for Tasmania in September, 1881. After visiting the congregations of our Church throughout Tasmania, he was ordained in the Town Hall, Hobart, on February 26, 1882, by the then Synod of the Presbyterian Church of Tasmania and the Presbytery of the Free Church, acting together and foreshadowing their future union. Mr. Fraser had a remarkable experience in this work and rendered notable services not only in the cause of the Gospel but in the protection of the natives and of British interests against aggression. The severe climate, however, was soon to leave its mark on Mrs. Fraser's health and in 1886, she succumbed under its heavy strain,—a tragic loss, not only to her husband but to the whole Church. Mr. Fraser, after some time, was compelled to leave for Tasmania, to recuperate. He returned to Epi restored in health, taking with him his second wife, nee Elizabeth Harriet Westbrook, daughter of Captain Westbrook of Hobart, who shared with him his long and arduous ministry, in cloud and sunshine. In 1905, Mr. and Mrs. Fraser and their family were compelled to return to Tasmania. Mr. Fraser then served in the Home Ministry in several places in Tasmania and South Australia, while our island field was placed

under the oversight of our neighbouring missionary of the New Zealand Church,—the Rev. T. J. Riddle, who, in the absence of an ordained successor to Mr. Fraser, was assisted by Mr. Norman Cooper, a lay-helper appointed by the Tasmanian Church. In 1909, the Committee was informed of two young missionaries in New Zealand, who offered themselves to fill the vacancy,—the Rev. Joseph B. Weir and Mrs. Weir. In due course they were accepted and cordially welcomed. Mr. Weir was ordained in Tasmania by the Presbytery of Launceston, before leaving for the islands. He and his wife were unsparing in their devotion to their sacred calling. Unfortunately our church was not in a position to give them all the facilities that would have enlarged their opportunities, with less strain on themselves personally. Mr. Fraser was sent down on a visit in 1912 and was of great assistance in the work of translation and in other ways. He returned to Tasmania after what seemed likely to have been his last Farewell to his former people. But the younger missionary was the first to be called home, stricken with one of those dreaded tropical diseases which proved fatal. In the ten years of his ministry, this brave and capable missionary made a deep impression on the native life of the field, which was now becoming increasingly difficult. Mrs. Weir, who had been his devoted helper, returned to New Zealand and our outpost was once more vacant. Had it not been for the Rev. Maurice Frater, and his wife and daughter, who were unremitting in their care, by visits from their own station on the island of Paama, our cause would have been exposed to the greatest dangers of various kinds. Our Church had great difficulty in finding a successor to the Rev. J. B. Weir, so much so that Mr. Fraser, the veteran missionary once more girded himself, to go to the rescue, accompanied by his daughter, Miss Ruth Fraser. They sailed in May, 1920, intending to remain for the cool season only and to act with the teachers in supervising the work. For Mr. Fraser it was the fulfilment of a cherished dream. He begged to stay for a second cool season, but his strength was not equal to the strain. On March 22, 1921, the Father called his spirit home and they buried his remains with his beloved people.

Two years later, a young Licentiate, the Rev. Frank Reid, B.A. offered himself for the vacancy and was accepted. With his wife,

he sailed for the New Hebrides in 1924 and was deeply impressed with the reverse our Mission had sustained under a set of circumstances that had largely changed the opportunity for service. So many natives had removed; others had been dispossessed of their lands by foreign traders; nevertheless our young missionaries held on bravely, until failing health compelled them to return in 1927.

The field was now vacant for five years before the advent of a successor, the Rev. William Frederick Paton, B.A., B.D., who with his wife, sailed for their new field in 1933. The Rev. W. F. Paton is a member of a well-known missionary family, being the son of the Rev. R. R. Paton, whose father was the Rev. Dr. J. G. Paton, of Aniwa. On his mother's side he is also the grandson of the Rev. William Brown, whose father had been a missionary on the West Coast of Africa.

Our missionary before sailing married Miss Marion Isobel Reid, daughter of a respected elder of St. Andrew's Church, Hobart, and Clerk of the House of Assembly in Tasmania,—Mr. J. K. Reid, I.S.O. Her mother is the daughter of the late Rev. Dr. James Scott, of St. Andrew's, Hobart. They have gone forth with the highest gifts in personal equipment and family tradition.

In view of the altered conditions now prevailing on Epi, our Church has withdrawn from the island, with which we had been so long connected. By arrangement with the New Zealand Church, which has dealt most generously in this matter, and on the advice of the New Hebrides Synod, we have now accepted the oversight of a district at North Ambrim, which had been vacant for some years. There is a golden opportunity for the Master in this sphere and the prospect is very promising. It is also a pleasure to record the encouraging growth of a healthy missionary spirit in our Church throughout Tasmania. Never in its history has the Church given such practical evidence of its interest in our Foreign Field. While, as yet, we have only one missionary on our Roll, an annual contribution of £100 is given for the work of the Board of Missions to the Aborigines. But the missionary revival,—largely through the agencies of the Presbyterian Women's Missionary Union and the Young People's Organisations, encouraged by the sound and inspiring direction

of the Convener, the Rev. John Aitken, B.A., B.D.,—means far more to the Church than can be assessed in figures. To those who know the laborious conditions of former years, the present missionary enterprise is manifestly rich in grace. We can say truly,—“The Lord hath done great things for us ; whereof we are glad.”

PART II
CONGREGATIONAL HISTORY.

*“ I joyed when to the house of God
Go up, they said to me.”*

—(THE PSALMS OF DAVID)

ST. ANDREW'S CHURCH, HOBART.

1823

The circumstances connected with the settlement of the Rev. Archibald McArthur in 1823 have been related in Chapter II. Our first Presbyterian minister reached Hobart by the "Skelton" on December 24, 1822. The population of Hobart at this time was between four and five thousand. Some of the early documents relating to the founding of St. Andrew's will be found in the (Appendix 13).

Under Mr. McArthur's strongly evangelical ministry the congregation flourished and the Church soon proved too small. A Missionary Society and a Tract Society in connection with the Church were useful agencies, reaching far beyond the bounds of the congregation. The Manse was completed in 1830. Strong efforts had been made to secure a better site for the new Church that was found to be necessary, but as this was refused, our heroic forbears were constrained to meet the situation by building a larger Church on the original allotment, and planning for a second Church in the future, "to meet the growing population West of Murray Street." As early as February, 1834, £1200 had been raised towards the £1250 required to receive the sum of £1250 promised by the Government. On the first Sunday of November, 1835, the Church building was sufficiently advanced to enable the first service to be conducted by the Rev. Doctor J. Dunmore Lang. The Church was formally opened in the following year on June 24, the preachers being the Revs. Thomas Dove, A.M. and Alexander Irvine, A.M. (Appendix 14). The name of the congregation was now changed to "St. Andrew's." What is so remarkable in the achievement of this period is that in this short time, a congregation equal to such an undertaking—two Churches and a Manse—had gathered round the ministry of the Rev. Archibald McArthur. The merits of his sudden retirement cannot be judged to-day. It is noteworthy, however, that he applied to the Session for the use of the School-room for those who adhered to him, but the request was not granted.

A number of his supporters, however, followed him to Roxburgh House in Brisbane Street, where he conducted services until his departure for England on June 8, 1836. He had received a grant of land from the Government when he first arrived and he had some thought of retiring there, but the property, Shawfield, on the Ouse in the Derwent Valley, was sold when he left Van Diemen's Land.

When the question was raised, in 1835, as to the legality of Mr. McArthur's ordination, in relation with the Colonial Legislature (which made provision, in the case of Presbyterians, only for ministers ordained in the Church of Scotland), the Lieutenant-Governor wrote to the Secretary of State as to the eligibility of Mr. McArthur to be appointed a trustee. The reply deserves a place in the Appendix, where there is room for it in full.—(Note 15).

During the vacancy, which began in November, 1835, the congregation was in the care of the Rev. James Garrett of Bothwell and services were held by two licentiates, the Revs. Thomas Dove and Alexander Irvine, preaching on alternate Sundays. With the help of the Presbytery the long vacancy of practically two years was provided for, until the arrival of the Rev. James Lillie, M.A. who, in response to the application that had been forwarded to the Church of Scotland, had been appointed by the Colonial Committee and ordained for the congregation of St. Andrew's Church, Hobart. His ministry of over twenty years is so remarkable, that special reference should be made to the man who now became the leader of the Tasmanian Church. He is generally regarded as the founder of Presbyterianism in this State. The late Rev. Doctor Scott in his pamphlet on the early days of the Presbyterian Church in Tasmania writes of him as follows :—

“He was a man not only of good but even of brilliant gifts, and it is indeed questionable, if he has been excelled by any Presbyterian minister since his day in intellectual force. He was able and learned and gave himself with immense energy and ardour to the work of the ministry. His intellectual sympathies led him to take an interest in a wide range of labour. Before coming to Tasmania, he had been chosen to act as tutor to the late Duke of Argyle, and the fact of his having been one of the founders of our Royal Society, the intimate friend of Sir John Franklin, and one of the chief founders of the High School, now University of Tasmania, shows that, while he was devoted to his

ministry, his sympathies were not confined to purely ecclesiastical work. He possessed an acute, refined and philosophic mind. He was a man of indomitable energy and had an absorbing passion for the work of Church Extension." The reader who has followed the course of events related in Part I, will be prepared for such and similar testimony to the conspicuous influence of this servant of Jesus Christ in the development of our Colonial life. As Dr. Scott has shown, Dr. Lillie's influence reached far beyond the bounds of St. Andrew's. His activities were also directed to averting schism, following the Disruption, and later to the healing of the breach. In this connection he was specially invited to take part in the negotiations in Victoria.

At Dr. Lillie's instigation, a Ladies' Benevolent Society was formed in connection with the congregation. The School-room was used as a day-school,—St. Andrew's School—to which reference has already been made. It was at St. Andrew's that the first steps were taken to form a suburban charge, which resulted in St. John's Church (1840), the plans, tenders and general development being in the care of St. Andrew's Session. Like his brethren in the ministry, Dr. Lillie undertook many visits to country charges, frequently riding to Bothwell, an all-day journey, for the Sabbath services. For his outstanding labours he received the degree of Doctor of Divinity from his University,—Glasgow—in 1848. After nearly twenty years he was compelled to take a holiday and visited Scotland. He devoted himself seriously to the movement for healing the breach in the Church, continuing in Scotland the efforts in which he had been so conspicuous in Tasmania and in Victoria also. In 1864 (Jan. 23), the "Cornwall Chronicle" referring back to Dr. Lillie's ministry comments as follows:— "Those who know anything of Hobart Town and of the Presbyterian Church in this Colony know that, at St. Andrew's during the incumbency of Doctor Lillie, there worshipped the oldest and most united, the largest and the wealthiest congregation in the island. Amongst its members were numbered some of our most respectable colonists, old and consistent members of the Church of Scotland."

During his absence in 1856 the pulpit was supplied by the Rev. J. Downes, M.A., who has been mentioned in previous chapters and to whom reference is made in the (Appendix, 12).

Dr. Lillie returned early in 1857 but his health was not equal to the strain of his position and, early in 1858, he again asked for 12 months' leave and sailed for Scotland. Though it was hoped that his absence would be only temporary, he secured the services of the Rev. J. G. Mackintosh as his assistant and successor,—this appointment dating from the latter part of 1858. Dr. Lillie never returned to Hobart but after forwarding his resignation from Scotland, retired to Christchurch, New Zealand, where he died in the year 1866, at the age of 59. It was therefore as a young man of thirty that he gave himself for service to the Tasmanian Church. In the course of his ministry the worthy pastor received very valuable presentations in token of the affection and esteem of his congregation. The Rev. Charles Simson of Glenorchy did his best, on behalf of the Presbytery, to secure a retiring allowance for Dr. Lillie, but in this he was not successful. It is also to be regretted that there is no monument to his memory other than his great achievement in the Church. Any writer in this generation, looking back on so many documents and references connected with his name, would count it a precious privilege indeed to pay his tribute to the memory of such a forerunner, and to his band of wonderful co-workers,—among whom Dr. Turnbull, Sir Robert Officer, Lt. W. Gunn, and Messrs. Jas. Thomson, John Walker, and Thomas Young stand out in the records. There will have been others also, including the Rev. Peter Campbell, in charge of St. Andrew's School; the Sunday-School, the Choir, and the Benevolent Society,—all combining to make St. Andrew's in the forties and later, a full Church is more ways than one. All sittings were taken and the old Church, that carries so much love bound up with it, was in the height of its career, unconscious altogether of the storms that were so soon to break upon it, leaving behind a fog that was to endure for years.

Mr. Mackintosh, Dr. Lillie's colleague and successor,—of whom it was written that "had you ransacked all Scotland, you could not have found a better man"—laboured under the disadvantage of bad health and, for a short time, had the help of a student-assistant,—Mr. Duncanson. During this pastorate, the magnificent organ was installed. Though suffering somewhat from the effects of wear, it is still one of the finest in Tasmania. The minister's failing health was followed by his resignation on July 6, 1860.

After a short vacancy, the Rev. J. Storie of Castlemaine, Victoria, was called and inducted on October 25, 1860. Before Mr. Storie's arrival a deficiency of £233 had been incurred. Mr. John Walker appealed to the congregation to wipe this off, before the new minister was inducted. He himself offered to contribute half the amount, provided the congregation would meet the balance. At the next monthly meeting it was announced that the sum required had been fully raised. So much has been written of the new minister in Part I, that it is only right to say that, in the congregation itself, Mr. Storie had many loyal and warm-hearted friends. His Bible Class was eagerly attended by the young people. In 1867, its membership stood at fifty and twelve copies of Hodge's Outlines of Theology were in use. Both Mr. and Mrs. Storie were honoured with several presentations. The minister himself was a champion for "the Establishment," a position from which all kinds of conflicts emerged with those who stood for Independence. During his ministry, which lasted until 1879, the congregation suffered many reverses; and many withdrawals to other denominations as well as to other congregations of our Church took place. The powerful ministry of the Rev. Dr. Nicolson attracted many to the Free Church, so that when Mr. Storie sailed for Scotland in 1879, services at St. Andrew's were suspended for a time.

During Mr. Storie's Ministry, Mr. Thomas Hoy left a legacy of £1000 for the erection of a Mission Church. If the Fund was not sufficient, it was to be divided between St. Andrew's and Chalmers' Churches and invested for the benefit of the poor; the minister and two elders, in each case were to be trustees under a deed signed in May, 1862.

Services at St. Andrew's were resumed in 1880. As a result of a movement among Presbyterians in Hobart, the Presbytery and Synod agreed to the proposed amalgamation of St. Andrew's and St. John's, with the Rev. James Scott of St. John's as the minister of the united congregation, which was to worship at St. Andrew's. The scheme led to much controversy and never realised the hopes of those who sponsored it. In 1886 St. John's was re-opened and the new minister of St. Andrew's was left with a heavier burden than before. With this amalgamation, St. Andrew's now entered on its fifth and longest pastorate, that of

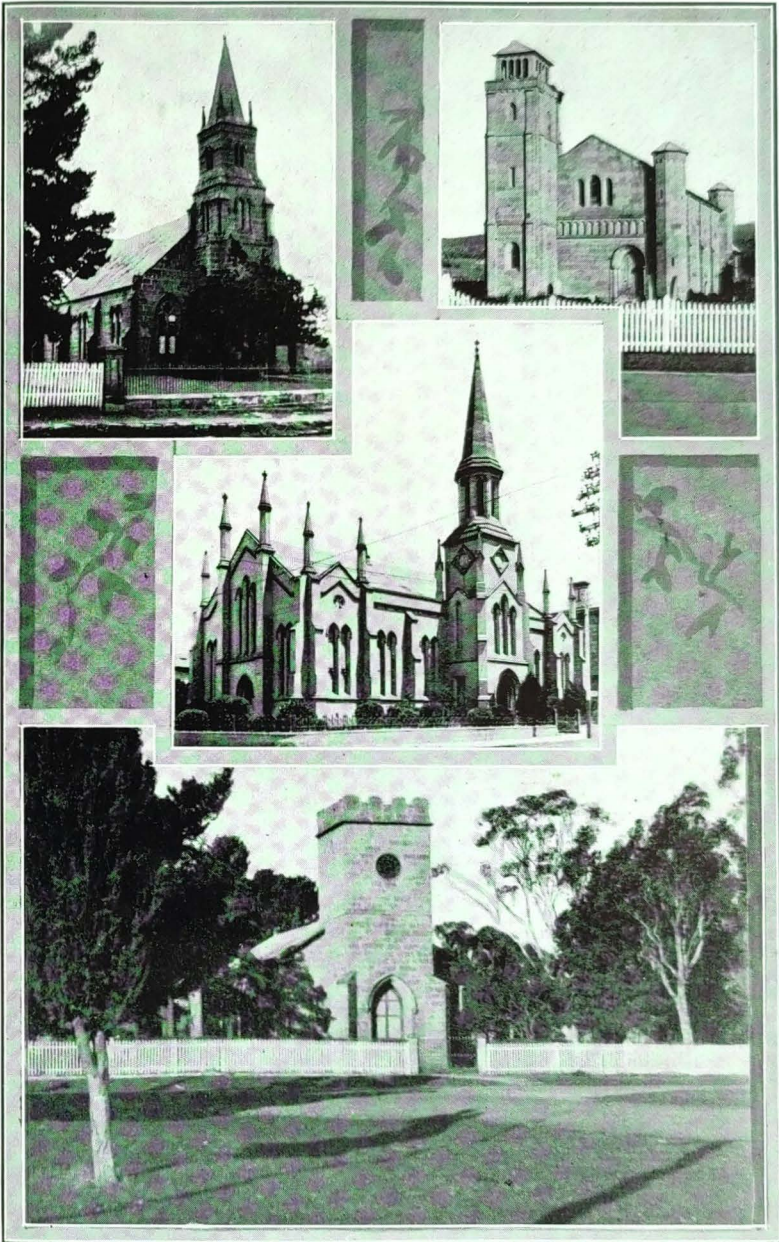
the Rev. James Scott. After ten years at Bacchus Marsh, Victoria, Mr. Scott was called to St. John's Church, Hobart, in 1870, where for ten years the congregation reaped the benefit of his able and devoted ministry, in which he was so graciously upheld by his wife, whose charming personality and richness of heart have given her an enduring memory throughout Tasmania. For the new minister of St. Andrew's, the field was Tasmania. His work in the Home Mission field has already been referred to. His activities on behalf of education found scope in the formation of the University, Officer College and the Ladies' College, in which he took a leading part. In the ecclesiastical development of our Church and the perfecting of its legislation, he was an outstanding leader and it was fitting that his eminent services were recognised by the University of Glasgow in conferring on him the degree of Doctor of Divinity in 1891 and that he was elected Moderator of the Federal Assembly, in which office he served the Church for two years 1891 and 1892.

No good purpose would be served by detailing the vicissitudes of the mother Church in the next twenty years and more, which included the great depression following the collapse of the Land Boom in 1892. What stands out for remembrance is the heroic endurance of the minister and a band of loyal followers who kept their hand to the plough amid extraordinary trials. The genial hospitality of the Manse is remembered by many throughout Australia. Dr. Scott's long ministry at St. Andrew's ended on February 2, 1905, when the Lord of the Harvest called His servant home. His death was deeply regretted in the community. He has left a splendid example of Christian fortitude in controversy and in reproach that fell on him, through the failure of schemes for which the Synod and not he alone was responsible. That the schemes on which the Church embarked in those days were carefully designed and well-intentioned, no one will deny. Whatever losses they entailed, they have left their lesson, in the wisdom that comes after the event, for those who are willing to learn.

Dr. Scott was succeeded by the Rev. James Barr who was inducted on September 9, 1905. He was translated to Cowra, August 22, 1912. His successors were :—

The Rev. A. D. Leckie, inducted February 12, 1913. He

CHURCH BUILDINGS.



OATLANDS, 1837.
Photo, Breden, Hobart.

GLENORCHY, 1839.
Photo, Breden, Hobart.

ST. ANDREW'S, LAUNCESTON, 1850. Photo, Spurlings, U'con.

ROTHWELL, 1831. Photo, G. Edgell.

resigned January 13, 1920, under appointment as assistant to the Director of Home Missions in Victoria, some years later succeeding the Rev. D. A. Cameron as Director. He resigned his office last year, owing to failing health. News of his death has just been received, with great regret.

The Rev. G. B. Murphy, B.A., inducted September 12, 1920, entered into rest June 20, 1926. Like his predecessor, Mr. Murphy was a man greatly beloved for those personal qualities by which a minister becomes attached to his people.

The Rev. C. Matear, M.A., B.D., inducted July 21, 1927 ; translated to Colac, Victoria, August 26, 1934.

Since this date the charge has been vacant. At the time of publication, efforts are being made to form a union of St. Andrew's and Chalmers' Churches.

BOTHWELL.

1829

In the early twenties, inland settlement seems to have followed the Derwent Valley via Hamilton. As regards Bothwell, this charming township on the Clyde, some forty-two miles from Hobart, the earliest references of public interest are to be found in the Surveyor's Plan of 1826, and in an official return of that year. This gives the population as 273, of which 65 were children of free settlers, who were of a particularly distinguished type, as we shall see. The district at that time was calculated as an area of 15 miles each way in length and breadth. Two years later we have an interesting glimpse into the settlement from a writer in the Hobart Town Courier, February 2, 1828: "We have now a very neat gaol built here, and very good barracks, and we are about to build a chapel. An inn is also about commencing in the township, which is very rapidly increasing in size and importance." (Then follows a strong plea for a good road to Green Ponds). "Mr. Curtin, our Police Magistrate, has kept the district quieter than ever it was known before. He has nearly put down the sly-grog shops, but the five-gallon system still goes on."

The first steps leading to the establishment of a church in Bothwell—as far as can be gathered from the records—were taken by Captain W. Clark, J.P., in his letter to Archdeacon Scott, dated January 22, 1828.

In a long and serious requisition, he gives estimates that they had made, and points out objections of some of the residents, especially Capt. Wood, who could not see his way to subscribe to the erection of a chapel which would not be open to ministers of any denomination who might visit the district. The people had undertaken to do the carting. A public meeting was also to be called.

The site for the Church was chosen by Archdeacon Scott ; and on his recommendation, Mr. Arch. McDowall was appointed "Lecturer and Sunday-school Master at a salary of £50 per annum."

His appointment was gazetted on June 12, 1828. Mr. McDowall being a Presbyterian, his appointment was welcomed by the free settlers, many, if not most, of whom were Scotch.

Services had previously been conducted at intervals by the Archdeacon (and perhaps others) in a barn at Norwood, then owned by Capt. P. Wood. When the building was no longer available, Mr. McDowall offered to provide a new one at Logan. On the 11th of March, in the following year, as a result of a public meeting in the Police Court, convened by advertisement, a Memorial was addressed to the Lt.-Governor, Sir George Arthur, which was presented by the Police Magistrate of the District, Lt. Williams. In this Memorial the settlers petitioned for the appointment of the Rev. Jas. Garrett as the resident minister for the district, promising to raise the sum of £119 per annum for his stipend, and requesting an allowance of £100 per annum from the Government. This Memorial is historically so important that one regrets it is not possible to print it in full. At the same meeting a call was prepared which was forwarded to Mr. Garrett by Mr. A. Reid, of Ratho, one of the members appointed by the congregation for that purpose.

The reply from the Lt.-Governor was prompt and favourable, and the settlers, who in this movement were led by Capt. P. Wood and Mr. A. Reid, were delighted to have the Rev. Jas. Garrett appointed as the resident minister of the district. An extract from Mr. Reid's letter to the Rev. Jas. Garrett should be included here:—"I am now accordingly authorised to announce the same (i.e., the Call) to you officially, in the hope that the favourable opinion evinced by the inhabitants towards you, may be met by a corresponding sentiment on your part, and that you will not reject the unanimous call we have made for you to be our Presbyterian Clergyman. I beg to remain, my dear sir, with much regard, yours faithfully, A. Reid."

Mr. McDowall was notified by the Colonial Secretary that his services would now be no longer required. "I am, at the same time, to assure you of His Excellency's approbation of the manner in which you have discharged your duties since your appointment."

The great majority of those interested in the movement for a church were Presbyterian. A small minority of three subscribers were attached to the Church of England, but co-operated with Mr.

Garrett and the congregation in a spirit that deserves to be recorded. Request was made to the Government for assistance in building the church, the local residents helping with the material and cartage. The request was for a building to accommodate from two to three hundred, as the district was increasing, and a parsonage also was asked for, of a design that would be convenient for boarders, as Mr. Garrett proposed to devote part of his time to teaching. The second part of the scheme was not officially completed, and it was left to Mr. Garrett to undertake the building of his residence by his own efforts, and it was here that the first steps in the education of the rising generation were begun. Good progress must have been made, or the school must have been begun earlier in some other building previous to the Manse, for we find that when the foundation stone of the church was laid by Mr. A. Reid, on May 24, 1830, Mr. Garrett read an inscription in Latin, which had been prepared by his scholars.

Services, meanwhile, must have been held at Logan, and there is a reference in the *Courier* of April 17, 1830, to the presence of the Lt.-Governor at the service conducted by the Rev. J. Garrett. The Rev. Dr. Drought was at this time the minister of the Church of England at Green Ponds, and held services at Bothwell at regular intervals. A most genial relationship existed between these two early ministers. Dr. Drought on his visits to Bothwell enjoyed the hospitality of the Manse, and such was the harmony among the settlers, that the church was built on the site chosen by Archdeacon Scott, both ministers took part in the opening services on March 6, 1831, and everything pointed to the favourable development of the worship of the two churches in the one Spiritual Home.

The Governor himself suggested the design, for which Mr. Frankland (Surveyor-General) drew out the first sketch, pencilled, which the Governor, however, insisted on altering, to include windows of the present design. The church was built by Mr. Ford at a total cost of £1100. The bell and the clock were provided for from the beginning. The whole undertaking has now stood for over 100 years as an example of Christian enterprise in those days for the Glory of God, under difficulties of which we fortunately know nothing.

The happy spirit of Christian unity that prevailed was unquestionably due to the influence of the two ministers and some

of the residents who took high views and long views also, with a wide perspective. They brought with them to the new settlement the fruits of personal gifts and cultured training. Evidence of this can be seen in the artistic treasures that had a place in the furnishings of their homes, in the valuable works that adorned their bookshelves, in the high tone of their correspondence, in the generosity of their gifts, and in the thoroughness of their works, all indicating that they were men and women who held traditions that they revered, and who were inspired by ideals for which they strove in faith and love and hope. For such, life and effort for the good were well worth sacrifice and Christian enterprise a joy.

In the absence of any biographical memoir of the first minister, the Rev. James Garrett, it is fitting to place on record some details of his life and work that will speak for themselves. Having completed the course in Arts and Theology at the University of Glasgow, as prescribed by the Church of Scotland, for candidates studying for the ministry, and having been licensed by the United Associate Presbytery of Stranraer and ordained by the United Associate Presbytery of Kilmarnock, he emigrated to Hobart in the year 1828 settling in Bothwell at the invitation of the residents there, early in the following year. He must have been a man of great personality and amazing energy. In addition to the spiritual oversight of the charge, he assumed responsibilities in educational work in the first year. Ably assisted by the local doctor and a few others, he founded the Bothwell Literary Society on August 7, 1834, and for seven years was its secretary and its moving and inspiring spirit. In four years 345 "bound volumes" adorned the library. Their titles, as also the subjects of the course of lectures given during every year, are impressive evidence of the solid material with which our pioneers built their lives. It has been a privilege to see the first minute-book and other material, for a view of which the writer is indebted to Mrs. Effingham Lawrence, of Billop, Cressy, a grand-daughter of our celebrated pioneer. Others connected with the establishment of the Society and its Library were Doctors Sharland and Hall, Captain P. Wood, Messrs. Moss, Reid, McDowall, Barr, Russell, Asford, Geo. Nicholas, Patterson, Allardyce, Geo. Russell, Gad, Howell, Thomson, and McRae.

Having been received into the Presbytery of Van Diemen's Land in November, 1835, Mr. Garrett was not long in taking up the Church's burden and in the course of his ministry he became known and beloved throughout Tasmania. His fame had reached even to the bushrangers as the following incident will show. Mr. Garrett had studied medicine at the University of Glasgow, and during his ministry at Sidmouth, in later years, had fitted up a dispensary in which he had the valuable assistance of Mrs. Garrett. Patients were attended and supplied with medicines without charge. One day he found himself suddenly surrounded by bushrangers, and carried off on horseback, blindfolded. He had no idea where he was being taken, except that it was into the hills. At the end of the journey, he found himself the guest of the leader of the bushrangers, whose hospitality he was to enjoy for three days, during his services as physician to the household, the wife of the leader needing his attention. On the return journey he was again blindfolded, and restored to his family with the gratitude of those whom he had so nobly served. Some time later his house was robbed of its belongings, but, at the instigation of this leader, every thing was returned, doubtless with apologies for what is called a "regrettable mistake."

One of Mr. Garrett's hobbies in later years was to catch sharks outside Low Heads. He sent home a collection of every shark known in Tasmanian waters. These references, although we are anticipating, serve to show the stature, and the texture of the man who in his day served God in Tasmania. Who can estimate the influence that went out from such a life, whose world was not Bothwell, nor even Tasmania, but the Universe glorified in the Kingdom of God? How could a man so gifted ever be narrow, or regard "scope in Tasmania" as too small? (Appendix 16).

Those must have been very happy years for Bothwell, 1829-1841, under such leadership in spiritual and temporal things, brightened still further by the minister's happy friendship with the Rev. Dr. Drought, whose resignation in 1834 was a great blow to the district, and caused deep sorrow to Mr. Garrett. This can be seen from the Memorial that was presented to the Archbishop of Canterbury, in appreciation of the services that Dr. Drought had rendered to the Church. To this Memorial Mr. Garrett attached a separate paragraph over his own name.

Difficulties now arose, under which the harmonious relations of the two congregations became somewhat strained. The historical inquirer may be referred to the "Hobart Town Courier," 1840, October 23 and following dates, in which is reported the evidence given before the Legislative Council, when it was proposed to vest the property in the Church of England. The Bill was withdrawn by the Governor, and the position remained as before, in the words of a judgment given a little later (Courier, May 17, 1845) : "That the building in question was not erected either for Presbyterians or Episcopalians generally—it was erected for the use of both."

Although the controversy was decided in favour of the dual position then existing, Mr. Garrett felt that in the interests of the Church, as well as for his own sake, it was desirable that he should apply his energies to another sphere. To the great regret of the whole district, with few exceptions, he tendered his resignation to the Presbytery on October 14, 1840. This was followed by a demonstration of public feeling that has probably had no equal in the history of Tasmania. The Literary Society and friends, at a public meeting, presented their secretary with a silver salver, made in Hobart by Mr. D. Barclay, of Mexican dollars, a work of art, of rich design. From this source alone the presentation reached the value of £450, Dr. Hall, in conveying the thanks of the community, remarking that Mr. Garrett "left the Literary Society as a favourite child." The congregation, on their part, showed their gratitude and esteem in a presentation of nearly £700. The records of the Presbytery contain a special appreciation of the life and work of Mr. Garrett in this, his first charge in Tasmania.

There is no occasion to refer to the different phases of the controversy which now ensued, except to record that it is to the indomitable zeal and sound judgment of Dr. Lillie, inspired by unflinching loyalty to his sense of pastoral oversight, that we were able to maintain our cause in the critical years that followed on the retirement of Mr. Garrett, in December, 1840. It was not possible to arrange for the appointment of a resident minister at once. The Presbytery, however, provided a weekly service, the Rev. Peter Campbell, who had charge of St. Andrew's College, Hobart, being of great service in the emergency. On July 6,

1841, the congregation gave a call to the Rev. James Bell, who at that time had charge of the newly-formed congregation of St. John's, in Hobart. This was presented by Mr. Patrick Wood, and was signed by 125 members of the Church. Mr. Bell left the issue to the decision of the Presbytery, which decided that in the interests of a second congregation in Hobart he should continue in his present charge. A requisition had also been forwarded to the Church of Scotland for another minister to accept appointment in the Colony. There is a gap in the Records at this stage, and consequently there is no reference to the arrival and appointment of the Rev. John Robertson, but on March 5, 1843, he is included in the membership of the Presbytery, and one can only conclude that he sat as the new minister of the Bothwell Church. He was elected Moderator in 1846, and is then referred to for the first time as the minister of Bothwell. It is to be regretted that there is so little on record of the activities of this period. There is a reference to the Sunday School, which, in 1850, had six teachers and 50 scholars.

At the end of 1862, after nearly twenty years in Bothwell, Mr. Robertson tendered his resignation, to take effect in April, 1863, owing to failing health. The Presbytery allowed him an extended furlough with an assistant, but owing to the difficulty of "supply," he was unable to sail before April, 1864. Mr. Robertson was unmarried and had private means. He resigned from Scotland in 1865. Considerable difficulties then arose owing to the prolonged absence of the settled minister, whose health had failed to show improvement. The ministers of the Presbytery were called on for personal service, and their activities once again saved the position for our Church in the district. Mr. Robertson having retired, the Rev. Robert Russell, of Evandale, led in a vigorous movement to resuscitate the charge. He himself promised £50 per annum for the support of a minister, provided a similar sum was raised in the district. At a meeting, with Mr. A. McDowall in the chair, it was stated that six Presbyterian families in Green Ponds were willing to contribute to this fund, on condition that the minister so appointed would also conduct services in their district. This may be regarded as the first step in the movement which led to the formation of the united charge. This was on November 10, 1869. The plan, however, involved delay, and on May 11, 1870, the Moderator (the Rev. John Gardner of Launces-

ton) and the Rev. Robert Russell, of Evandale, were appointed a committee to arrange for the supply of services for the next six months. The vacancy however, proved to be for a much longer term, and it was not until April 24, 1874 (i.e., 10 years after the previous settled minister had to give up active service) that the congregation was able to proceed to a Call.

The Sunday-school was in the good hands of Mrs. McDowall and in 1866 had 79 scholars on the Roll with 6 teachers. Mrs. McDowall, therefore, under the necessity of a School building, appealed for funds. The response was hearty and the foundation stone was laid on March 16, 1867. The new building was opened at the end of the year. In a report of that year it is mentioned that the expenditure had been £210, "towards which a large list of subscribers, including His Excellency the Governor and friends in Scotland had contributed over £180." A more detailed account is given in the Appendix, 17.

After the long vacancy referred to, circumstances became favourable for the settlement of a regular minister,—the Rev. Joseph Black, whose induction took place on July 1, 1874. Mr. Black was born in 1838, at Aberdeen, and showing remarkable gifts for scholarship, took his M.A. degree at the age of 19. He next took up the study of medicine, but was led to prepare for the ministry instead. He came to Australia in 1865, and had charge of the congregation of Ballan for seven years. His induction at Bothwell in 1874 gave the congregation a new lease of life, and in the awakened interest that followed, one of the office-bearers, Mr. Robert Barr, then in Edinburgh, gave a bequest of £500 for the Church. Mr. Black during his ministry at Bothwell, married Miss Robinson (his second wife), and in 1877 the congregation took steps to obtain a manse, the minister's residence being a matter of inconvenience just then. The project, however, was not carried out, as an unexpected private arrangement proved more satisfactory, involving no delay.

In 1882, Mr. Black's health made it necessary to take six months' leave of absence, after which he was appointed to Glenorchy in the same year. (Appendix 18). The Rev. Henry Tremlett Hull, a licentiate of the Tasmanian Church, was next called, and ordained on January 23, 1883. He had previously been appointed to the charge of Bothwell and Green Ponds during

the vacancy in 1882. Mr. Hull's ordination was the first of the sons of the Presbyterian Church, born in Tasmania. With the change of the minister's headquarters to Green Ponds (now Kempton), a movement was begun for the erection of a Church building there. Up to this time, services were being held in the Lecture Hall. The scheme was taken up heartily and with the help of generous donations, including £50 from Mr. J. Hadden and £25 from Mr. A. P. Bowman, the congregation was enabled to dedicate its Church in 1883.

It was at this time that efforts were renewed by the authorities of the Church of England for the dissolution of the joint ownership of the church property, which had been in existence for over 50 years. The terms proposed in the first case by Archdeacon Hales, of Launceston, were not found acceptable by the Presbytery, nor, when endorsed by the Synod of the Church of England, and re-submitted, did they move the Presbytery to more favourable consideration, the Court being in sympathy with those who favoured the continuance of the partnership, the basis of which it did not wish to see disturbed.

After the resignation of the Rev. H. T. Hull in July, 1884, the vacancy was filled by the temporary appointment of the Revs. J. Grierson Scott, recently arrived from Glasgow (1884), and I. K. McIntyre (1885), who, in the following year was given charge of the congregation of St. John's, Hobart. The Rev. J. Grierson Scott having declined a Call which he had received from Bothwell, steps were taken to call the Rev. Alex. Doctor, then residing at Sorell. Mr. Doctor accepted the Call, and was inducted in 1887, the service being held at Green Ponds on August 9 of that year.

During Mr. Doctor's pastorate at Bothwell, he was often called upon for long journeys in visits necessary to distant charges. In the course of time his health showed signs of strain. He suffered also from the results of an accident. In August, 1902 (i.e., after 12 years) he had to receive extended leave of absence, during which the charge was under the oversight of Messrs. L. C. M. Donaldson and Griffiths. In April, 1903, Mr. Doctor applied for a colleague and successor. A Call was prepared to the Rev. T. B. Bannerman, and he was to have been inducted in July, 1903. The Induction had to be postponed owing to the illness of the minister-elect, and in February, 1904, Mr. Bannerman notified the

Presbytery of his inability, through failing health, to accept the Call. The Rev. A. Doctor, though now living out of the district, was still nominally the minister of Bothwell and Green Ponds. Arrangements were then made for the oversight of the charge by students and Home Missionaries, among whom the first was Mr. H. B. Ritz, M.A., followed in 1904 by Mr. J. A. Lee, now minister of Wallan, Victoria. In 1906, the Rev. Alex. Doctor forwarded his resignation of the charge of the congregations at Bothwell and Green Ponds, which the Presbytery felt constrained to accept with regret, having regard to the requirements of the district. Resolutions testifying to the high regard in which Mr. Doctor was held, and voicing the grateful appreciation of his long and useful services to the Church, were placed on record by the Presbytery and the congregations concerned. The charge was now placed under the supervision of the Home Mission Committee, with the Rev. J. Heyer as Int.-Moderator. Mr. Doctor's connection with the Bothwell district dated from 1887 to 1906, and there are many who look back upon his ministry in warmest remembrance. His retirement was not of long duration. He entered into rest at Sorell on June 21, 1906, nearly 30 years after his appointment as minister of our Church in that district (April, 1887).

Following the removal of Mr. J. A. Lee to Zeehan, in 1907, the Rev. R. M. Fraser, our late missionary in the New Hebrides, was appointed to the oversight of the charge. He was succeeded by Mr. A. Brownlie, ordained later in Victoria. In 1912 the congregations were placed under an exit-student, Mr. W. D. Anderson, who was ordained and inducted on January 30th of that year, but subsequently was called to a charge in Victoria. Then followed a succession of further appointments which as far as can be ascertained include the following: Messrs. G. L. Johnson (1913); S. A. Vertigan (1916); J. Silvester (1921); J. Anderson (1924); John Black (1924); Lewis Clayton (1924); L. M. Fairey (1926); J. C. Hayes, Rev. W. Barrow and G. F. Draffin, the Home Missionary at present in charge.

(See also Notes 25, 34, 35, 36 in Appendix).

At **GREEN PONDS** the Church was opened in 1883. The first minister was the Rev. H. T. Hull, who was followed by the Rev. Grierson Scott. The "pioneer" families embraced in this

new movement were represented by the names of Johnson, Gorringe, Hadden, Lumsden and Forsyth. The last-named, a manager and treasurer, died in 1899 and was succeeded by his daughter. Mr. John Lumsden was an Elder, whose spiritual ministrations were often called upon. He died in 1921. Mr. A. E. Gorringe was elected a manager in 1892, and has fulfilled the duties of this office to this day. The congregation benefits from a bequest of £300 from the late Mrs. F. Gorringe. Mrs. J. C. Johnson, who died in 1915 was also a liberal supporter of this cause and along with others in the congregation interested herself in the formation of the new congregation at **APSLEY**, where services were begun in 1902, with an average congregation of 48 and a Sunday-school with four teachers. Land was bought in 1910 and the new Church was opened in 1914. In this connection it is fitting to record, in warmest appreciation, the most helpful services of the late Mr. Porter and his family, who bore such a large part of the duties connected with the movement from the beginning.

THE OLD BOTHWELL BELL.

(To the Bothwell (T.) Pioneers and their historic Church, consecrated March 6, 1831.)

Who can tell the secrets hiding
 In the quiet of the hills,
 In the stream whose gentle gliding
 Peaceful hours with fancy fills?
 Ancient haunts and habitations,
 Loved by vanished generations,
 Timid tribes in lowly stations,
 Roaming free,
 Like the bee,—
 The woods their larder and their mills!

Here in stately tower uplifted
 I have watched unseen, alone,
 And, with charms supernal gifted,
 Hold a sway all good men own.
 Changeless still through all the ages,
 Whatsoe'er mankind engages
 In its swift succeeding stages,
 Still I call,
 Unto all,
 The steps that lead unto the Throne.

Who can tell their fear and wonder
 When they saw before their eyes
 All their old world torn asunder
 And a new creation rise?
 Raging flames their woodlands bowing,
 Rocks before man's thunder cowering,
 Meadows striped by strange teams ploughing,
 And the soil,
 For their toil,
 Yielding man and beast their prize!

Darkness falls. Now Nature, speaking
 In the whispers of the night,
 Breathes to every spirit seeking
 Him who is the source of Light.
 Graves around me veil their traces,
 But I see familiar faces,
 Spirits in their wonted places,
 Souls elect,
 That reflect
 Distant days with glory bright.

Brave the men who rose to follow
 Guidance over hill and plain,
 Finding safety in the hollow
 Of the Hand none trust in vain.
 Women, love with courage blending,
 Shared their toil and care unending,
 Sick and needy oft befriending,—
 Noble band,
 Whose good hand
 Shone in works for future gain.

Oh, how silent is the tower!
 Yet its story, were it told,
 Would reveal a treasured dower,
 Such as Earth guards in its fold.
 Though the ancient Past unbroken
 Still disclose no buried token,
 Ages hence shall it be spoken
 By the sign
 Of this shrine,
 "Here men honoured God of old."

Thus they came in the beginning,
 Pilgrims of the trackless way,
 From the fields rich first-fruits winning,
 And their homes their arts display.
 Other precious seed they planted
 In the land, when first they chanted
 Praise to Him, Whose goodness granted
 Their increase
 And their peace
 And the hopes of each new day.

Ring the memories resounding
 In the calm of eventide!
 Ring the Dawn, yet more abounding!
 Ring the sweeping vision wide,
 When men tell the story, showing
 Age on age its gifts bestowing,
 In achievement ever growing,
 And the blest
 Finding rest
 In the Life that shall abide!

* * *

ENVOY.

Simple faith stirred deep emotions,
 Made men eager for God's Word,
 And a barn served their devotions,
 Hallowed by one sweet accord.
 Soon the flame such faith had lighted
 Showed a vision that united
 Hearts to sacred purpose plighted,—
 And it stands,
 From their hands,
 This memorial to the Lord.

Could eyes but see what moves around us,
 Could ears but grasp what might be heard,
 Could hearts feel truly, 'twould astound us
 How deeply souls might oft be stirred.
 So may these hundred years now ended
 Proclaim the truth that does not lie—
 'Tis by his spirit man ascended,
 His works of Faith can never die.

* * *

TOLL! TOLL! TOLL!

Oh, the joy that lies in reaping
 Where the hands of Love have sown!
 Oh, the thrill when dawn comes creeping
 And the fears of night have flown!
 So the solemn convocation,
 Filled with praise and supplication,
 Gave their Church its dedication:—
 Lord, with Grace
 Fill this place;
 Faith, Love, and Hope with Glory crown.

Thou solemn Voice of Time!
 And may thy hallowed mystic Call,
 Where'er its lingering echoes fall,
 Move men to thoughts sublime.

J. Heyer.

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KIRKLANDS-CAMPBELL TOWN.

1829

The nucleus of this charge, which in its history has undergone several changes in its composition, is to be found in the Kirklands district. Here Mr. Hugh Murray, one of the most noted of all our colonists, established a sheep farm on the Macquarie, naming his station, "St. Leonard's,"—now "Baskerville." Mr. Murray and his family, accompanied by a party of relatives and friends reached Hobart Town on January 14, 1823, and settled on the Macquarie early in the same year. (See Appendix, 19). It is on record that "every branch of this God-fearing family began services in their locality according to the Church of Scotland." As an element in this honourable tradition, we picture the neighbours gathering with Mr. Murray's family, for worship in the dining-room. As the numbers grew, they assembled "under an oak-tree," presumably she-oak. Towards the end of the year 1825, conditions were sufficiently advanced for a meeting to be held at Dr. Turnbull's residence, Winton, named after the estate of Sir James Sandilands in Scotland, from which he had inherited a sum that entitled him to a grant in Tasmania, under the terms of settlement then existing. The details of this meeting are so remarkable as to deserve a place in the (Appendix, 20).

The next step was to obtain a minister for whom such careful provision was being made. Doubtless in response to communications with the Home Church (or through correspondence with his brother John, who was already settled in the Ross district), the Rev. John Mackersey, an ordained minister of the Church of Scotland, and parish minister of West Calder, arrived in Tasmania on February 26, 1829, his wife accompanying him on the long journey which began at Leith in June, 1828. On his arrival in the district, Mr. Mackersey lived for a time on the Quorn estate, then called Gaddesden, until he was appointed to the new charge at Kirklands where he ministered until his retirement, through failing health, in 1854. Before settling at Kirklands, he had interested himself in educational work at Quorn Hall, a branch of

service which was greatly appreciated in those days, so that it was resumed in the historic Manse which was erected at Kirklands in 1830. The Church was dedicated on October 2, 1836, the Rev. John Anderson, M.A., preached the sermon and was assisted by the Revs. J. Mackersey and J. Garrett.

As there was no Presbytery as yet, there are no particulars on record relating to the induction. Mr. Mackersey covered a wide field, Kirklands-Lincoln-Cleveland and Upper Macquarie, and the early records would have had much of importance to relate regarding the first pastorates of those days. What can be ascertained leads to the conclusion that a very large district was covered from Evandale, Hagley, Kirklands and Campbell-town as centres, with the boundaries frequently changing. For example in 1847, the Rev. A. Cairnduff was licenced "to do duty at Launceston, Evandale, Nile and Esk Vale, in union with the Revs. John Anderson and Robert Russell for twelve months." In the following year he was appointed to Campbell Town, Esk Vale and Upper Macquarie. This arrangement continued until the end of 1849, when Mr. Cairnduff was moved to Hobart to assist the Rev. James Bell, at St. John's. The Esk Vale Church was erected in 1848 on the Belle Vue Estate, near the Esk Vale Homestead.

The year 1854 marks the beginning of the pastorate of the Rev. Adam Turnbull, M.D., an historic figure, that left its mark in so many of its contacts with Tasmanian life. He was born in 1803 and arrived in the colony early in 1825, and for twenty years held various appointments under the Crown, as Clerk of the Executive Council (on whom rested the responsibility of drafting the official despatches of the Governor), private secretary to the Governor, Sir George Arthur, treasurer during Sir John Franklin's term of office, as well as other appointments later. There are records showing the personal esteem in which Dr. Turnbull was held by both Governors. In 1852, in the height of the controversy over transportation, Dr. Turnbull was opposed to the policy of the Government, which was in favour of continuance. On this account he incurred the displeasure of Sir William Denison, and his convictions cost him not only his office, but his pension, after twenty years' service. In 1854 he applied to the Presbytery to be received for ministerial duty. He had for many years taken an active part in St. Andrew's, Hobart, where we read of him as

Superintendent of the Sunday-school. He had also assisted in conducting services. He was a man of wide culture, God-fearing and devout. (Appendix 21).

In view of the vacancy at Campbell Town, Dr. Turnbull was appointed to meet the urgent need of pastoral oversight at once and when he applied to the Presbytery, inquiring as to the possibility of being received into the ministry, it is not surprising to find—"that the Presbytery having taken the matter into serious consideration and having had the fullest evidence of his high qualifications for the ministry, more particularly of his high attainments in classical literature and science, as well as in theological learning, and, above all his earnest personal piety, unanimously agreed to admit him as a licentiate of this Presbytery." This was on July 5, 1854. On August 16 he was ordained and inducted in response to a Call. The movement for the erection of a new Church now received fresh impulse and the handsome Church of to-day—St. Andrew's, Campbell Town—stands to the honour of this period. It was dedicated in 1855. As stated in an earlier chapter, the first services of this congregation were held in the Assembly Hall, now the Library.

In 1866 Mr. S. B. Giles was appointed to assist Dr. Turnbull at the Upper Macquarie and Esk Vale. He was subsequently licenced and ordained in 1866 but not inducted. Dr. Turnbull, at this time, had applied for leave of absence. In 1869 this large and widely-scattered charge was proving too great a strain on its minister, who had now reached the age of 66 years and it was proposed that it be divided. The Rev. Peter Mercer was called to Esk Vale and Upper Macquarie but he did not see his way to accept the opportunity presented. In 1871, the Rev. Alexander Michie of Wallaroo (South Australia), was called as assistant to Dr. Turnbull, with a view to a Call, on terms to which the Doctor contributed generously. Mr. Michie was inducted on July 13, 1871. In 1874, on July 17, Dr. Turnbull's health led him to tender his resignation, which was accepted with great regret. He was recommended to the Government for a liberal pension. Two years later, on July 4, 1876, Kirklands and Esk Vale were separated from Campbell Town and Upper Macquarie and were placed under the Rev. Alexander Michie and the last-named congregations came under the Home Mission Committee, with one

FORMER MINISTERS.



REV. J. GARDNER,
St. Andrew's, L'ton.

REV. R. S. DUFF,
Evandale.

REV. I. K. McINTYRE,
St. John's, Hobart.

REV. H. BUDGE,
St. Andrew's, L'ton.

REV. F. T. JENKIN,
West Tamar, Etc.

REV. J. F. HULL,
Hagley.

REV. J. LYLE,
St. Andrew's, L'ton.

REV. DR. J. BLACK,
Bothwell, Etc.

REV. J. G. MATHER,
Scottsdale.

combined Session to supervise the whole. In 1876 a Call was given by Campbell Town and Upper Macquarie to the Rev. J. Milne Jarvie of New Zealand, but after much loss of time came to nothing. The following year saw another effort which resulted in the induction of the Rev. J. R. Wardrop, M.A. of Bathurst (N.S.W.), on May 8, 1877, and the Session was now divided. On December 12, 1879, Mr. Wardrop tendered his resignation. It was accepted as from January 31, 1880, and it was proposed to appoint him to Fingal, Mathinna and Mangana, to make it a pastoral charge. For this purpose application was made to the Colonial Committee of the Church of Scotland for aid. When the time came for the change, it was evident that Mr. Wardrop was willing to yield to the movement in the Campbell Town district, for his resignation to be withdrawn. The Presbytery concurred and Fingal was joined to Campbell Town for a fortnightly service. The whole arrangement was not completely satisfactory to the congregation at Campbell Town and its harmony became somewhat disturbed. A new chapter was begun, when the minister received a Call to High Church, Geelong, in July, 1881. The congregation then moved to be united with Kirklands, but there were as yet insuperable difficulties in the way. At this stage the Rev. W. A. Lind of Victoria accepted a temporary appointment of some months for the oversight of the charge. His ministry was most helpful to the people, in a time that had become critical.

Meanwhile changes of another kind were pending for the advantage of the Church. New conditions at the Upper Macquarie favoured the disposal of the old Church there. The Hon. James Maclanachan, for many years treasurer of the Presbytery Funds, interested himself in this and left a bequest of £100 for the erection of a Church at Tunbridge (if built within five years of his death) and £400 towards the stipend of the minister of the Church to be erected there. He also left £500 towards the stipend of the minister at Kirklands. At the meeting of the Presbytery (January 29, 1884) that received this report, a petition was forwarded from the congregation at Esk Vale, asking for leave to sell the site and to move the Church building to Epping. This was approved and with the generous co-operation of the Hon. James Gibson and others, the new Church at Epping was opened in 1885.

In the previous year, Campbell Town, in view of the changes that were being projected moved to be rejoined with Kirklands and Epping; but their hopes were not yet to be realised. The Rev. Alexander Michie, who had been absent in Europe for eight months now resigned the charge of Kirklands and Esk Vale,—April 16, 1885. Having failed in their efforts for union with Kirklands, the people of Campbell Town now took steps for a Call which led to the induction of the Rev. C. Cameron to the charge of Campbell Town and Tunbridge on June 8, 1886. Three years later, Mr. Cameron was called to Ballarat, Victoria. Meanwhile the vacancy at Kirklands-Epping had been filled by the induction of the Rev. James Beattie,—December 23, 1885. His pastorate closed on December 31, 1888, when he was translated to Queenscliff, Victoria. After nearly twelve months of temporary supply, the vacancy was filled by the induction of the Rev. D. A. MacDougall of Geelong, on November 1, 1889; arrangements were also made for the supply of Campbell Town. Application was made on March 4, 1890, for the appointment of Mr. W. Mabin, a missionary student for nine or twelve months. The application was approved and later was renewed for another year. This appointment marks the beginning of the long and gracious association of the Rev. W. Mabin with the Tasmanian Church. In 1892, having completed his studies, he received his first Call and was inducted to the charge of the congregations at Campbell Town and Tunbridge on November 23, 1892. In May of the following year, owing to the illness of his brother, he received six months' leave of absence to go to Scotland; this was subsequently extended to February 1, 1894. His happy relations with the Campbell Town charge continued until April, 1896, when he was called to Wickcliffe, Victoria.

Meanwhile, March, 1894, the Rev. D. A. MacDougall was called from Kirklands to Malvern, but the vacancy was filled a few months later (December 6) by the induction of the Rev. Robert M. Fergus, M.A., who ministered to this district until June 25, 1900, when he was called to Auburn, Victoria. Mr. Fergus took an active part also in the work of the Presbytery and Assembly, at a time when close attention to the burdens of the Church courts was very needful.

At Campbell Town, the vacancy was prolonged. The records give indications of much temporary supply, and of two calls having been proceeded with and declined. In 1900, another attempt was made to unite Campbell Town and Tunbridge with Kirklands and Epping, but before the negotiations were completed, a Call was given by the latter charge to the Rev. F. E. Oxe, M.A., B.D., (now Professor Oxe) on July 15, 1901, and he was inducted on August 29 of that year. Campbell Town joined in his reception with an address of welcome, signed by the whole congregation. This led soon afterwards to the long-desired amalgamation of Campbell Town with Kirklands-Epping, while Tunbridge was, from this period, connected with the Oatlands charge. During Mr. Oxe's pastorate, a new Church was opened free of debt at Barton, on a site given by the late Mr. Russell Gibson, whose generous services to the Church are gratefully remembered still. In the year 1909, Mr. Oxe was called to Claremont, West Australia, after eight years of most valuable service to the Church. He was followed by the Rev. Percival Hope, B.A., inducted June 24, 1910. Mr. Hope will long be remembered for his unwearying efforts in connection with Home Mission work. He also filled a strenuous part on active service as chaplain during the war. In May, 1921, he was translated under a Call to Lithgow, New South Wales. His successor was the Rev. F. E. Yarnall, B.A. (March 22, 1922). The charge remained as constituted under Mr. Oxe, but during the new pastorate, Swansea and district were placed under the care of the minister at Kirklands whose visits, at least quarterly, have led to new hope for our cause on the East coast. The experiment was committed to Mr. Yarnall, under whose administrative care the effort of the Presbytery was well justified. In 1932 (November 27), Mr. Yarnall was called to the charge of Hamilton, Victoria, and a short vacancy was filled (May 18, 1933) by the induction of the Rev. P. Somerville, who had been under engagement to the Australian Inland Mission in North-West Australia.

Extended reference has been made to this charge, which is

not only one of the oldest but one of the most typical of Presbyterian character and sentiment in the whole island. Its membership has been distinguished in several generations by outstanding men and women, who have left their mark on the traditions of the district, and to this day there are others striving loyally to follow in their train and to maintain for the charge the honour that it has held for so many years of being one of the strongholds of Presbyterianism in the Australian Commonwealth. In their minister they have an able and zealous leader to this end.

ST. ANDREW'S CHURCH, LAUNCESTON.

1831

Reference has been made in Chapter II to the circumstances that led to the establishment of St. Andrew's, Launceston,—then known as "Scotch National Church"—in 1831 and to the settlement of its first minister, the Rev. John Anderson, M.A., in the following year. Those constituting the first committee were:—Mr. Thomas Scott, Treasurer, Lieut. Thompson, Mr. Archibald Thompson, Mr. James Sprunt, and Mr. Alexander Wales.

As early as 1826, a Missionary had been sent to Launceston by the Wesleyan Church. Sufficient funds were raised to build a meeting-room, which until recent years was used as a schoolroom of Trinity Church. The Mission, however, did not last, the building was sold to John Fawkner, the proprietor of the Cornwall Hotel. The surplus arising from this transaction was deposited with the Colonial Treasurer and later, following a public meeting, was transferred to the Fund for the establishment of the "Scotch Kirk."

The Church Building then erected still stands, in part, as a store in Lower Charles Street. An upper storey has been added, but the original form of the building can easily be discerned. Here the Rev. John Anderson began his ministry in 1833, and on this historic site, the imagination pictures our forefathers gathered together from far and near, joining in the worship of God. Conditions for Church work in those days, even at their best, were far from favourable and when a minister suffered under any disabilities of health, something was bound to suffer likewise. Mr. Anderson's eye-sight began to fail and in time he became blind. As early as 1839 the congregation became unsettled and the Presbytery was asked for counsel. A visitation followed, with the result that Mr. Anderson agreed to the appointment of an ordained minister from the Church of Scotland, as colleague and successor, the Presbytery undertaking to help, both in the negotiations in Scotland and in raising financial support for the

scheme, which involved £150 per annum for five years. An effort was made to call the Rev. Robert Russell, who had been inducted at Evandale in 1839, although, previous to his settlement there, he had assisted Mr. Anderson in Launceston. Mr. Russell, however, declined the Call. This first evidence of the cordial relations between the new minister of Evandale and the Scotch residents of Launceston should be noted. In later years, some of the latter actually made the Church at Evandale their place of worship.

The following year—1840—saw a movement for the erection of a second Church in Launceston, with a guarantee of £1000. But there was such opposition to the scheme, that it failed to materialise. Trouble had arisen over the non-fulfilment of the plan for securing a colleague for Mr. Anderson. This was found to be impracticable for reasons of finance. Mr. Anderson later came to the rescue with an offer of £75 towards the salary, but this was conditional ;—he desired a colleague from the Church of Scotland, appointed by the Colonial Committee. Subsequently he increased his offer to £100 per annum but in 1841 he became very ill and the Presbytery appointed the Revs. Robert Russell and Alexander McKenzie (West Tamar) to supply the pulpit for four months, to the end of November, 1841.

The reader who can appreciate what rests on the loyal nucleus of a congregation, when others hold back or turn away, will not fail to be moved to sympathy in what followed. After a long interval, the Rev. Thomas Hastie was appointed by the Colonial Committee and ordained by the Presbytery of Brechin in 1842. It was now necessary to collect the subscriptions promised and guaranteed several years earlier. The Presbytery had again to be called in for assistance, "with a view to promote Christian liberality in the charge."

As the Rev. Thomas Hastie figures so prominently in the history of our Church in Victoria, a few details of the new minister will be welcome and help the reader to appreciate the position. In his sympathy with Free Church principles, which in Scotland were leading to a crisis at this time, his new environment forced upon him an illustration of the possibilities attaching to a minister in broken health, serving a broken congregation and yet maintained in his position, in virtue of his appointment by the State. For particulars of Mr. Hastie, the reader is referred to the Appendix, 22. The new minister was not long in making

his influence felt. Such fruits of Christian influence were to be seen (which later made his ministry in Victoria so outstanding), that it gave a sorrowful shock to the whole church when, at the end of 1843, Mr. Hastie tendered his resignation. At the urgent entreaty of the Presbytery and in response to numerous appeals from others, the resignation was withdrawn and Mr. Hastie continued in the fulfilment of his appointment until March 4, 1846. He sailed for Victoria on January 15, 1847, amidst many expressions of cordiality in Farewell.

Another effort was then made by the Launceston congregation to call the Rev. Robert Russell of Evandale, but in view of the demonstration by his people, when they heard of the proposal, coupled with the state of Mr. Russell's health at the time, the Call was not adhered to. Once again a Tasmanian group in Edinburgh was asked to select a colleague and successor to Mr. Anderson. Early in 1847, these friends reported that one of their number had died and another had returned to Launceston and that they could make no further recommendation. The Presbytery then assisted with a roster of three months' supply, after which Mr. Anderson came forward with the proposal to bring over the Rev. James Aitken, a licentiate from Sydney,—Mr. Russell to be included in a roster of exchanges. These measures failed to mature, but they gave an idea. On May 8, 1847, Mr. A. Cairnduff (formerly teacher and then Home Missionary studying for licence), was appointed to assist the Revs. J. Anderson and R. Russell under a plan of exchanges that included Evandale, Esk Vale and the Nile. This arrangement was to have been continued during the whole of the next year—1848—but circumstances arose, which clashed with its fulfilment. In April of this year, Mr. Anderson was compelled to resign through growing infirmity. He retired on half of his salary that he had been receiving from the State. The Presbytery now instructed its representative in Scotland to try once more to secure a successor, if not from the Church of Scotland, then from any branch holding the recognised doctrine of the Church of Scotland. This also came to nothing, but the instructions are significant.

On May 15, 1848, the Rev. Robert Kirkwood Ewing, an ordained minister of the Congregational Union, formerly of Green Ponds, applied to be received into the ministry of the

Presbyterian Church. He was accepted by the Presbytery on the Supply List. This opened the way for his appearance at the Scotch Kirk, Launceston, where later on he was called and inducted on July 6, 1848. His pastorate covers the period from this date to April 4, 1868, when as a result of failing health, he retired with a Presbyterian certificate and a pension of £74/11/9. The Presbyterian certificate will be found in the Appendix, 23. This long pastorate was marked by many trials both to the congregation and the minister. The fact that Mr. Ewing came from another Church may have made it difficult for him to appreciate the position of the Session in the government of a congregation. In spite of frequent unrest, however, and clashes of opinion, that led to Presbyterian intervention and a secession in favour of the Free Church, the congregation made remarkable progress. Mr. Ewing's influence was strongly helpful to the young people and he was very fortunate in having valuable helpers in this work. In the year 1866 there were 320 scholars on the Roll of the Sabbath School, with 35 teachers, who on his retirement, presented him with a gold signet ring. There was also a strong Association of young men.

The outstanding feature of this period, however, was the erection of St. Andrew's Church, the noble building in which the congregation has worshipped since that time. At the end of the forties the sittings in the old Church were all let and new measures were necessary for the Church to grow. What will appeal to the reader is the splendid courage of the people in going forward in this way, when the Presbyterian life of Launceston had become so divided over the secession of the Free Church. It is noteworthy indeed that in this small community of less than 11,000, this new Church was opened in the same year that marked the arrival of the Rev. James Lindsay, the first minister of the Free Church to reach Tasmania. This dual expansion speaks volumes for the spiritual condition of the North. The new Church, built on a most suitable site and costing £3956 was opened for public worship on December 8, 1850. The foundation stone had been laid by the Lieutenant-Governor Sir William T. Denison, on October 16, 1849. A short service was conducted in the old Scotch National Church by the Rev. R. K. Ewing, after which the brethren proceeded to Cornwall House to form a procession

to escort the Lieutenant-Governor to the site of the new building. The number of persons present could not have been less than two thousand. (Appendix 24).

In 1854 (March 24) the Rev. John Anderson entered into rest, having been laid aside for some time, afflicted with blindness. The Rev. R. K. Ewing suffered from the loss of his voice, but recovered after his retirement and became a Principal of a college in Melbourne. Record should be made of the first Session formed at St. Andrew's in 1853. It held its first meeting on September 10 of that year. The elders were Messrs. John Fawns, W. Gunn, previously elder of St. Andrew's, Hobart, and now elected representative elder, Arch. Thompson, and J. E. Smith, Session Clerk. The new Communion service was the gift of Mr. David Beveridge.

In further illustration of the strength of St. Andrew's, it should be stated that when Mr. Ewing's retirement became inevitable, the congregation decided to call the Rev. Dr. Mayer Begg of Chalmers' Church, Sydney, and the terms were:—Salary, £400 with £40 for house allowance. The seat rents were £160; offerings £250 and rents £62. The Call contained the signatures of 273 (102 being communicants and 121 heads of families). The Call, however, was not accepted.

The next minister to be called was the Rev. John Gardner. He was inducted on December 23, 1868, and after a variety of experiences in the possibilities of Church troubles, was led to resign his charge on October 21, 1874. We in our time can form no opinion on the real nature of these congregational trials. One can only feel sympathy with all concerned, in that they missed the beautiful possibilities of peace and harmony,—essential conditions for a Church to prosper.

The Rev. Henry Budge, a minister from America, who had given service for some time on the mainland was now appointed to supply during the vacancy. His application to be received into the ministry of the Tasmanian Presbytery was approved, with the result that he was called to the charge and inducted on November 3, 1875. He continued in this office until May, 1879, when he retired, with the waters of St. Andrew's still unsettled.

A few months later a Call was prepared for the Rev. John Lyle, M.A., of North Carlton, who was inducted on December 3, 1879. During his ministry, great activity was shown in strengthening the Church funds by changes in the use of its properties. Mr. Lyle's influence was most helpful to the congregation in other ways also and to the whole Church through the prominent part that he filled in the Presbytery and Synod. He was also a regular contributor to the Presbyterian Magazine and one of the first of our ministers to engage in historical research. In 1895, the minister's health gave way and, during leave of absence in Victoria, it became necessary for him to undergo an operation, from which he did not recover. The end came on August 6, 1895. A tablet to his memory was erected in the Church.

His successor was the Rev. Henry Jones, M.A., who was inducted on March 5, 1896. There are many who still remember, in strong personal affection, the sterling ministry of this gifted preacher. He spent himself unsparingly and on August 9, 1904, through failing health, felt the necessity of resigning. Mr. Jones was born in Neath, near Cardiff, in August, 1848, and was brought up in the Welsh Presbyterian Church. He graduated at Glasgow University and studied Theology at Trevecca College, Wales. He was then ordained in the South Wales Assembly in 1876. He visited Australia in 1891 and for the next two years laboured among the Welsh Presbyterians of Melbourne, until 1893, when he had charge of Chalmers' Church, East Melbourne, as the last minister of this celebrated Church of the past. Here Mr. Jones found a favoured opportunity for his recognised pulpit gifts. As stated, he came to Launceston in 1896. His son, the Rev. Oswald Jones is now in charge of Fingal.

Passing rapidly over the succeeding ministries of more recent date, we confine ourselves to names and dates :—

The Revs. William Beck, 1905 to 1910.

Wilfred J. Holt, M.A., B.D., 1910 to 1920.

George M. Baird, B.A., 1920 to 1927.

J. Lewis Hurse, the present minister, inducted 1927.

They have each in turn contributed to the progress of our Church in recent times, both in Home and Foreign Missions, and have helped St. Andrew's to the position that it holds to-day.

Mowbray Branch Church. 1928.

The first steps in the establishment of this suburban congregation were taken in 1926 during the ministry of the Rev. G. M. Baird. The results of Mr. Baird's personal inquiries were so encouraging, that the congregation of St. Andrew's approved the recommendation of the Session, for the purchase of a block of land for the erection of a Hall and confirmed the financial arrangements connected with the scheme.

During the vacancy that took place soon afterwards, little progress was made, but early in the ministry of the Rev. J. L. Hurse, the land was bought and a contract let for the building. Mr. W. McGowan, then Session Clerk, closely identified himself with the progress of the work and deserves a large share of the credit for the excellence of the building. In recognition of his services, the laying of the Foundation Stone was entrusted to his hands, the ceremony on February 4, 1928, being largely attended. The opening service was conducted by the Right Rev. F. E. Yarnall, B.A., then Moderator, on April 22, 1928.

It is fitting that acknowledgment should be made of the help given to this movement from the beginning by Mr. A. H. Harry and Mrs. Harry. The whole family joined in carrying on the duties of the new cause, first in the Sunday School and later, the Church as well. For several years Mrs. Harry acted as Superintendent of the School which soon grew to such an extent that a Kindergarten Room became necessary. With the help of a legacy left to the congregation of St. Andrew's by the late Miss Jean Thompson, together with other funds made available by the Managers, the work was proceeded with. In the hands of Mr. W. McGowan, Junr., the building soon became an accomplished fact.

Services were begun on Sunday evenings in 1930, and in August of that year Mr. E. A. Clarke was appointed as Missioner to what was now known as 'The North Launceston Mission.' This included Mowbray and the older congregation of Foster Street, Invermay. A number of laymen generously assisted in carrying out the scheme of services and their practical and essential help deserves a place in this tribute to the work of the Mowbray 'Pioneers.'

OATLANDS.

1837

Seen from the surrounding hills, whichever way the traveller approaches it, this little township, on the main road between Hobart and Launceston, embodies history, honourable both before God and man. The very name, which dates from the beginning, has something in it that appeals. It is not strange that the military and penal station, that was established here, should have found itself surrounded by a number of enterprising farmers, mostly Scots, who began a community tradition, of which traces can be seen to this day. The concern that they showed for the establishment of a Church can be seen from the narrative in Chapter III. Foiled as they were in their first effort, they held to their goal and ultimately reached it, led "by a way they had not known."

It is to be regretted that in the records of the Presbytery there is no reference to this district after 1841. It is inconceivable that services were immediately suspended and that the spiritual life, which with the advent of the Free Church burst into flame in 1853, should have lapsed into inaction in 1841 or have become effete. Perhaps some day light may be thrown on this intervening period and we may recover something which meanwhile must be regarded as missing. The Census figures of 1851 are very significant. In this year the population of Oatlands and district is given as 1873. The Scotch settlers must have identified themselves with other denominations represented there, for it is found that "the Church of England had adherents to the number of 1406; Scotch Church, 107; Church of Rome, 292; Wesleyan, 48; other dissenters, 12; Jews, 8." The Rev. L. Campbell used to remark on this, that when he came, he had to establish the Church *de novo*; there was no trace of a former congregation on which to build.

We have already seen with what hopefulness the Revs. W. Nicolson and James Lindsay regarded their visit to Oatlands in the year 1851. The arrival of the Rev. L. Campbell has also been

noted. Mr. Campbell had been ordained in Scotland by the Presbytery of Dunoon and Inverary and had been specially appointed to this district by the Colonial Committee of the Free Church of Scotland. He was received into the Free Church Presbytery of Tasmania on May 24, 1853, and inducted into his new charge on the following day. The first services were held in the Court House and later in the Wesleyan Chapel. In the absence of a Session, it was some time before the congregation reached the next stage of its development. Arrangements were made by the Presbytery to assist Mr. Campbell and the Sacrament of the Lord's Supper was dispensed for the first time on February 5, 1854, when seventeen communicants were present.

The minister then set to work in raising a fund for the erection of a Church building. For this purpose he visited all parts of Tasmania and met with a most generous response, collecting in all a sum of £1600. The new Church was opened on October 12, 1856. The services in the morning and afternoon were conducted by the Rev. W. Nicolson and in the evening by the Rev. L. Campbell, the Rev. J. Lindsay being absent through indisposition. In view of what happened so soon afterwards, the Press report of the day is inserted here. The reader will more truly appreciate what followed, with this in mind. "The attendance in the morning was computed of upwards of 300, an unprecedented number in the history of our township, many friends, exclusive of those from Hobart Town, having come from ten to twenty miles. The collection for the day in aid of the Building Fund of the Church amounted to £100/4/2 : a sum hitherto unreached in the interior. The edifice is built of freestone, has a massive tower and spire 95 feet high, is built on a commanding site and forms the most prominent object in the landscape from every point where our township is visible. Internally the Church is handsomely finished and has an air of the antique—presenting as it does, its array of pillars and arches, circular windows and open oak-coloured roofs, instead of the square-paned apertures and dead plastered ceilings so much in vogue in colonial church architecture. It is seated comfortably to accommodate 260 adults, and the prospect of its being well filled, if we may reckon by the attendance of last Sabbath and the flux of Presbyterians to the district within the past two years, is very promising.

Great credit is due to Mr. Campbell for the zeal and perseverance displayed by him in the gathering of so many donations for this important work; and a word of acknowledgement is also due to many, who without immediate connection with the district, have liberally given of their substance for its furtherance.

The entire cost of the edifice will be about £2200, whereof £500 still remains to be gathered together from such as are willing to help forward this good cause. To wipe off this remaining encumbrance a bazaar will be held in Launceston in November next, which we hope will be liberally supported in that town famous for bazaars.”—(“Examiner”).

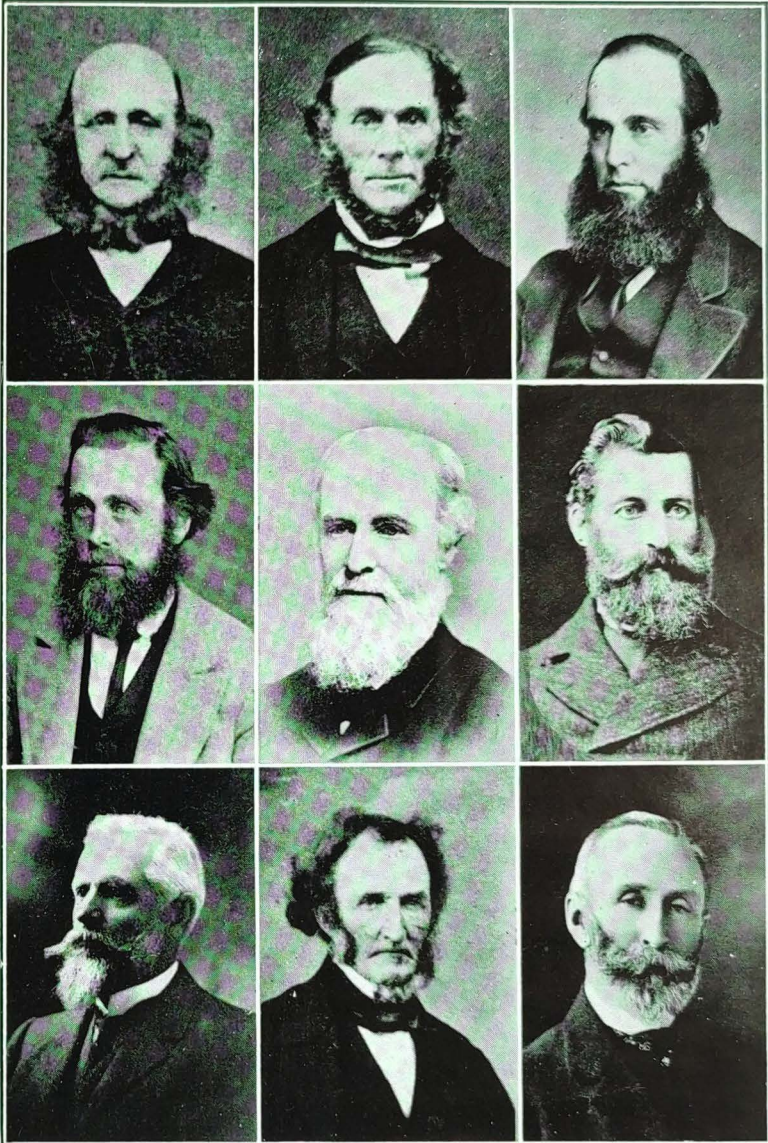
In January, 1858, the Rev. L. Campbell received a Call from the Charge at Bellerine, one of the oldest settlements in Victoria. Mr. Campbell, to whom the matter was referred by the Presbytery, declined to express any opinion or intention on his own part. The congregation was therefore cited a few days later. When all parties had been heard, the Presbytery resolved unanimously that the Rev. L. Campbell be not translated; and never has the congregation regretted this decision.

At the meeting of the Presbytery on January 18, 1859, Mr. Campbell reported that the Communion Roll had reached 68, but that the little flock had met with disaster in the destruction of their new Church by an unusually severe storm, on the previous Friday night, January 14, 1859. The event was a sensation far beyond the district. “The lofty steeple, constructed of freestone from a local quarry, was blown down to the very base, carrying away the gallery and a large portion of each wing of the Church, and starting the upper part of the main roofing several feet in a horizontal direction. The entrance to the Church was completely choked up, between the outer and inner doors, by a mass of rubbish. The ponderous blocks of freestone which were precipitated through the roofing of the wings into the interior of the building smashed and splintered a number of pews on either side. The present aspect of the structure is like that of some ancient pile which the unerring hand of time had crumbled and involved in ruins, rather than of a structure reared only two years ago.” (“Examiner”).

On the following Sunday, the congregation met for worship in the Wesleyan Chapel, which had been kindly placed at their disposal. Here was the opportunity for a minister and his stricken people to prove themselves under trial. The preacher did not fail them with a true key-note, to which the people "pitched their song" in all that followed. The text for the day was Psalm L. vv. 14 and 15—"Offer unto God thanksgiving ; and pay thy vows unto the most High ; and call upon me in the day of trouble ; I will deliver thee and thou shalt glorify me." A memorable sermon followed, quickening many hearts. Even the abbreviated Press report indicates the strength of the appeal, to improve the solemn fact to their lasting good and by a voluntary sacrifice, restore what had been broken. They should take it as a visitation that put them to the test, in their religious faith. And they acted on their minister's word. Two days later, Mr. Campbell was able to report to the Presbytery that Mr. George Wilson of Mount Seymour, his father-in-law, had handsomely come forward and offered that, if the congregation will pay off the remaining debt on the former building, he himself would provide the means for building the new one. The movement was immediately successful. The foundation stone was laid on July 13, 1859, and the new Church was opened on May 5 of the following year. The bell was obtained from Glasgow and weighs about two-hundred-weight. The opening services conducted by the Rev. Dr. Nicolson and the minister were deeply impressive. Next evening a meeting of the congregation was held to deal finally with the liability that still remained on the building that had been destroyed.

To this day the Church is an attractive landmark on the main road from Hobart ; nobody can fail to admire the neatness of these two historic buildings, Church and Manse, but it is not so well known that the Church was erected by the liberality of one man, who desired that it perpetuate the name of the minister and be known as the Campbell Memorial Church. Nor did the liberality of this family end here. The Manse also was the gift of Mr. George Wilson to his daughter, Mrs. Campbell. The land for the burying-ground was also given by the same hand, while his sons James and George, with the co-operation of Mr. W. Burbury built the Sunday-school. Mr. James Wilson also left a bequest of £1000 to the Oatlands congregation and one-fourth of the

FORMER ELDERS.



MR. GEORGE WILSON,
Oatlands.

MR. JAMES WILSON,
Oatlands.

MR. JOHN TAYLOR,
Kirklands.

MR. JOHN WILSON,
Oatlands.

The Hon. JAMES GIBSON,
Kirklands.

MR. ALLAN MACKINNON,
Evandale.

MR. GEORGE WILSON, Jun.
Oatlands.

MR. DAVID TAYLOR,
Kirklands.

MR. D. MACKINNON,
Evandale.

residue of his estate to the Church for the furtherance of the Gospel. Mr. George Wilson, his brother, also assisted in the erection of the Church at Parattah, along with Mr. W. Burbury and others. The site was given by a Mr. Russell of Hobart and the minister himself set an example of generosity by his own donation of £100. In 1854, Mr. George Wilson had a large room built on his property at Mount Seymour, for the use of the minister for Public Worship. This served the district for thirty years. A service was also begun at Springfield in 1855, with a congregation of 30, on a week-day in the afternoon.

From the beginning, the stations in this district covered a very wide area. It is the same still. Tunbridge, Mount Pleasant, Inglewood, Tiberias, Parattah, Mount Seymour, Whitefoord and Tunnack are all included in the Oatlands charge. The rich opportunity for Christian service did not fail to call forth valuable helpers for Mr. Campbell and his successors, so much so that the names of Burbury, Weeding, Exton, Littlechild as well as Wilson represent an historic family tradition. At Tunnack, the congregation worships in the original building seen in the illustration. It was built by four families from Scotland, who settled here in the early days,—Messrs. Hay, Scott, Campbell and Byers. Mr. James Byers of Stuartfield gave the land and the little building has been kept in repair by his family and the Scotts, the others having left the district.

The neat little Church on the Main Road at Tunbridge was erected by the generosity of the Hon. Jas. Maclanachan of Ballochmyle. The circumstances are referred to in the Chapter on Campbell Town, of which charge this congregation at one time had formed part. In 1885, when the Communion Roll of the Oatlands charge had reached 125, the congregation applied to the Presbytery for help in providing an assistant for their minister, who for thirty years had been in sole charge of this large district. In various ways some relief was given to Mr. Campbell, but the difficulties in the way of securing an assistant were as yet insuperable. The progress of the charge was not relaxed, however, and in 1886, the new Church at Parattah was opened free of debt. Early in 1889, the Rev. Alexander Hardie of Balranald, New South Wales, was supplying at Chalmers' Church, Hobart, and had been invited to be the Rev. Maclaren Webster's assistant. He declined,

however, and subsequently was invited to Oatlands. Soon after his return to Balranald, he received a Call from Oatlands, which he accepted. His fiancée was on her way from Scotland under the care of the Rev. Principal Rainy and the Rev. Henry Davies, the first Victorian missionary to Korea. Mr. Hardie's marriage took place in Scots' Church, Melbourne, on May 29, 1889, and he was inducted into the charge of Oatlands in the following month, the Rev. L. Campbell having sought to be relieved of the charge on May 14, 1889. He held his seat as minister emeritus until the year 1907, when he fell on sleep (August 17) after a residence of 54 years in Oatlands, deeply respected throughout the district and leaving to the whole Church the memory of a high example of all that the shepherd may be to his flock in the fulfilment of the ministerial office. Mr. Campbell was a scholar of high standing and many in those days enjoyed his facility in preaching in Gaelic. A ship-load of Scottish immigrants passing through Hobart was greatly moved on one occasion when he visited them and conducted service for them in their native tongue. It was so utterly beyond what they had expected to find in this new country.

The advent of the Rev. Alexander Hardie must have been a great comfort to the aged minister and his people and the induction was made memorable for them by the presence of the Rev. Principal Rainy who gave the addresses to the new minister and his congregation. There were six preaching stations at that time and Mr. Hardie, who gave the writer some recollections of his ministry before he died, referred in kindest manner to Messrs. Fred and Arthur Burbury, who used to help him with the numerous services.

Three years later, Mr. Hardie was called to Hagley, June 7, 1892, and the charge was again placed under the ministerial oversight of Mr. Campbell, while students were appointed for the more active duties. Among these we find Messrs. J. A. Forest, and J. J. Hastie, the latter for eighteen months up to March, 1895. The next in succession was the Rev. David Matthew, M.A., B.D., who came with a commission from the Free Church of Scotland. He was inducted on February 26, 1896, but his term of office was little more than twelve months when he resigned his charge. Thereafter the congregation had to seek temporary supply until

December 20, 1898, when the Rev. J. C. Tennant, M.A., a Queensland minister was called. The induction took place on January 17, 1899. Here also the pastorate was of short duration, ending on May 15, 1900, with the minister's resignation. More recent settlements have been those of :—

The Rev. Cadwallader Jones, June 18, 1901 to May 1, 1904. (During his ministry Tunbridge was joined to Oatlands and the Rev. L. Campbell celebrated the Jubilee of his ordination in 1902.)

The Rev. R. C. Sands, May 25, 1905 to March 19, 1907.

The Rev. W. Tulloch, August 6, 1907 to December 6, 1909. After the death of the Rev. L. Campbell in 1907, the congregation purchased the Manse.

The Rev. John Oliver Dick, April 6, 1911 to February 29, 1916.

Mr. A. G. Roy, an exit-student was appointed after a short interval and after licence and a Call was inducted on January 15, 1919. After more than four years, Mr. Roy was called to North Carlton, July 16, 1923.

A lengthy vacancy followed until the Rev. G. E. Harrison, then at Evandale, was called in 1924, the induction taking place on November 25. On January 31, 1933, the charge was again vacant, owing to the translation of the minister to Smeaton, Victoria.

The vacancy was filled by the induction of the present minister, the Rev. J. A. Finlay, March 1, 1935, after an appointment as an exit-student, during the previous year. Mr. Finlay has been made the Convener of the Church's work for the Welfare of Youth and the charge has every prospect of growing strength under the blessing of God.

EVANDALE.

1839

The little town of Evandale, set on a hill overlooking the Esk, is clothed with beauty and romance. The same must be said of its history. Our Scottish ancestors in their choice of settlements, seem to have been blessed with great discernment. It must also be remembered to their credit, that, wherever they went, one of their first considerations was the establishment of their Church. Very interesting pages could be written on the foundation of these early settlements, but necessity forbids the digressions into which one might easily fall.

Holding to our subject, therefore, we begin with the official sanction of the Government (recorded by the Presbytery, October 23, 1838), to the request for a Church at Evandale. The requisition was signed by 73 adults and 34 children. In the same year a Call was given to the Rev. Robert Russell, whose two brothers, Philip and George, owned property near Bothwell (Dennistoun), having arrived in the colony as early as 1821. Van Diemen's Land, though very far off, will have been no strange country to the minister-elect, concerning whom some personal references will be welcome to many in our Church.

It must have been a great comfort to Doctor Lillie, in the South, to have such a contemporary in the North. The two ministers reached Van Diemen's Land about the same time. If the former found his sphere of service in Church leadership and statesmanship, Mr. Russell felt the Call of the Apostleship and his domain, the people. No minister in all our records stands out so conspicuously in the service of all the congregations in the island. He seems to have been everywhere to preach and supply, to officiate at marriages, baptisms and funerals, to inquire and report for the Presbytery and then to read its findings, which he had the grace to do "with healing in his wings." His congregation must have consisted of choice spirits to have spared him so willingly for the help of others. This generosity, however, by no means

impaired the firmness with which they stood up twice to a congregation, who wished to call him to be their minister, and the Presbytery upheld their objections.

The Rev. Robert Russell was born near Kirkcaldy, Scotland, on August 8, 1808, the son of Philip Russell of Clune Mains. The family had been, for generations farmers in the East of Fife. Robert Russell went to school at Kirkcaldy and in 1821 attended the High School in Edinburgh. He distinguished himself in Greek. He then studied for the ministry at the Universities of Edinburgh and St. Andrew's. He was for some time tutor to a family in Argyllshire and was licenced by the Presbytery of Kirkcaldy on September 27, 1836. He was called to the district of Morven (Evandale) in 1838 and was ordained by the Presbytery of Van Diemen's Land on February 14, 1839, at Scots' Church, Launceston. The Presbytery record "that they have received proofs to their entire satisfaction of his abilities and acquirements as a Biblical and classical scholar." In the same year, he received a Call from the congregation at Launceston, who were still waiting for a colleague for their minister. The Call was not accepted but, with the Presbytery's approval, Mr. Russell preached in Launceston every third Sunday to the end of the following year,—an arrangement that was repeated some years later. A Press report of 1854 shows the esteem in which Mr. Russell's pulpit services were held: "The Reverend gentleman preached at Green Ponds on Sunday last to a numerous congregation and, by universal agreement, maintains in this distant land the character which has ever belonged to the Clergy of Scotland,—eloquent, evangelical and enlightened."

On different occasions in his long ministry, Mr. Russell offered to resign, for reasons of ill-health, but not till 1872 would the congregation acquiesce in the severance of the pastoral tie. They gave him frequent intervals of release, during one of which he visited Scotland. He also spent several holidays with his brother at Golf Hill in Victoria. During the long absence of two years, with the Presbytery's approval he arranged with the Rev. James Henderson to supply for him and to receive his own emoluments. He also applied to the Presbytery to have Mr. Henderson ordained and received as a member of Presbytery.

As this forms the introduction to the Tasmanian ministry of one who has left so many memories and connections with us to this day, it is fitting to record that the Rev. James Henderson was born near Rosebank, Lanarkshire on September 6, 1829. His father, William Henderson, was a tenant farmer of the Duke of Hamilton. James Henderson, after a good classical education, entered the University of Edinburgh for three years, completing his studies at the London Theological College, 1857-8. He was licenced by the Presbytery of London in 1858 and after the death of his father, sailed for Australia, reaching Melbourne on May 1, 1860. He was warmly welcomed in Victoria and appointed to various preaching stations there, including Skipton and Carngham. Here he met the Rev. Robert Russell, who was on a visit to his relatives, Messrs. Russell and Lewis, in that district. The Rev. Robert persuaded his kinsmen to go with him to Scotland for two years and arranged with Mr. Henderson to take charge of Evandale in his absence. He was ordained at St. Andrew's, Hobart, on March 6, 1861, and appointed to the oversight of Evandale and district. A seat was also given to him in the Presbytery. Having thus met Rev. Adam Turnbull, he was often invited to Campbell Town, the happy friendship growing into something closer still, in the bonds of matrimony, when Miss Margaret E. J. Turnbull joined him in the manse at Evandale. On Mr. Russell's return, in 1863, the Rev. J. Henderson was called to Hagley, but at the end of the following year he returned to Victoria, having received a Call to Balmoral, a very large district, with at least twelve preaching centres which he served for many years. He retired after 43 years' service here and moved to Elsternwick, where he died on June 18, 1922, aged 92 years.

In 1872 the Rev. R. Russell asked to be relieved of duty and his retirement was agreed to as from January 1, 1873. In 1876 he paid a second visit to the mother-country, returning in March, 1877. He contracted an illness soon after his arrival in Tasmania and entered into rest on March 31, 1877. In its memorial tribute the Presbytery records, among other things, "its grateful remembrance of the efforts made by Mr. Russell to raise an endowment for the Church at Evandale, as well as the generous help given by him to extend and maintain services among the Presbyterians of Tasmania." Mr. Russell's generosity was known throughout the island. It is fitting that such a beautiful monument stands to

his memory in the Church grounds at Evandale. With the help of relatives and friends in Victoria, this magnificent Memorial was obtained from Aberdeen at a cost of £800. A tablet was also erected to his memory in the Church.

Visitors will be well rewarded in joining in Divine Worship in this little, historic, country Church where an honoured servant of the Lord, in his humility, found such an exalted sphere. The spirit of the devout worshipper will not fail to be responsive to the impress of the past, as it points to things Eternal.

His successor, the Rev. Robert Smith Duff, M.A. of the Free Church, received a unanimous Call and was ordained and inducted on January 7, 1874. He brought to Evandale a vigorous and cultured ministry, in continuance of its high tradition. He seems to have delighted in the exertions of travel and was one of a party who explored Ben Lomond. He had pronounced literary gifts and won a reputation that extended far beyond Tasmania. In 1877, he received a Call from East St. Kilda but he did not accept it. Urgent family reasons in Scotland, however, led him to tender his resignation in 1879 to take effect early in the following year. This was accepted with the greatest regret by the Presbytery and the congregation, the latter showing its esteem, with the presentation of a purse of 140 sovereigns. On Mr. Duff's return to Scotland, he rendered much valuable service to the Tasmanian Church as its representative, by appointment; and we owe it to him, in the Providence of God, that the Rev. R. M. Fraser was obtained for our Church, to be its first missionary in the New Hebrides. Mr. Duff was also honoured with the degree of Doctor of Divinity.

The vacancy at Evandale was short. On April 8, 1880, the congregation had the joy of witnessing the induction of the Rev. James Russell of Castlemaine. Mr. and Mrs. Russell and their family rendered able service in the district until 1911, when, through failing health, another of the beloved ministers of Evandale had to retire from his post. During part of the preceding year he had been assisted by the present Moderator, then a student, Mr. Malcolm McQueen, M.A., who subsequently married the youngest daughter of the Manse. In several places our Courts have entered tributes to Mr. Russell's labours in the service of his Master. As Clerk of Assembly and Presbytery,

Convener of Home and Foreign Missions for a time, he bore heavy responsibilities with humility and honour. In the inter-state counsels of the Church preceding the Union, he was elected Moderator of the Federal Assembly in 1898. His memory is cherished still by many who had found in him a valued friend. He entered into rest in Melbourne, on July 10, 1917, at the age of 74 years. His successors were :—

The Rev. W. Mabin, inducted September 15, 1911 to February 1, 1921, when he was called to Fingal.

The Rev. George E. Harrison, inducted July 11, 1921, to November 10, 1924, when he accepted a Call to Oatlands.

The Rev. W. Fraser, B.A. of Victoria, the present minister, inducted May 28, 1926, all of whom seem to have had that kind of Apostolic succession, that has kept for this district the memories and fruits of ministries rich in charity, the "bond of perfectness."

An interesting old Minute-book has been handed down from 1851 from the congregation at the Nile. The names of J. Powell, J. Ralston (died 1908) and J. R. Glover, the artist (died 1868), stand out prominently in the records. Among the strange entries that one finds in such places is a reference to one of the chapels being used for a day-school and that "permission was given to the teacher for two boys about twelve to sleep in the chapel ; the mattresses, bed-clothes, etc., to be carefully removed during the day,"—truly an heroic prototype of a modern boarding school, whose motto in those days may well have been "Nil Desperandum."

SORELL.

1839

The beautiful district of Sorell, named after one of our first Governors, who interested himself in the agricultural settlement of Tasmania, was one of the earliest to be opened up for farming. The opportunities that were waiting here soon found eager colonists ready to explore them and, as usual, there were Scottish settlers, with their traditional interest in the establishment of their Kirk.

The Rev. Thomas Dugall, the first minister of this charge, was one of a party of ten ministers brought to Australia by the Rev. John Dunmore Lang, D.D., in 1837. The subsequent secession from the Presbytery of New South Wales, on the part of Dr. Lang and the majority of the ministers who came out with him, is a striking feature of our Church History on the mainland. What interests us in Tasmania is that at the public meeting, in Scots' Church, Sydney, on December 11, 1837, when the question of secession was to be considered, the Rev. Thomas Dugall, who came from the Irish Presbyterian Church, was in the chair. He later was appointed Synod Clerk, the Rev. Dr. Lang having been elected Moderator. Unexpected consequences followed. The Synod was disowned by the Church of Scotland, as having been illegally constituted. Mr. Dugall, in the new light in which he now saw his position, was moved to seek a change of sphere and on January 30, 1839, applied to the Presbytery of Van Diemen's Land, "desiring to return into the bosom of the Church and submit himself in all respects to the authority of this Presbytery, as an ecclesiastical body in connection with the Church of Scotland." There was no delay in granting his requests and, in July of 1839, the Government approved of the Call that reached him from Sorell and granted the salary and appropriate allowances that went with it. Services were first held in the Court House. Many difficulties arose from circumstances outside the Church but these were safely overcome and the induction took place on August 2, 1839.

For some reason or other the Church records of this district are very scanty and comprise, for the most part, different phases of the struggle that was involved in the establishment of the congregation. There were but few outstations. The effort seems to have been chiefly concentrated on Sorell itself, which as a township has not grown to the status that had been expected of it, in the midst of such a magnificent agricultural district. The early plans had all provided for a much greater development ; and while the railway, under the altered circumstances of recent years, has been closed and removed, the beautiful Church erected in 1842, which cannot fail to meet the eye of all who travel on the Eastern Highway, stands, metaphorically, as a cathedral in the wilderness, a monument to the honour of the past, holding up the blighted hopes of generations and re-echoing the plaintive question, that has come down through the ages,—“Is it nothing to you, all ye that pass by?” The noble architecture and the carvings by which it is adorned, speak still for the love that dedicated this handsome structure for a House of Worship. From Mr. Dugall’s reports, one can gauge the feelings of the settlers, when their Church was erected in 1842 and when, later, Mr. George Marshall gave the bell, that was to let the district hear the Holy Call. What really caused the adverse conditions on which this congregation entered so soon after its establishment, is hard to say in our time ; and the writer, for his part, does not presume to judge. There must have been many removals, including people who could ill be spared, for when, in 1856, the Presbytery inquired into the position, it was found that there were very few Presbyterians among those in the neighbourhood at that time. Sorell was most likely one of those districts that were so seriously affected by emigration to Victoria just then. Some time previous to this date, the minister for health reasons, had moved his residence to Richmond, there being no manse at Sorell. From another angle, one sees how, when a minister suffers in health, his congregation, in another way, suffers with him. Soon it became a question, whether the Rev. Thomas Dugall should not retire. He obviously was aware of the divided feeling of the congregation on the matter, so that under a temporary improvement in his condition, he withdrew his resignation, in response to a petition signed by ninety people, who asked for the continuance of his

ministrations. In 1864, however, the minister had to bow to the inevitable. His strength failed and he entered into rest later in the same year.

Mr. Robert Doctor, an elder of the Church, at the meeting of the Presbytery on November 4, 1864, applied for the appointment of the Rev. Alexander Doctor, a relative to fill the vacant charge. But fresh legislation was necessary, before the stipend due to the previous minister could be assured for his successor or his congregation. The Presbytery took special care to see that services would be maintained occasionally and the Rev. C. Simson of O'Brien's Bridge and the Rev. R. McClean of St. John's, Hobart, took turns in visiting the Church. The congregation, however, became scattered and dispirited and the noble building fast fell into great disrepair during a long vacancy of over twelve years. All the evidences of damage to the Church building were not to be compared with the loss suffered by that other building in a congregation, that is not "made with hands." It was therefore a great occasion for the whole district on June 28, 1877, when, after the renovation of the Church, the Rev. Alexander Doctor, who had been officiating for some time previously, was inducted in response to the people's Call. From distant parts of Tasmania, our ministers gathered with the congregation, and friends came from far and near. Between 30 and 40 (including ladies) went down from Hobart in "two spacious drags drawn by four horses and a pair-horse carriage. All went well until they came to the end of the metalled road, when difficulties were met with, which are related in the Presbyterian Magazine of the following month. Here also will be found a full report of these proceedings, that made June 28, 1877, such a red-letter day for Sorell. After the induction service, about 100 sat down to an excellent luncheon. "Everything was really good and as it was now late in the day it will be easily understood that the guests did full justice to what was placed before them." (The Hobart friends had left the city at 8.30 a.m., and had been greatly delayed on the journey.) The whole account is delightful reading. One cannot refrain from referring to the deep impression created on all present, by the speech of the Anglican Rector, the Rev. C. J. Brammall, in welcoming his new co-worker in the Presbyterian Church, and to the truly Christian fellowship in which he reached out to him. A close

friendship soon developed between these two ministers, so much so that, when the Anglican Church could not be used, needing repairs that were then impracticable, the Rev. A. Doctor invited his friend to bring his congregation to the Presbyterian Church, morning and night, as he himself had service there only in the afternoon. This arrangement continued happily for a number of years. The Rev. Alexander Doctor came from the United Presbyterian Church and brought with him the experience gained in the ministry of several years in Scotland. (Appendix 25).

For ten years the pastorate was uninterrupted by anything of a serious nature, but in 1887, the Rev. Alexander Doctor accepted a Call to Bothwell and Green Ponds and he was inducted into his new pastorate on August 9 of that year. Mr. A. D. Thomson, a student was placed in charge of Sorell under the oversight of the former minister. This appointment was followed by others of a similar nature; but when Mr. Thomson had completed his studies, Sorell was joined to Swansea and Gala Kirk and he was called to be the first minister of this newly-constituted charge. The induction took place on June 28, 1893. Two years later, June 11, 1895, the Rev. Alexander Thomson accepted a Call to New Zealand.

From this time there have been many changes, since the charge had to revert to the status of a Home Mission Station. Among the agents so appointed we find the Rev. Thomas B. Bannerman who was later called and inducted to the charge,—October 18, 1899. In 1903, he was called to be colleague and successor to the Rev. Alexander Doctor at Bothwell. His bad health, however, led him to decline the Call. (He moved later to New Zealand. News has just been received of his death earlier in this year.) The writer wishes that it had been possible to refer in more detail, and with exactness of date, to the various agents who in the Master's name put their hand to the plough in this corner of the vineyard and to the office-bearers who had assisted them. In the absence of the records this is impossible.

Recently the Home Mission Committee has been unable to fill the vacancy and in 1924 the Church was leased for a trifling rental to the Congregational Union. Negotiations are now being considered, which if successful, will open the way for the two Churches to cover a whole area with more effective pastoral oversight on a scheme, in which both Churches will be represented.

O'BRIEN'S BRIDGE (GLENORCHY).

1839

Situated on the Main Road, five miles from Hobart, a striking Church, designed by the architect who drew the handsome edifice at Port Arthur, attracts the notice of passers-by and many questions are asked regarding its origin and early history. The Rev. J. Lillie reached Hobart at the end of 1837 and immediately threw himself heart and soul into the work of Church Extension. In this locality, he found Presbyterians eager for a Church ; but he met with opposition on the part of others,—publicly in the Press and privately,—which put many obstacles in the way. However towards the end of 1839, a congregation had been established, so far as to apply for and to receive a monthly service. Application was made to the Church of Scotland for a minister and on February 17, 1841, the Rev. Charles Simson appeared before the Presbytery with certificates relating to his appointment by the Colonial Committee to the station of O'Brien's Bridge, for which he had been ordained by the Presbytery of London on May 14, 1840. This marks the beginning of the first pastorate which lasted until 1870.

While the early records of the congregation have been lost, the following particulars of the first minister may be recorded here. The Rev. Charles Simson, born June 8, 1811, was the youngest son of John and Elizabeth Simson of Blainslie, Lauderdale, Berwick, Scotland. He completed a brilliant Divinity course at Edinburgh University. In response to the Call from Van Diemen's Land, he offered himself to minister to the Scottish settlers there. He sailed from Leith in the "Midlothian" (500 tons) on June 23, 1830, and reached Hobart at the end of the same year. In 1851 he married Mary Anne, daughter of William Wilson, who had come out from England. There were seven children in their family, four of whom are still living. Mrs. Simson died in 1866 and her tomb is in the Church grounds at Glenorchy, near the door-way,—a touching reminder of a former age, to all who pass in and out to-day. In 1849 Mr. Simson

went into partnership with a cousin and friend in a pastoral investment in the Western district of Victoria,—Roseneath, Casterton. The partnership was later dissolved and when Mr. Simson retired in 1870, he brought his family to Roseneath, where he died on March 11, 1872.

The personal details just related will rightly lead the reader to the impression, that in the Rev. C. Simson, the Tasmanian Church received not only a scholar but a man of action. The new Church at Glenorchy was dedicated on November 14, 1844. Kirk and Fisher were the builders and the cost was £1500. There are very few references to the development of the O'Brien's Bridge congregation. In 1851 it is recorded that Simon Fraser was the precentor. This little congregation, however, by no means represented the sum-total of Mr. Simson's many activities. He seems to have visited our congregations throughout the island, even as far as Circular Head and took his turn with others in filling the rosters of lengthy vacancies. A large share of Presbyterial duty also rested on his shoulders. His parish bounds also went far beyond Glenorchy. In those days, up to 1870, Mr. Simson, on behalf of the Presbyterian Church, shared with the Congregational Church the responsibility for services at Hestercombe, beyond Claremont. After his retirement, our efforts here were intermittent, but in 1874 Doctor Scott expressed the hope that Hestercombe would soon be supplied with regular services and for a time this hope was fulfilled. But when the scheme of Church Extension planned by the Synod for the suburbs of Hobart failed, Hestercombe and Sandy Bay were both lost to our cause. During Mr. Simson's term of office, our Church had occasional services also at New Norfolk, Hamilton and Broadmarsh, several Presbyterian families, resident in those districts being interested to maintain them. In the critical years, when the Presbytery became so desperately weakened, our associations with these districts ceased.

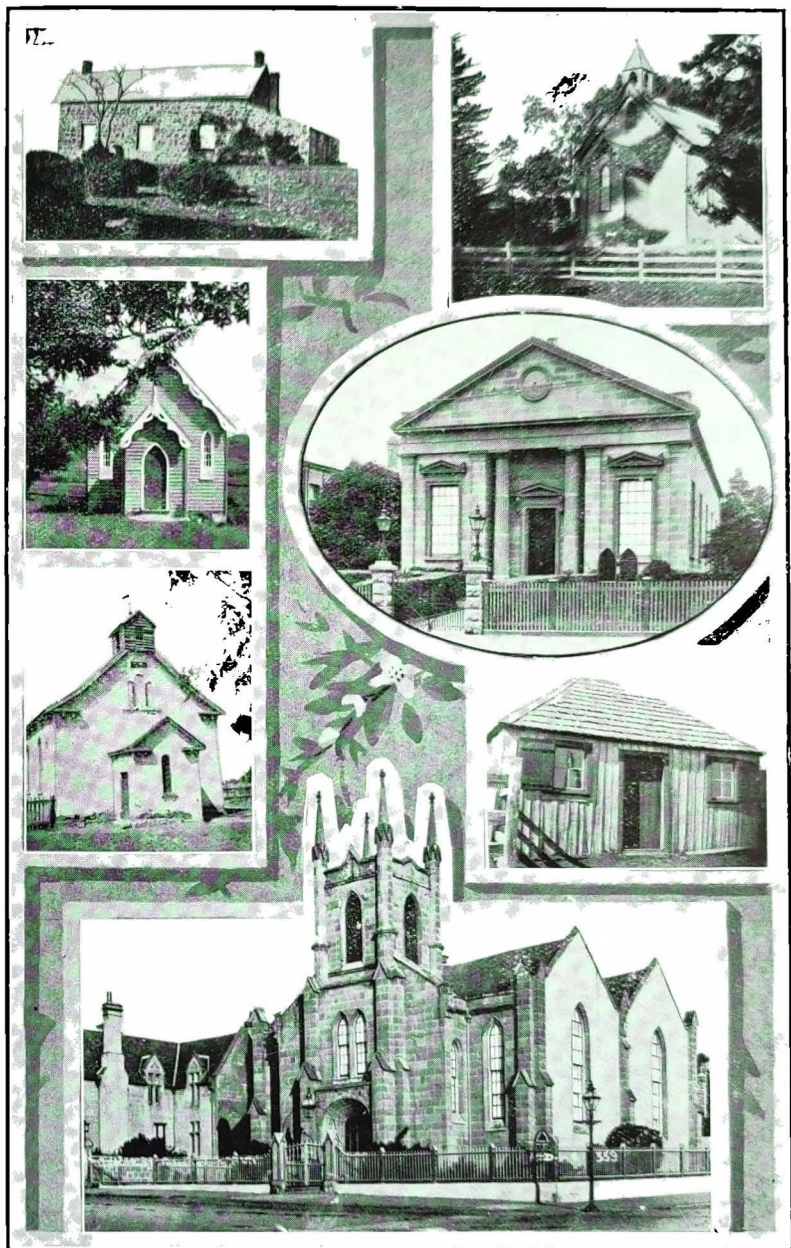
At Broadmarsh, it seemed at one time, as if our cause would be more solidly initiated. Here Lt. W. Gunn had established himself at Arndell and had given land to the Presbyterian Church and money to begin the building. He had brought out an emigrant ship of Scottish settlers, labourers, tradesmen and others for employment in the district. Services were begun at Arndell.

Nearly all who attended were Presbyterians, but it was seldom possible for a minister of our Church to preach to them. Fortunately the Congregational Church was able to meet the position. The attendances increased and services were now held in the large kitchen. Here a "wag-at-the-wa'" kept time. It is related that, during one of the services, the keen eye of the lady of the house observed that the clock was just about to run out. She therefore went to wind it up. When the minister later on remarked on the diversion, "Well" she said "if I hadn't wound it, it would have stopped and then you would have never stopped,"—one of those homely touches that gives colour to the beautiful simplicity and harmony, in which our early colonists met for worship. Incidentally it may be mentioned here that our Church stood in closest friendly relations with the Congregational Church, who took over the property and have maintained ordinances there since that time.

After the retirement of the Rev. C. Simson, the charge at Glenorchy was placed in the care of a Presbyterial committee and the Rev. Robert McClean (formerly of St. John's, Hobart, then retired) gave occasional services along with others. In 1883, the Rev. James Black of Bothwell was called to the charge and an effort was made to obtain a Mansø. Mr. Black, however, tendered his resignation at the end of the following year. Early in 1885, Mr. C. Cameron, then a student, was placed in charge of Glenorchy and Sandy Bay. He was licenced in May, 1886, and called to Campbell Town. His successor for eighteen months was Mr. W. Mabin, a student recently arrived from Scotland, who was appointed on January 15, 1889. This formed Mr. Mabin's first connecting link with our Tasmanian Church and it was here that he began his studies for licence. In 1891 he was followed by the Rev. Joseph Black, who in the same year, was honoured with the degree of Doctor of Divinity by the University of Aberdeen. From October, 1895, to June, 1896, the charge was under the oversight of the Rev. W. Riding, whose application to be received into the ministry of the Tasmanian Church was granted. Thereafter the Rev. G. S. Moorhead of St. John's was appointed to supply, and he writes of services having been conducted there on Sunday afternoons ; (Glenorchy, for the time being, was united

with St. John's). In 1898, Mr. W. Marlin, a senior Home Missionary, who had served the Church in several other congregations, was appointed and held the charge until June 23, 1907, when he was succeeded by another Home Missionary, Mr. A. Jessop, and from this time there has been a succession of similar appointments with varying results. For eight years (1912 to 1920) the experiment was made to unite the two suburban congregations of New Town and Glenorchy under one ministry, but it was found very difficult to arrange the services so as to be most satisfactory for attendance and the effort was abandoned. This congregation forms an integral element of the suburban Church Extension problem in Hobart and the Presbytery and the people alike are still waiting for its solution.

CHURCH BUILDINGS.



Early Manse, GLAMORGAN,
WINKLEIGH,
GALA KIRK, 1845.

CHALMERS' HOBART, 1851.
Photo, Fellow's, Hobart.

FINGAL, 1879. Photo, Breaden, L'ton.
ST. JOHN'S, HOBART, 1843.
Photo, Beattie, Hobart.

TUNNACK.

ST. JOHN'S CHURCH, HOBART.

1840

The first evidence of the movement which led to the establishment of St. John's, Hobart, is dated August 29, 1832, when the congregation of St. Andrew's found their Church too small and applied to the Governor for assistance for a larger building, on a better site. The project, however, met with such obstacles, that after some ten months, the scheme was abandoned and a larger Church was built on the same site and opened in 1835 as we have already seen.

But the needs of "the growing population West of Murray Street" were not lost sight of, and services were begun, which led to the establishment of a strong and vigorous congregation here, to which the Rev. James Bell was appointed on October 14, 1840. He had arrived in June of the same year, having been sent out by the Colonial Committee of the Church of Scotland for service in Van Diemen's Land. He had been ordained by the Presbytery of Edinburgh.

The minister of St. Andrew's, the Rev. James Lillie, and his Session took steps to obtain help from the Colonial Secretary for the erection of a new Church. The Rev. J. Lillie, in his report states that in 1840, 240 people were enrolled in the congregation of St. John's. With £1000 raised among them, with most generous assistance from St. Andrew's (of which congregation St. John's congregation was regarded as a branch) £1000 was voted by the Government, and the present building was dedicated by the Rev. James Lillie on April 7, 1843. (Appendix 26).

In those days St. John's began to put up records. The Press refers to the offering,—£80—as "the largest sum we believe, ever received on any similar occasion in Hobart Town." In 1845, it had the largest Sunday-school in Hobart, with 18 teachers and 149 scholars; in 1846, 17 teachers and 168 scholars, and the school is referred to as "one of the best conducted and most numerous attended Sabbath-schools in the Colony." In the same year a Fair was held, realising £400, which is also reported as surpassing anything previously known in Hobart. The original Roll-Book has been recovered, it shows an attendance of 37 for

the first year. Through the gift of Mr. Alexander McGregor, Mr. Bell's writing desk, containing historic personal records has been acquired as an heirloom for the Church.

The Manse was built in 1849. Mr. Bell, however, soon afterwards contracted an illness, which greatly affected the prosperity of St. John's. The membership was further weakened by the establishment of another congregation, in sympathy with the principles of the Disruption in Scotland.

After Mr. Bell's death, September 3, 1852 (Appendix, 27), services were conducted for a time by the Rev. A. Cairnduff, previous to the Call to the Rev. Robert McClean, M.A., who was inducted on October 30, 1853. The circumstances relating to Mr. McClean's arrival and his subsequent connection with the Free Church have been referred to in Chapter VIII. On January 14, 1864, he was married by the Rev. Charles Simson to Adeliza, widow of the late John Till of New Town. He fulfilled an active ministry at St. John's, and after the appointment of a colleague in 1866, Mr. McClean moved to New Town, where he resided until his death in 1884. (See Appendix 28).

The colleague appointed was the Rev. John Service, M.A., of whom particulars will be found in the Appendix, 29, and after a most useful ministry, during which he made many friends, he retired in 1870, and returned to Glasgow, where he met with great distinction in his later years. In addition to the duties of his pastorate, he took up literary work which brought him fame and the degree of Doctor of Divinity.

State Aid having ceased in 1869, new difficulties were now to be experienced, arising from the retirement of the Rev. Robert McClean. The Church was then closed for some months. It was re-opened on October 30, 1870, under the ministry of the Rev. James Scott, whose vigorous efforts were soon felt not only in the congregation (where the attendances increased from 90 to 180 in the first year), but in the Tasmanian Church generally. In 1871 a Sunday-school was opened at Sandy Bay; services also were conducted there and the labours of the minister and his people were well rewarded. The beautiful School-room was built in 1877, 400 people gathering at the opening tea-meeting. A handsome Communion Table was given by Mr. Priestly at this time; (the chairs many years later, by Mrs. Morrisby and the Trustees of the late Mr. P. R. Henry).

It was a very happy period in the history of St. John's and the congregation showed their appreciation of the labours of the Rev. James Scott and Mrs. Scott by presenting them with a purse of sovereigns of £146.

Then came the amalgamation with St. Andrew's, in 1880, and separate services were discontinued at St. John's, although the Sunday-school was still maintained. This arrangement, which was designed to make possible a scheme of suburban extension, was continued until December, 1886, when the Church was reopened under the ministry of the Rev. I. K. McIntyre. To the self-sacrificing labours of this heroic minister assisted by a band of loyal helpers in a spirit of wonderful co-operation, the revival of St. John's Church, under God, is mainly due. After a strenuous ministry of over eight years, Mr. McIntyre accepted a Call to North Dunedin in 1895. He was succeeded by the Rev. George S. Moorhead, who was inducted on October 11, 1895. To this day some of the surviving members of his congregation refer to his ministry in warmest remembrance. During his ministry the congregation at Glenorchy was placed under his charge for a weekly service on Sunday afternoons. Mr. Moorhead accepted a Call to Kyabram, Victoria, in 1897. He was succeeded by ministers appointed by the Home Mission Committee. One of these was the Rev. W. R. Cunningham who, after his reception into the ministry of our Church, was called to St. John's and inducted on January 31, 1899. After a short vacancy, the Rev. J. Heyer was inducted on August 5, 1904. The Rev. F. E. Ozer was called as colleague and successor in April, 1921, resigning in August, 1923, Mr. Heyer having previously retired in May of the same year. During 1924 to 1926, the congregation was under the pastorate of the Rev. John Sims. Towards the end of 1926 the Rev. J. Heyer was appointed to the charge pending the induction of a settled minister. After twelve months Mr. Heyer had to seek relief from the pastoral oversight of the congregation and from that time there have been many changes. The charge has made a good recovery and has been assisted thereto by the ministries of the Revs. I. Glynn Jones, Oswald Jones and Messrs. R. V. Merritt and John Aitken, M.A., B.D. The last-named was appointed as an exit-student at the beginning of 1932 and was called and inducted before the end of the year.

WEST TAMAR.

1842

A few years ago, an account was published by the present writer relating more especially to the history of the Church at Sidmouth, the occasion being the re-dedication service in December, 1933. Until 1878, this congregation was the sole representative of the Presbytery of Van Diemen's Land in the Tamar Valley. It is true that the Free Church as early as May 13, 1873, gave consideration to opening Church connections in this district. A public meeting was called; a list of subscribers was drawn up and on January 13, 1874, Mr. Lachlin McLean was appointed to the oversight of four preaching centres, Sidmouth, Glengarry (in Mr. Meikle's barn), Winkleigh (in the Methodist chapel) and Ilfracombe (at the Iron Works), with assistance from the Presbytery Funds. Later in the year the Free Presbytery received a petition signed by 72 of the worshippers, praying for Mr. McLean's ordination and induction. The application, however, was unsuccessful, through insufficient support. Mr. McLean left the district at the end of 1875 and the station was closed. Free Church activities on the Tamar were not renewed after this time.

The pioneers who took the first initiative in the establishment of the Church of their fathers in this district were Mr. and Mrs. James Reid of Richmond Hill. Mrs. Reid was a daughter of the celebrated colonist, Mr. Hugh Murray, who is referred to elsewhere. With the Murray family and others, Mr. Reid at first settled in the Campbell-Town district on the Macquarie River. During the thirties he obtained a grant of land on the Tamar River, known later as Richmond Hill. Through his connection with the establishment of the Kirklands charge, he knew how to proceed. In October, 1840, he therefore applied to Dr. Lillie and begged of him "to take such steps as might be necessary with a view to obtaining a minister from Home for this station." The requisition stated that £318 would be subscribed, which would entitle them to obtain a similar amount from the Crown. The Government however required the list of subscribers, which was promptly forwarded, with a guarantee from Mr. Reid for any deficiency,

should one arise. This historic list of names will be found in the Appendix, 30.

It may be assumed that Mr. Reid was himself one of those who conducted the first services, following his father-in-law, Mr. Hugh Murray, in this respect. In 1841, the Presbytery directed the Revs. Robert Russell of Evandale and John Anderson of Launceston to visit the district and report. Two years later the Rev. Alexander McKenzie, who had been appointed by the Colonial Committee of the Church of Scotland, in response to the appeal of the Presbytery, was received into the fellowship of the Court. He had previously entered on his duties on November 20, 1842, and received the usual allowances from the State without delay. In view of difficulties that were met with later, it is important to record the position as stated by the Rev. Dr. Lillie. Mr. McKenzie realised "that there was no regular congregation at the locality in which he was called to labour. He knew that he was to occupy a church where there was no pre-established congregation. He was placed in the position of a missionary, and the formation of a flock and the erection of a church would depend on his labour and abilities."

It would be interesting indeed to ascertain where these early services were held, pending the erection of the church building, over which there was a long delay. No reference to the opening of the Church has yet been found. Mr. McKenzie was led to resign his charge on December 30, 1845. The circumstances are fully reported in the "Examiner" of January 6, 1846. The whole Presbytery was now called upon to maintain a fortnightly service here. Every minister duly took his turn. In March 4 of the same year, a Call was forwarded to the Presbytery in favour of the Rev. James Garrett. After some delay, the induction took place in July, 1846. The incidents of this ministry of 28 years would provide material for a remarkable book, just as the minister himself was a very remarkable man. In addition to what has been related of him in the Chapter on Bothwell, further particulars of a personal nature will be found in the Appendix, 16. The minister's activities covered a wide area.

One of Mr. Garrett's routes became known as "The Parson's Track,"—a name that it bears to this day. The memory of this beloved minister is still warmly cherished by certain of the older

residents; the younger generation also has been impressed with his "traditions." His service to the Tasmanian Church covers 46 years of which 28 were spent at Sidmouth where he "entered into rest" in 1874. His grave is in the old cemetery at Sidmouth beside the Church. His death was followed by several touching tributes to his life and work, including a very tender poem by the minister of Evandale, the Rev. R. S. Duff, which appeared in the Church Magazine of that time.

Returning to the Church itself, it should be stated, that while convicts were employed in the work of erection, free labour was also used in part. Cornelius Kerrison, founder of one branch of that family in this locality, worked there as an apprentice to two free bricklayers, Messrs. Hancock and Taylor. The Bell was presented by Mr. Francis Young Wilmore, J.P. of Blackwood Hills.

Soon after Mr. Garrett's arrival the Manse was built, which, in the course of time, became the centre of so many gracious associations for the people, and its garden a sanctuary for dumb creatures. Its hospitality was unbounded. The light with a strong reflector that the minister kept over his front door, served to assist navigation for many years. The orchard is a happy memory still to many, while some oak trees, planted by Mr. Garrett, bear witness to this day to the spirit that came with life for the whole district.

After the death of the first minister, services were continued by his son-in-law, Mr. T. R. Y. Thomson. He held the Church together for some years under the Church Extension Committee and with his wife had charge of the Sunday School, until 1878.

Towards the end of this year the Rev. F. T. Jenkin reported to the Presbytery that there were several centres of population in this region; mining was developing and while Sidmouth was the central Church, our people were worshipping with other denominations in the places referred to. The Presbytery tried to expedite the settlement of a minister. In February, 1879, when the Rev. R. S. Duff of Evandale visited the district, the Church at Sidmouth was well filled, people coming even from Silver Mines (now Winkleigh) nine or ten miles distant, riding, driving or walking. One aged couple performed the double journey on foot,—on a hot day—an illustration of what devout Presbyterians will do for their religion. This was their Communion Day.

It was in connection with this visit, that a meeting was held next evening at Winkleigh. After Public Worship resolutions were passed, thanking the Presbytery for the recent visits of ministers and requesting the Court to make such provision for the spiritual needs of the district as they may find practicable. Committees were formed; subscription lists were opened to co-operate with the Presbytery. The districts embraced in the movement included Sidmouth, Winkleigh, Glengarry with perhaps occasional services at Brandy Creek (now Beaconsfield) and George Town.

Later in the year, on May 6, the Rev. R. S. Duff again visited the district. The whole congregation remained after service, to take part in the meeting which was to consider the proposals submitted by the Presbytery. We read of Mr. Alexander Campbell and Mr. Robert Hepburn moving the resolution endorsing the appointment of Mr. E. C. Tennent, a student in training for the ministry, and assuring the Presbytery of hearty co-operation. Next day the Rev. R. S. Duff accompanied by Messrs. Alexander Campbell and Alexander Cameron, members of the Winkleigh congregation, rode over to Glengarry. Service was at 3 p.m., an hour chosen by the people themselves. The place was filled to overflowing, the congregation again comprising nearly all the heads of families in the neighbourhood. After the chairman had explained the Presbytery's proposal, Mr. Lamont submitted the resolution agreed to at Winkleigh the night before and moved its adoption by Glengarry. This was seconded by Mr. Murdoch McLeay and carried. Services here had been conducted regularly for some time, Messrs. Lamont, Blades and Stewart officiating in turn and reading a suitable sermon from a popular divine such as Guthrie or Bonar. In this praiseworthy effort, the people had received great help and encouragement also from the visits of the Rev. J. Lindsay. Mr. Duff reported that the service of Praise was well conducted by Mr. McLeod, the Schoolmaster, and Mrs. McLeod, assisted by an efficient choir. There was also a flourishing Sunday School.

The whole circumstances of the "early church at Glengarry" and the visits of the Revs. Jenkin and Duff, remind one of the early Christians at Antioch and the visit of Paul and Barnabas. Here was a congregation in full swing with an efficient Sunday-

school and choir and, as yet, no settled minister. In the records of later years, the children of these congregations figure consistently in a way that redounds to the honour of some people who helped to found a great tradition. It is a privilege to have part in this memorial tribute to such characters, of whom one wishes that one knew more, even by name. Many of these teachers and Church-workers are now at rest, but others rise to call them blessed.

The whole charge will be glad to honour the memory of Mr. Charles Stewart who died on April 14, 1909, at the age of 79. He was a native of Strathspey, Inverness-shire, and arrived in Tasmania by the first immigrant ship to these parts. He held the first Presbyterian Church service and Sunday-school in his house at Glengarry. Later the services were held alternately in the homes of Messrs. Stewart and Lamont ; Mr. Blades assisted in his turn. These three families have left a record, in which their descendants may well take pride. The two families first-named are still vitally connected with the Church to-day.

But to keep to the unfolding of the story, we must leave Glengarry and go with the Rev. R. S. Duff to the next meeting at Sidmouth, to which Mr. Robert Hepburn, another of the Winkleigh congregation had accompanied him. Here again the hour of worship had been fixed for 3 p.m., and, as usual, on the visit of a member of the Presbytery, almost the whole district on both sides of Whirlpool Reach assembled within the picturesque old Church. At the conclusion of the service, Mr. T. R. Y. Thomson moved the same resolution that had been adopted at the two other places. It was seconded by Mr. Lockwood, supported by Mr. D. Moug and unanimously approved.

These details are given as a tribute to the pioneers of West Tamar. Beaconsfield was to appear a few years later. It is interesting to record that long before gold was discovered here, Mr. Garrett had predicted the prospect of successful mining. At the conclusion of his report, the Rev. R. S. Duff referred to the services that Mr. T. R. Y. Thomson and his wife had rendered at Sidmouth, and to the regret, with which the residents viewed their departure from the Manse. They were presented with a purse of sovereigns and an illuminated address. "All concerned however acknowledge that the time has come, when the Presbytery could not much longer defer the duty of providing stated Church ordinances for the whole of this large and important district. At

Winkleigh and Glengarry the residents are almost exclusively Presbyterians, and of a very desirable class, being, for the most part, small farmers of industrious, temperate and thrifty habits, in comfortable circumstances. They are excellent colonists and will prove a strength to the Church."

Mr. E. C. Tennent began his ministry on July 6, 1879, and met with a cordial reception in each place. At Winkleigh the first committee consisted of Messrs. Alexander Campbell (treas.), Robert Hepburn, Alexander Cameron, J. Stewart and J. McKenzie. Next day the people met for worship at Glengarry. Mr. Tennent was accompanied by the Rev. R. S. Duff, Mr. Kenneth Campbell and the Rev. F. T. Jenkin, who had ridden from Hagley over an almost impassable road. Here the first committee elected included Messrs. Lamont (treas.), Charles Stewart, David Hamilton, and Donald McKenzie. The report concludes with an appeal to Presbyterians generally to support this new undertaking of our Church.

Two years later, in the former Presbyterian Magazine of August, 1880, Mr. Tennent published an interesting article on the rise and progress of the district. Conditions are described, which redound greatly to the honour of the people who had settled there. On May 25, 1881, the Rev. E. C. Tennent was ordained and inducted, following a Call from the charge. At the conclusion of the service an unusual incident took place. Miss Robertson of Huntley came forward and on behalf of the ladies of the congregation read an address of welcome to Mr. and Mrs. Tennent, with grateful acknowledgment of their services in the district. This was signed by M. Robertson, E. Hingston, Annie Newman, Mrs. Grant and Mrs. McSkimming. The address was accompanied by a purse of sovereigns.

In 1881, at its September meeting, the Presbytery received a report of the Church site at Beaconsfield, generously given by William Ritchie, Esq. The following month the Presbytery decided to give £50 of a sum of £150 received from the Colonial Committee of the Free Church of Scotland "to the support of a new cause at the rapidly rising town of Beaconsfield" and in the same year a bazaar held for this purpose realised £125. The new Church to seat 180 worshippers was opened on May 14, 1882, by the Rev. J. Lyle of Launceston. At a subsequent tea-meeting, "Mr. Harry White, whose exertions had greatly contributed to the

whole effort was appropriately moved to the chair." Mr. James Crawford, whose death took place in April of this year, is also mentioned as one of the Beaconsfield "pioneers." Here our cause had its beginning in 1881, with a handful of people gathering for worship in a rented Hall. But so well grounded were their efforts, that in three years they had a Church and organ free of debt, a Sunday-school and library, a site for a Manse and £89 in hand for the building. In March, 1908, however, the Church was burnt to the ground and the valuable records of the charge were destroyed with it. The organ was saved and is now in use by the congregation at Flowery Gully.

Unfortunately the new advance at Beaconsfield was not without loss elsewhere. As the population had largely moved away from Sidmouth, it was decided to sell the Manse and Glebe and use the proceeds for the purchase of sites and buildings, where they were likely to be of more service to the Church. This was not immediately effected, however, and the Beaconsfield parishioners still adhered to the policy of self-help.

In 1884 the Rev. E. C. Tennent was moved to Hagley and Deloraine. Before leaving he received valuable presentations and the charge was in good heart. Mr. Tennent was succeeded by the Rev. H. S. Anderson, M.A., the induction taking place at Winkleigh on September 14, 1886. The interval of two years had been filled in with temporary appointments, but the charge had suffered a set-back. At Beaconsfield, in 1888, on the occasion of a farewell presentation to Miss Gibson, the organist, it was stated that "she had occupied the post during the trying two years' vacancy, when she was not only organist, but almost congregation and minister." Such a hint explains the eagerness with which the charge now looked forward to its new minister. The attendance at the induction was so large that the service was held in the open air.

During Mr. Anderson's pastorate, several developments of importance took place, among which may be mentioned the sale of the Sidmouth Manse and Glebe,—in all nearly ten acres. While much valuable property was lost in this way through force of circumstances, it is gratifying to record that elsewhere in the charge, Mr. Alexander McKenzie, father of Mr. Murdoch McKenzie, gave a quarter of an acre as the site for the Presbyterian Church at Winkleigh, and Miss Minnie Layton, a site for a

similar purpose at Glengarry, where the new Church was opened on September 4, 1887. At a later date it was enlarged. Beaconsfield also was now in a position to erect a Manse.

The ministry of the Rev. H. S. Anderson, M.A., was marked by very active efforts on behalf of the Higher Christian Education Scheme of which he was Convener, and it was a great loss to the district when he resigned his charge in March, 1891, to take up Church Extension work in the Sheffield district, in succession to Mr. Tennent.

In November of the same year a Call was given to the Rev. James Henderson Mitchell, formerly Congregational minister at Williamstown, Victoria. Mr. Mitchell had previously been appointed to West Tamar by the Church Extension Committee, and in the interval had been received into the ministry of our Church. It is at this period that the fruits of the Synod's Higher Christian Education can be seen in marked degree in this district. In the returns furnished by Mr. Mitchell for 1891 and 1892, the number of children on the roll of this charge, 231 and 251 respectively, was greater than that of any of our schools in Tasmania. The number of certificates issued to the scholars of this district is out of all proportion to that of the rest of the State. There must be many of these certificates still in the homes of West Tamar, testifying to the zeal of the teachers and scholars alike.

The Rev. J. H. Mitchell resigned in October, 1895, and was followed by the Rev. John Murray, who was ordained and inducted on January 30, 1896. Mr. Murray, however, did not serve more than a few months in the charge and in November of that year an unsuccessful effort was made to call the Rev. D. Matthew. The Church Extension Committee then appointed the Rev. F. Barclay, a minister of the Congregation Union, for three months; his term was extended from time to time and he was ultimately called and inducted on September 5, 1900, after he had been received into the ministry of our Church.

Services were now resumed at Sidmouth and the Sunday-school was opened with an attendance of 50 to 60. The revival was short-lived however. On September 6, 1900, the historic Church at Sidmouth was destroyed by fire. During some burning-off in the neighbourhood, a spark lodged in the roof and the building was damaged beyond the possibility of immediate repair. The roof having been destroyed, a tree soon made its appearance

in the open space, rising above the walls and for several years was God's silent messenger in its appeal "to them that passed by." The bell was placed in the care of Glengarry. The Records, which were saved from this fire, were lost some years later, when our Church at Beaconsfield was burnt.

After the resignation of the Rev. F. Barclay in February, 1902, Home Missionaries were appointed until July 19, 1905, when the Rev. George Martin of Sheffield was called and inducted. He demitted his charge on September 7, 1909, and a Home Missionary was sent to fill the vacancy until April 21 of the same year, when the Rev. J. A. Lee was called and inducted. He held the charge for nearly two years, until his translation to Western Australia in December, 1910. During Mr. Lee's ministry, a further effort was made to revive the work at Sidmouth. Once again the charge was in the care of the Home Mission Committee.

On March 12th, 1913, a petition was presented to the Presbytery by residents of Sidmouth praying for leave to mortgage the Church site to raise £100 to repair the building. With the amount raised locally and by a personal guarantee to the bank, it was hoped to raise £200, and that the restoration would be possible. The meeting at which the petition originated took place in the home of Mr. J. E. Westwood, and the document includes the signatures of Mr. Norman B. L. Saunders, a young man who along with Mr. Westwood is reported to have been the moving spirit in the undertaking. He was, alas, not spared to see the fruits of his labours. He volunteered on active service during the War and is among the large number who gave their lives.

On June 10th, 1913, the Rev. W. J. Holt, M.A., B.D., of St. Andrew's, Launceston, reported to the Presbytery that the work had been so far completed, that the Church had been formally re-opened on May 4th, 1913.

Steps were now taken to fill the vacancy by the settlement of a regular minister, which led to the induction of the Rev. A. C. Sanderson, M.A., from Victoria, on August 19th, 1914. The Call was signed by 48 members and 156 adherents and the stipend promised was £225. Mr. Sanderson energetically applied himself to the development of the charge, and in 1916 moved for the appointment of an assistant for six months to explore new possibilities in the field. This noble aim was not to be realised just yet.

New difficulties were added to the charge through a great reverse at Beaconsfield and the decline of mining there. The records disclose pathetic appeals from this young minister against the disposal of Church buildings and against the abandonment of the work in any portion of the charge.

In 1920, (August 20th,) the Rev. A. C. Sanderson sent in his resignation.

In more recent times, until the present appointment, the charge has been in the care of Home Missionaries. Mr. Arthur Banks succeeded in having the Sidmouth Church re-opened and fulfilled an energetic ministry here until January, 1922, when he was transferred to Stanley. He was followed by others from the Home Mission Committee. In 1933, the whole district combined, under inspiring leadership, to restore the work of the fathers and, under circumstances that will never be forgotten by those present, the Church at Sidmouth was re-dedicated on December 16 of that year. It has been most tastefully cleaned and refurnished and the worshipper feels an atmosphere in this building, that suggests the fellowship of unseen witnesses worshipping here unknown.

The present minister is the Rev. R. T. White, M.A., B.D. For the last three years, he has been serving with much helpfulness to our cause in the district. Many will cherish the hope that the vision that inspired the fathers may soon be fulfilled and that this beautiful locality, with its noble traditions in so many ways, may soon have a settled minister inducted in their midst, to lead them in the service of the Master, to the inheritance of the blessed.

SWANSEA AND GALA KIRK.

1844

The former isolation of the East Coast and its widely-scattered settlements have presented exceptional difficulties for every Church. So many changes have taken place in the administration of our own cause, and its records are so scanty, that it is very difficult to-day to give a narrative that will do the subject justice. It would be interesting to know for certain when and by whom services were first held in these districts. Mr. Howard Amos has kindly supplied particulars from an old family diary kept by the late Mr. James Amos of Cranbrook, from which it is evident that services were conducted at Glen Gala as far back as 1840 (March 18). The preachers recorded were Messrs. Mayson and Morrison, the former, Anglican, and the latter, a Home Missionary of the Congregational Union who had his headquarters at Cambridge, and in his travels covered a large area. Some of the services were held in the Granary at Glen Gala. This building is still in use and is considered to be over 100 years old. In those days man had to reckon with the unexpected in more ways than one. The following incident is related as a diversion to the service on December 4, 1842. "Just as we were assembling for Divine Service, news came that six runaways were at the barn at the Burnt Plain and most part started after them and after walking until sunset, my cousin James and I with one of the men came upon them in the scrub above the barn and after a great deal of trouble we had to fire a charge of shot at one of them before he would submit. My brother John had that disagreeable job to do, as he came to assist and I stayed to guard the others. We got them home safe by dark."

The earliest reference in our records touches the appointment of the Rev. Thomas Dove, A.M., on September 2, 1844, to "Swanport." Mr. Dove had been retored to the membership of the Presbytery in 1844, after his retirement from Flinders Island. After a long interval, the next reference is to the efforts made to provide a Manse at Swansea, November, 1863. At the end of

1879, Mr. Dove's health began to fail and advantage was taken of the help of Mr. John Rutherford, a Home Missionary who had been appointed to Spring Bay, further South.

When the Rev. James Scott visited the East Coast in connection with the Church Extension Schemes, he found a parish extending from the Chain of Lagoons to Spring Bay, a distance of nearly eighty miles. At this time (1879) the services at Swansea were still being held in the Council Hall, which was kindly lent for the purpose. For several years ministers of the Presbytery gave their services to assist Mr. Dove in his large parish, and in 1880, Mr. H. T. Hull, a student for the ministry, was appointed as his assistant. He remained with Mr. Dove until April, 1881, when he left for Melbourne to complete his studies. On August 27, 1882, however, the venerable and beloved minister had to quit the field in answer to the Master's Call. The Synod recorded (among other reference) "its deep appreciation of his long services to the Tasmanian Church, covering a period in all of 44 years, and of the many noble qualities which characterised Mr. Dove as a clergyman of ripe scholarship, blameless life and exalted piety."

In the same year, Mr. H. T. Hull, who had now successfully completed his studies, was licenced and appointed to the North West Coast. Fingal was now attached to the Swansea charge, to which the Rev. W. W. Craig, M.A., was then ordained and inducted, on May 11, 1884. Here Mr. Craig maintained an active ministry until March 11, 1890, when he moved his residence to Fingal.

The Church at Glen Gala, known as Gala Kirk, dates back to 1845. From the diary above referred to, the following details relating to this remarkable Church have been kindly supplied by Mr. A. H. Amos. On October 7, 1844, a public meeting was held with the Rev. Thomas Dove in the chair. It was resolved that five acres of land belonging to the estate of Glen Gala and offered by Mr. Adam Amos as an eligible site for a place of worship in connection with the Presbyterian Church of this Colony, be accepted for this purpose. It was decided to plan for a building 45 feet in length, 24 in breadth and 16 in height, to seat 200, with vestry and schoolroom annexed. The Rev. J. Lillie of Hobart, who had interested himself in the district, before the arrival of the Rev. Thomas Dove, was asked to procure a plan

in accordance with the above specifications of a chapel to be erected on the above site. Among those present were :—Messrs. James Amos (Gala Mill), James Amos (Cranbrook), Alexander Reid, John Amos (Sen.), John Ferguson (Sen.), A. Amos (Jun.), and R. Wardlaw. These were the members of the Building Committee, with the exception of Mr. Wardlaw who moved their appointment.

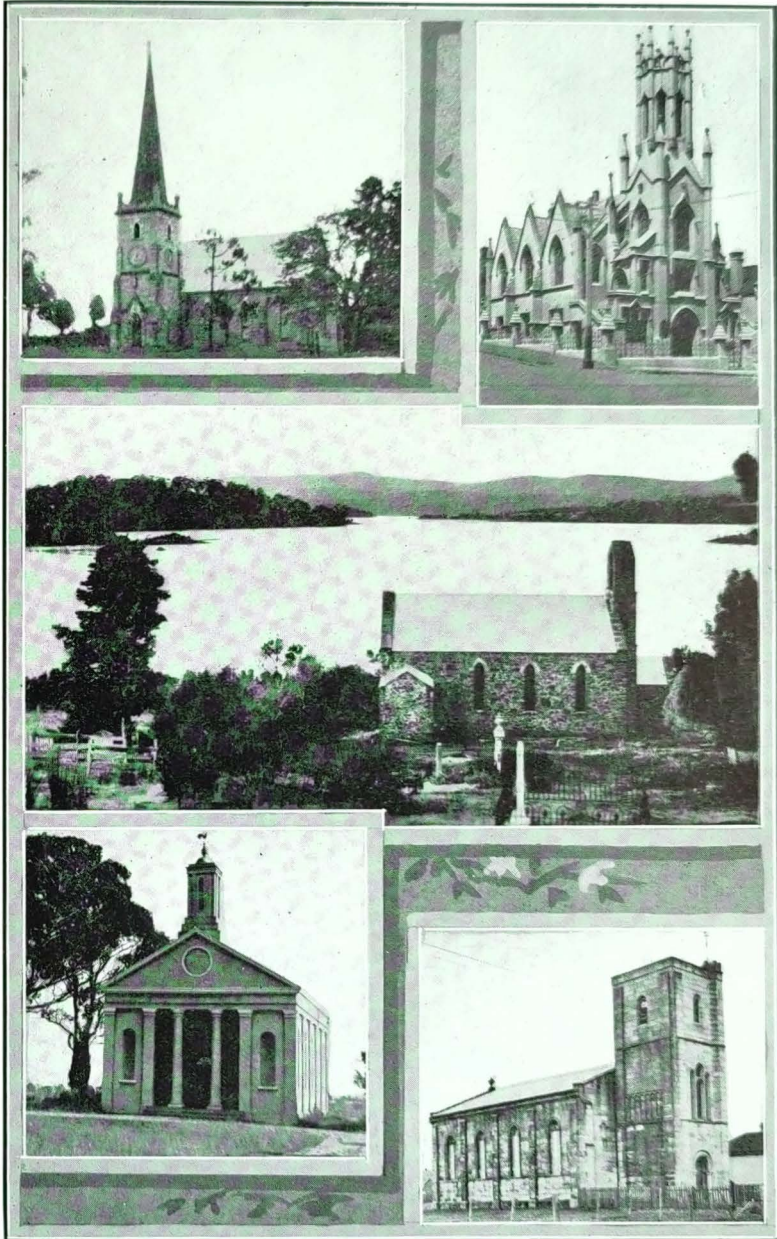
Mr. Adam Amos of Glen Gala and Mr. John Amos of Cranbrook, two brothers, arrived in the Great Swanport district (now Glamorgan) in 1821. They with their families and Mr. George Meredith (ancestor of our Financial Secretary) were the pioneers of the district. It is related that Mr. James Amos of Cranbrook, son of Mr. John Amos just referred to, spent some time travelling round Tasmania to raise funds for the building. When the tenders were called, it was found that the receipts were insufficient. Under the circumstances, John Amos, Sen., and James, his son, offered to build the Church for the sum collected, an offer that was gladly accepted.

The Church as it stands is a very striking relic of the past and by the generous efforts of the Amos family has recently been through a course of restoration in keeping with the new life in the charge. The Church bell was given by Mr. William Cleburne. It is to be regretted that the name of the architect cannot be recorded. The design is so very striking in its rural setting. Perhaps, some day, material may come to light that will enable us to enter into the details of the opening service and to share the joys of those brave, God-fearing settlers, for whom their beautiful Church was a landmark not only for the eye but for the heart.

It is good for any congregation when such historic associations bind succeeding generations of a family to the Church of their fathers, which in this case was actually built for a large part by the hands of some of their number. It is interesting to recall further that it is through this family that the Church received its name, Glen Gala,—being called after Gala Water, Scotland, which the pioneer families left in 1819 for Wales, with letters of commendation as members of the Church of Scotland. The Welsh connection is seen further in the name Glamorgan.

At Bicheno, by the generosity of Mr. Roger Marshall and friends, our Church holds a building in trust, to be shared with

CHURCH BUILDINGS.



CAMPBELL TOWN, 1855.
Photo, Breaden, Hobart.

CHALMERS, LAUNCESTON, 1860.
Photo, Spurling, L'ton.

SIDMOUTH, 1845. Photo, Spurling, L'ton.
EVANDALE, 1839. Photo, Breaden, Hobart.

SORELL, 1842.
Photo, Fellow's, Hobart.

the Anglican Church for religious worship. Services in this district were begun in December, 1881, and the new Church was opened on December 10, 1882.

After the removal of the Rev. W. W. Craig to Fingal, Bicheno was placed under his oversight, while Swansea and Gala Kirk were joined with Sorell. On October 18, 1899, the Rev. Thomas Burns Bannerman was inducted to Swansea, as minister of the new composite charge. Owing to the failure of his health, Mr. Bannerman was compelled to retire in 1903, and the charge was again reduced to a Home Mission Station, with probationers appointed by the Committee. The succession of changes that ensued, through students having to return to Melbourne for their studies, had a weakening effect upon the charge and it is, under God, entirely due to a handful of loyal people, that our Church has been able to maintain its position in that district to this day. In recent years, by arrangement with the Presbytery, the minister of Campbell Town, assisted by other ministers, pays periodical visits and the charge is now regaining strength. Swansea and Gala Kirk will always be an illustration of an experiment which, though difficult, has saved our cause from losses, of which we have unfortunately had several, through premature withdrawal.

CHALMERS' CHURCH, LAUNCESTON.

1850

As stated in Chapter VIII, the home of the Free Church is in the North. We have seen what led to the Call and arrival of the Rev. James Lindsay in the year 1850 under appointment of the Colonial Committee of the Free Church in Scotland. On January 30, 1852, he reported to the Home and Foreign Missionary Record of the Free Church (August, 1852), that the beginnings in Launceston were smaller than in Hobart. He found on arrival that the number of those who appreciated the principles of the Free Church was very small, but they were earnest and devoted people. In the first year the average attendance was 60 to 70. The Communion Roll stood at 40, the total number connected with the congregation being 130, drawn from the town and adjoining districts, some from a distance of 12 miles. The population of Launceston at that time was given as 10,855. There were two Sunday-schools connected with the congregation, 9 teachers and about 50 scholars. One met in their place of worship; one in "a destitute and distant suburb." They were forming a library for the Sunday-school and Congregation. There was a Bible Class, for young women, small but regular. The church-door collections were £70; pew rents £18; quarterly collections £161; collections for the Colonial Mission £100; for the Benevolent Society £6; for School prizes £2; Library books £30. The total revenue for the first year amounted to £389/8/7.

The foundation stone of the new Church was laid on June 19, 1859, and the Church was dedicated on January 15 of the following year. The Rev. W. Nicolson D.D. of Hobart preached in the morning, when the Church was crowded. He also baptised Mr. and Mrs. Lindsay's child. The Rev. W. Law of Christ Church, in the neighbourhood, officiated in the afternoon and the Rev. J. Lindsay in the evening. For the Church it was a day of Grace. Many hearts were stirred. The offerings

amounted to £100. The entire cost of the building was more than £6000, of which the site alone absorbed £725. One elder contributed £2000 and another £1000 to the building fund.

The Communion Roll by this time reached 135, increasing in the next twelve months to 153. In a much later reference to the Rev. J. Lindsay, the "Monthly Record" states—"This is his first and only charge. He has never changed nor sought to change his place." His congregation responded generously to his services on their behalf, and, apart from the liberal donations referred to, there were many acts of zeal and sacrifice bearing witness to the blessing that rested on the ministry of God's servant.

In 1884 the congregation had grown to a membership of 174 communicants. Mr. Lindsay's health was now showing signs of strain. With help from the Wilson Bequest, arrangements were made for the appointment of an assistant, the Presbytery co-operating by supply from each of its four ministers of two Sundays monthly "as our expression of practical sympathy and help." The Rev. H. T. Hull was then appointed as assistant. There is no reference to Mr. Lindsay's retirement but in 1885 it is stated that "the Rev. James Beattie (London) had accepted an invitation to come to Chalmers' Church and the Presbytery looked forward hopefully to the restoration of the Church to its former condition." Mr. Beattie acted as co-pastor with the Rev. J. Lindsay for six months, when for considerations of health, he had definitely to abandon his candidature for a Call. The congregation now experienced a measure of sore trial; and great difficulty was experienced in maintaining ordinances satisfactorily and with ensured regularity.

The Rev. James Lindsay had by this time failed in health completely and it became necessary to call a minister in sole charge. Early in 1886 a Call, signed by 162 members and adherents, was prepared in favour of the Rev. W. Gray Dixon, M.A., of Melbourne, who, however, did not see his way to accept it. Later in the year the Rev. D. S. Brunton, M.A. was called and inducted on October 28. In 1887 (November 1), the Presbytery was informed of the death of the Rev. James Lindsay and, at its meeting in November, recorded its tribute to the noble life and service of the departed. For over 33 years, as long as his health permitted, he had been in sole charge of Chalmers' Church, which

had grown to be one of the leading congregations of Tasmania. In addition Mr. Lindsay ably served his Presbytery for many years as Clerk. In 1892 the membership of Chalmers' Church had grown to 188. Soon afterwards the congregation passed through a time of stress and trial and it became necessary to seek the help of the Presbytery, which led to a settlement agreeable to all. The Rev. D. S. Brunton tendered his resignation and the charge was declared vacant, April 19, 1895. In the following year the Rev. Matthew Graham Hart of Footscray was inducted in March 25, 1896, by the newly-formed Presbytery of Launceston, subsequent to the Union. This was the first induction of this new Court of the Tasmanian Church. In 1898, Mr. Hart accepted a Call from Ballarat, Victoria.

The more recent history of the congregation includes the pastorates of the Revs. :—

David Matthew, M.A., B.D., August 9, 1899 to October 11, 1901.

A. R. Osborn, M.A., May 29, 1902 to April 27, 1906.

A. F. M. Robb, B.A., August 22, 1906 to April 4, 1909.

J. L. Cope, September 14, 1909 to March 12, 1913.

W. J. Harris, September 3, 1913 to December 28, 1925.

J. C. Jones, B.A., March 17, 1926 to October 25, 1931.

M. McQueen, M.A., January 21, 1932,—the present minister and Moderator of Assembly in Tasmania.

Chalmers' Church, through several of its ministers, has given noble service to the cause of our Church in Tasmania. In fulfilment of their offices as Moderators of scattered Home Mission Stations, as Clerks of Presbytery and Assembly, as Conveners of Committees and Editors of "The Presbyterian" and as Moderators of Assembly for a year of service for official visits all over Tasmania, several of these ministers have not only taken a heavy extra burden on themselves, but imposed heavy demands on the concurrence of their people. On both sides they have given ungrudgingly and this Memoir would be guilty of a grave omission, if it failed to record a grateful tribute, on behalf of the whole Church, to the ministers and congregation to whom this is so particularly due.

Sandhill and Invermay Branch Churches.

During the ministry of the Rev. A. R. Osborn branch Churches were established at SANDHILL and INVERMAY. The movement for the establishment of these suburban charges dates back to November 12, 1902, when Mr. Osborn submitted the proposal to his Session. It was agreed to confer with the Session of St. Andrew's later in the month. The prospect of combined action, however, was not realised. The Session of Chalmers' Church adhered to the project and steps were taken in April of the following year, not only to secure the Hall in Russell Street, Invermay, but the services of Mr. L. C. M. Donaldson as missionary. Mr. Donaldson gathered a number of young men around him from Chalmers' Church and formed a Workers' Committee, with Mr. A. E. Weymouth as treasurer and Mr. (now Dr.) Hardstaff as secretary. Open-air meetings were held and much visiting was carried out. A strong Finance Committee assisted from Chalmers' Church, members personally guaranteeing the necessary funds for buildings both at Invermay and Sandhill. In May, 1904, Mr. Donaldson was elected to the Session of Chalmers' Church and a committee of management was formed at Invermay. The foundation stone of the new Church in the latter suburb was laid November 22, 1905. A Session was elected at the same time for Sandhill and Invermay. The first Elders so elected were Messrs. Donaldson, Connell and Dixon. The Sunday-school at Invermay was opened on April 21, 1906, with Mr. Field as Superintendent. The first Communion in this new congregation was held on April 15, 1906. In the same year the two congregations were rejoined to Chalmers Church, with Mr. Donaldson as assistant to the minister. The valuable services of Messrs. W. Gibb and H. Shaw in the initial stages of these congregations are gratefully remembered. Mr. Donaldson resigned in 1908 and, with the exception of the Rev. C. Forrington, has been followed by several other young men obtained through the Home Mission Committee.

When the Rev. A. R. Osborn first set his mind to this development, he issued in his Church Monthly (April, 1903), a stirring article on Home Missionaries and Lay-preachers. He pointed to the necessity of their help, without which Church Extension could not be thought of. It is due to the recognition of this by the congregation, that Chalmers' Church, Launceston, can look back upon this enterprise with such gratitude and satisfaction. They

were called to have part in this, as well as their minister, and the way they put their shoulder to the burden is an example, in which the whole Tasmanian Church takes pride. After the successful and encouraging beginning at Invermay, attention was given to the Southern suburb and the first service at Sandhill was held in the Wilmot Street Hall on January 17, 1904, with an attendance of 19, which steadily increased. Soon afterwards a Board of Management was elected :—Messrs. J. Bowden, S. Bomford, J. Connell, and W. Mace. In May, 1904, it was reported that 25 children were on the Roll of the Sunday-school.

The Foundation Stone of the new Church building was laid on November 8, 1905, by Mr. Lindsay Tulloch in the presence of 300 people. The Church was dedicated on January 28, 1906, by the Right Rev. P. J. Murdoch, Moderator of the Presbyterian Church of Australia. The Church at Invermay was also dedicated on the occasion of this visit from the Moderator-general. The congregation has steadily grown, likewise the Sunday-school, and in recent years has been in the care of the Rev. C. Forrington, a retired minister of the English Methodist Church, whose services have been most helpful. This congregation has a remarkable record of office-bearers and others filling posts of sacred duty for long terms of service, and it is clear that the spirit of the minister is shared in this respect by many of his congregation. The Church building which cost £400 has been fully paid for and in 1922 the congregation was able to erect a Kindergarten-Room at the rear of the Church and to have it opened free of debt. The Membership Roll now stands at 101 and of this number two have been connected with the congregation since its foundation. Though both these Churches are of such recent growth, they are "Pioneers" in a true sense indeed, for they have given an example to others of what can be done in the Master's service, in brotherly co-operation and in Christian Faith.

CHALMERS' CHURCH, HOBART.

1851

So much has been related in Part I, concerning the establishment of the Free Church and its city congregations that, in an account of Chalmers' Church, Hobart, one should refer in the beginning to the Rev. William Nicolson, its founder. A few personal notes of this remarkable man will help to explain the history of his congregation, which in several respects is striking also. William Nicolson was born in 1794 at St. Leonard's, East Fifeshire, Scotland. He received his education at St. Andrew's and for a time devoted himself to teaching. In 1827 he became parish minister of Ferry Port-on-Craig, Tayport, Dundee, where he officiated for sixteen and a half years. He organised the Free Church in Tayport and presented the congregation with the site on which the Church and Manse were erected. Some time after the Disruption, he visited London, where his ministry attracted great attention. He was called to Blackwall, London, where he had a charge for six years. Having a son in New Zealand at that time, he was interested in the Colonies and responded to the invitation that reached him from Hobart. His powerful ministry attracted a congregation that was large and representative. His office-bearers were outstanding. His Session was composed of earnest, godly men, of the highest type of citizenship. It is most fitting to pay this tribute to their memory.

Public worship was first regularly commenced on April 13, 1851, in the Mechanics' Institute, services having previously been held in the Court House. In January, 1852, Mr. Nicolson wrote to the Free Church Record that he hoped to open the new Church in April, 1852. The Church-door collections were at the rate of £280 for the year. Sunday-school was held in the morning from 9.30 to 11 o'clock and in the afternoon from 3 to 5 o'clock. There were 65 scholars and 13 teachers. Steps were being taken to form a library but there was great difficulty in getting books and they were very costly. This letter was sent after he had been in Hobart for nine months. The foundation stone of the new

Church was laid on October 3, 1851. In Mr. Nicolson's diary he records as follows :—"An eventful day. At three o'clock in the afternoon I proceeded, along with the Rev. Mr. Price of Launceston, and the trustees of my Church, to the site, where we found a great multitude assembled. We first sang the verses of the 132nd Psalm, from the thirteenth verse to the end. I then prayed. Next read the documents to be placed under the stone ; then I performed the ceremony of laying the foundation stone, after which I addressed the people at considerable length on the causes of the Disruption and the grounds for maintaining Free Church principles in Van Diemen's Land. After I concluded, Mr. Price gave a suitable address and closed with prayer and the Benediction."

The rapid growth of this congregation was astonishing. The new Church was opened on August 29, 1852. The service was conducted by the Rev. William Nicolson, who took as his text, Isaiah LVI : 7 "My house shall be a house of prayer for all people." In the afternoon the service was conducted by the Rev. James Lindsay, Mr. Nicolson preaching again in the evening. We read in the "Courier" of September 1, 1852, that "the Church was crowded and the offerings for the day amounted to £173." The Church was designed by Mr. Dawson, architect, and erected by Messrs. Pitfield and Fairchild, builders, and has 750 sittings. The contract price was £1377, £300 being subsequently raised for extras. The first treasurer was Mr. David Hoy, whose name is connected with several generous benefactions to St. Andrew's as well as to Chalmers' Church ; and the first secretary, Mr. George Hutton. Here in this Church Mr. Nicolson fulfilled a powerful evangelical ministry for over twenty-five years. In 1860 he received a Call to Knox Church, Melbourne, which he declined. The degree of Doctor of Divinity was conferred on him in 1863 by Washington College, Iowa, U.S.A. His congregation took the opportunity to present him with a Doctor's gown and cassock. He was a warm advocate of Foreign Missions and all public movements for the furtherance of the Gospel found in him a warm friend and staunch supporter. Two subjects however held his unrelenting opposition to the end,—Union with the Presbytery of Van Diemen's Land and instrumental music in Church worship.

On February 9, 1876, in response to a unanimous Call, the Presbytery inducted the Rev. Robert Maclaren Webster to be colleague and successor to Dr. Nicolson. He had been associated with the Free Church of Scotland and the Presbyterian Church in England and had been sent out by the Colonial Committee of the Free Church of Scotland. The membership of the congregation at this date was 169. Twelve months later it had risen to 186. It is noteworthy that from now on this congregation shared in the benefits of State Aid, to provide for the salary of the Colleague. From the year 1863, the sum of £385 per annum had been granted to the Free Church, but Chalmers,' Hobart, had not previously participated in this. The foundation stone of the schoolroom was laid by Mr. Russell Young on May 23, 1877, and the building was opened on December 12 of the same year, having cost nearly £1000. A tea-meeting marked the great occasion. The Hall has seating accommodation for 300 and we read that the room, "though large and commodious, was densely crowded and the ventilation was severely tested."

In 1878 the venerable Doctor retired, leaving the congregation in the care of his colleague. He entered into rest on January 2, 1890. Four years later when the membership of the congregation had risen to 221, Mr. J. B. Rutherford was employed for a time as assistant local missionary. The Rev. Maclaren Webster gave to his congregation the benefits of a cultured Christian ministry, loyal to evangelical truth, but he was compelled through failing health to resign on October 24, 1889. He passed away in the following year, a few months after his former colleague, on August 12, 1890. In the memorial tribute of the Presbytery special reference is made to Mr. Webster's ministry as of great evangelical and spiritual power. (Appendix, 31).

His successor, the Rev. C. H. Talbot was called in the following year. He came from Carisbrook, Victoria, and was inducted on July 9, 1890, the advent of the Rev. C. H. Talbot marked a new era. Coming from Victoria where the Free Church had joined the Union of 1859, it was but natural that his mind should move in this direction for Tasmania. The year 1896 brought fruit to the labours of the leaders on both sides and Mr. Talbot, ably supported by his brethren, well deserves the grateful remembrance of succeeding generations in this regard. To him is also

largely due the first movement for the establishment of our Churches on the West Coast. In May, 1899, he accepted a Call to Randwick, New South Wales.

More recent inductions have been the Revs. :—

John S. Buntine, 1900 to 1904.

John Duncan Brown, 1905 to 1910. (Appendix, 32).

H. T. Postle, 1910 to 1913.

J. B. Rentoul, 1913 to 1919.

A. G. Mackintosh-Carter, B.A., B.D., 1920 to 1927.

The Very Rev. James Crookston, on his retirement from active service on the mainland accepted a Call to Chalmers' Church in 1928, and rendered invaluable help to the whole Tasmanian Church for four years. He passed away in Hobart, suddenly on June 21, 1932, leaving a blank in the Tasmanian ministry that will be hard to fill. The Very Rev. James Crookston was born in Sydney on January 22, 1860. He began his studies for the ministry with the Arts Course in Queensland. Proceeding to Edinburgh, he completed his theological studies in that city. On his return to Australia, he was called to Toowoomba, where he held office for ten years, followed by St. Andrew's, Newcastle (five years), and St. Andrew's, Bendigo (sixteen years). He was for two years in France with the A.I.F. during the war, as Senior Chaplain, and acted as organiser of the Victorian Peace Thanksgiving Fund for five years. He raised approximately £100,000 for this Fund. He served in the high office of Moderator-General and as Moderator for the State Assemblies of Queensland and Victoria. He filled the various activities of his high calling with notable success and is affectionately remembered in many places for his helpfulness as a preacher and as a counsellor and true friend.

He was followed by the Rev. W. Kinmont, 1932 to 1934, who was called from Chalmers' Church to Woolahra, Sydney.

At the time of publication, efforts are being made to unite the charge with St. Andrew's Church and there is no settled minister.

HAGLEY-DELORAIN-LONGFORD.

1854

To set forth a connected story of our Church developments in this area is beset with great difficulties. The records often have interruptions and there were many changes in the bounds of the charge. It is inevitable therefore that there may be omissions.

Deloraine is first on the scene with a petition to the Governor, Sir William T. Denison, praying for a grant of land for the erection of a Church, Manse and School and for a Burying-ground. The request was approved and on June 7, 1854, three acres were granted in the locality specified and one acre for a burying-ground outside the town. On December 20 of the same year, at a meeting of Presbyterians held at the residence of Mr. Johnston, tenders were called for fencing and a subscription list was opened for the new Building.

Previous to this, on November 1, 1854, a petition was presented to the Presbytery, by the Rev. R. K. Ewing of St. Andrew's, Launceston, on behalf of the congregation at Deloraine, stating that certain steps had been taken by the congregation for the erection of a Church and praying for at least occasional ministerial visits from the Presbytery, until they can give a Call. The Presbytery arranged for monthly supply from its ministers, to assist the Home Missionary stationed there, the plan to cover eleven months. The services were to be held in Mr. Humphrey's schoolroom. One gathers that the Home Missionary in charge was Mr. Malcolm Duncanson. His appointment must have been of an earlier date, but no reference in the records can be found, as there is a break in the minutes here representing nearly three years. It would appear also that Mr. Duncanson had been associated with the Rev. R. Russell at Evandale and the Rev. Dr. Turnbull at Campbell Town to supply at the Nile and Esk Stations, and that, with Campbell Town and Evandale as bases, these three reached out Westward, covering a very large region. The Rev. R. K. Ewing, however, was the first preacher under the

new arrangement and the first members of the committee were Messrs. William Blair (Chairman), Jas. Johnston (Treasurer), and Robertson. When the ministerial roster was completed in 1855, Mr. Duncanson was left in sole charge under the two ministers in the North. Westbury and Hagley are mentioned and were evidently included in this Home Mission charge, likewise Chudleigh and Whiteford.

In 1856 the Presbytery found the work at Deloraine and outstations so flourishing, that a committee was appointed to visit the district, to encourage the congregation to further the settlement of a regular agent. In this they were not successful. Mr. Duncanson resigned early in 1858 and the Revs. J. Garrett, R. Russell and R. K. Ewing were entrusted with the oversight of the station and to arrange for a visit, at least monthly. There is no doubt that the difficulty of securing a resident agent at this time gave a check to the progress that our Church had made. At Chudleigh, however, mainly through the determination of some loyal Presbyterian families, a new Church had been erected in 1857.

The interval between 1857 and 1863 is very barren as far as records are concerned. One reads of difficulties, one way and another, and Presbyterian visits, but there are no details with which to supplement the narrative or give it definite colour. There must have been some re-arrangement then, with Deloraine for a time in suspended animation. Hagley now came to the front, with Westbury and Longford. Such life was in the movement then, that on July 15, 1863, the Rev. J. Henderson was inducted in response to a Call. The whole area, however, seems to have had difficulty in raising the stipend and Mr. Henderson must often have had anxieties as to the future of the charge. In November, 1864, he felt compelled to tender his resignation, but the Presbytery wished him to continue for two months longer with the assistance of the Revs. Dr. Turnbull and Jas. Garrett. The Rev. J. Henderson is referred to under Evandale where he began his services for the Tasmanian Church, when the Rev. R. Russell was in Scotland. The Hagley appointment was the outcome of Mr. Henderson's valuable ministry at Evandale and his retirement was greatly regretted in the Tasmanian Church generally. Our loss can be measured by the subsequent gain to the sister Church in Victoria.

In 1865 the Presbytery appointed Mr. Andrew Blackwood as Home Mission agent for the district, which at that time still included Chudleigh. Meanwhile at Deloraine the cause was not dead. The Rev. W. McCulloch, a former missionary in the New Hebrides, and an accredited minister of the Presbyterian Church of the Lower Provinces of British Columbia, had a school in Deloraine in the year 1868 and applied to the Free Church Presbytery to be received as an ordained missionary and his application was approved; but as he evidently wished to continue his school, the Free Church Presbytery did not favour the idea of a Call. In 1870 he therefore applied to the Presbytery of Tasmania, but without succeeding in improving his status. In 1874 the little congregation at Chudleigh was still having difficulty and there seems to have been a movement to associate this work with another denomination. This may have been effected, for we hear no more of Chudleigh at this time, although some years later there are references to services at Mole Creek. The Chudleigh Church was destroyed by fire, and the site is leased by the Mole Creek Committee for a nominal rental.

In 1875, Deloraine and Hagley united in a Call to the Rev. J. Fairweather Hill of the Presbyterian Church of Victoria. The induction took place on May 26, 1875. Barely five months after his induction, Mr. Hill's health failed and his death was announced to the grief of the whole Church. He brought to Tasmania a ministry highly gifted and of great promise. He had served for a few weeks at Bothwell and nine months in all at Hagley. The deceased minister was a native of the North of Scotland and had been licenced by the Presbytery of Dundee. Previous to entering the University of St. Andrew's, he had been articled to a solicitor in the former city. He spent eight years at the University and for a time had been a Hebrew Tutor there. The burial took place at Evandale, and it was said of him:—"The grave closed over what was mortal of the most accomplished Oriental scholar in our community." He died at Hagley, August 18, 1875, aged 41 years.

The charge now entered on a vacancy of eighteen months, during which services were for the most part, suspended. This condition ended with the induction of the Rev. F. T. Jenkin of Victoria, on May 10, 1877. The Call was signed by as many as 122 members and adherents,—another indication of the loyal

remnant, when a congregation is in trouble. Acknowledgment must also be made of the value of the services of the Home Mission Convener, the Rev. Dr. James Scott of Hobart.

With the advent of the Rev. F. T. Jenkin a new era was begun. Immediately after his induction, there are the first signs of a movement which later resulted in a new Church at Hagley. Some years elapsed before the people were to see their hopes fulfilled. Meanwhile the Methodist minister had kindly allowed our Church the use of his Church building. The next step forward was the purchase of the old building of the Church of England and its site from Mr. R. W. Ayre for £265. Plans were also approved for a new building, towards which Mr. Ayre was further helpful with a donation of £50. At this time Mr. Jenkin was busy in a growing field, which once more included Chudleigh, Mole Creek, and Bishopsbourne, with a monthly week-night service.

The foundation stone of the new Church at Hagley was laid on March 18, 1879, Mr. A. Webster, a notable elder of St. Andrew's Church, Launceston, performing the ceremony, which he followed with an impressive address. The Church was dedicated, December 14, 1879. Including the cost of the site, the total outlay was nearly £1000, of which only £150 remained outstanding when the Church was opened. The various reports of this great event in Hagley include names prominently associated with the life of the Church to-day,—another splendid illustration of one generation following another in the paths of righteousness.

In July, 1883, Mr. Jenkin resigned his charge and was succeeded by the Rev. Edward Cowper Tennent of West Tamar, who was inducted on January 29, 1884. The charge continued to make good progress. The new Church at Deloraine, whose foundation stone was laid on November 15, 1883, was dedicated in his first year. It had been erected at a cost of £610. Without loss of time the charge acquired a Manse at Hagley for £300. In the following year trustees, were appointed to secure a cemetery and provide for its administration.

Early in 1892 the Rev. E. C. Tennent received a Call from Stawell, Victoria, and a few months later, the Rev. Alexander Hardie, a member of the Free Church Presbytery, was called from Oatlands. The induction took place on June 21, 1892.

Under Mr. Hardie's ministry, Longford was again united with Hagley and Deloraine, a student being appointed to assist the minister in charge. Mr. Hardie received great help and encouragement here. The people first met for worship in a hall, but some years afterwards bought the Primitive Methodist Church (which had been closed) for £300. Services were also opened at East Meander, Brookhead, and Dunorlan, where Mrs. Reed kindly lent her Church until arrangements were made to meet in the school. When the services at Longford were resumed by Mr. Hardie, in 1894, the members roll included 26. Early in 1896, Deloraine took steps to be separated from Hagley and Longford and in May of this year it was formed into a Home Mission charge, with West Meander, Dunorlan, Brookhead and Caveside. The foundation stone of a new Manse at Deloraine was laid on December 26, 1898.

In view of the recent interest in the Hagley trees, it may be stated that "sixty choice trees were planted in 1893, presented by Mr. McLennan. The Pavilion ground was given by Mr. Grubb." In the Rev. Alexander Hardie, the Tasmanian Church received a worker of great energy and spirit. The charge was now well established and Mr. Hardie was able to render helpful service to our Foreign Mission cause, of which he was made Convener. He also took an active part in the work of the Synod and in the movement for the Union of the two branches of the Presbyterian Church, setting a good example by accepting the charge of Hagley, even before the Union was effected in 1896. In September, 1904, Mr. Hardie was called to Kilmore, Victoria. Towards the end of last year he communicated to the writer some of his reminiscences and mentioned that he still corresponded with some of his Tasmanian friends. Early this year he was called to the Church Invisible and many in Tasmania cherish his memory with gratitude and respect. (Appendix, 33). Meanwhile there had been a succession of changes of probationers in the Deloraine charge but the congregation at Mole Creek showed its solid progress in the opening of a new Church in 1899.

Coming now to the present era, this section may be completed with a reference to the following :—

The Rev. John Scott, afterwards at New Town and Glenorchy, was inducted at Hagley on January 11, 1905. He resigned his

charge on April 12, 1912. Mr. Scott was a minister greatly beloved and, with his family, rendered a rich and honourable service for the Master. He was a model Presbytery Clerk and the tidings of his sudden death in Victoria, some years later, were received with widespread regret. Mr. A. D. Leckie at this time was at Deloraine where great progress was now being made, as also at Mole Creek. In 1908 he was transferred to Burnie.

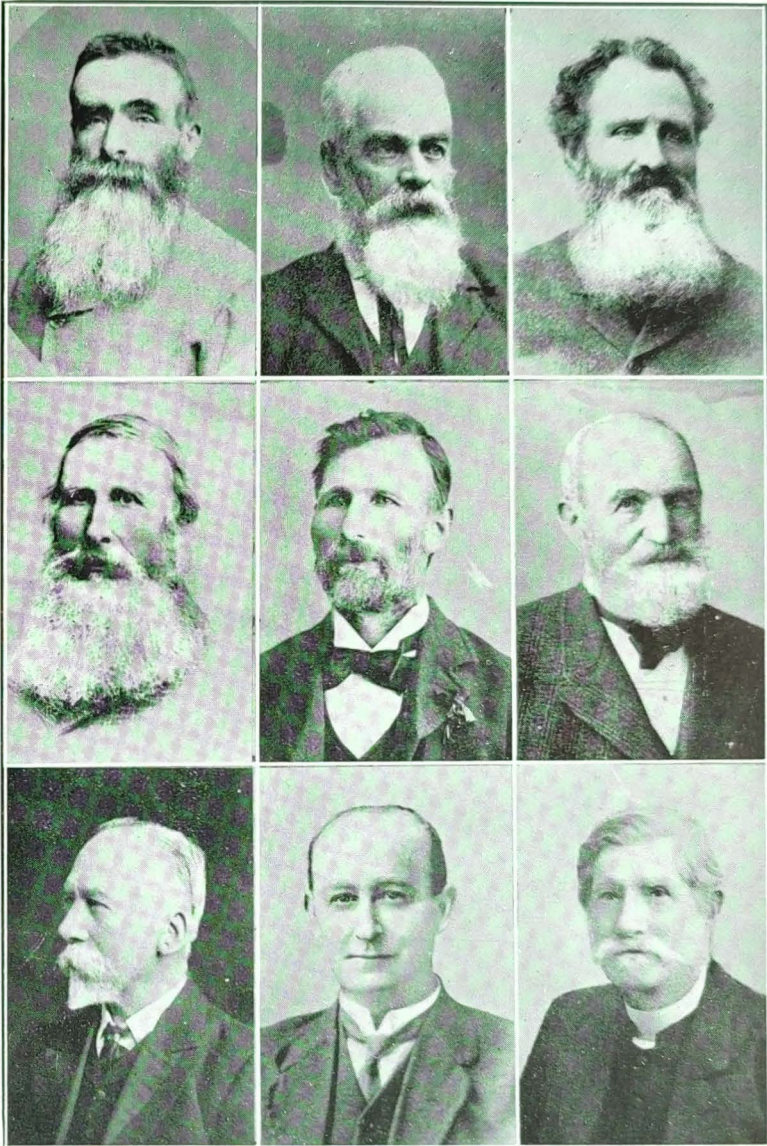
The Rev. D. A. MacDougall was next in succession at Hagley, having been inducted on August 21, 1913. Mr. MacDougall was no stranger to the Tasmanian Church, having had charge some years earlier of Kirklands and Esk Vale. His able ministry and experience were of great help to the Church generally and there were many regrets when he tendered his resignation on May 31, 1918. As Minister emeritus, Mr. MacDougall is now a member of the Presbytery of Gippsland.

The next minister to be inducted at Hagley was the Rev. A. E. Culliford,—October 8, 1918. He held the charge until his resignation on November 4, 1924. During Mr. Culliford's ministry, the Annual Flower Show grew to be a great event in the district, Mr. Culliford having a great knowledge of horticulture.

Meanwhile Deloraine and its outstations continued as a Home Mission charge with many changes of appointment. When Mr. Culliford resigned, Hagley and Longford followed the example of Deloraine, in lowered status. In 1930, however, the congregation at Hagley was greatly helped by a legacy from Miss Jane Paterson, whose family has been identified with the congregation for many years.

On Saturday, Sept. 10, 1932, the congregation at Mole Creek gave further evidence of their love for their Church, by the dedication of a new place of Worship. With every indication of widespread interest, a large crowd assembled for the service, which was conducted by the Moderator, the Right Rev. F. J. Thomas, of Devonport. The Deloraine Band led the singing in the open. The building has been erected alongside the one previously in use. It is plain outwardly, but very beautifully appointed within. The whole proceedings were deeply impressive. Next day the first services in the new Church were conducted by the Rev. M. McQueen, M.A., of Chalmers' Church, Launceston, morning and afternoon,

FORMER ELDERS.



MR. J. MUIRHEAD,
St. Andrew's, L'ton.

MR. W. SOMERVILLE,
Lilydale.

MR. G. KERR,
Chalmers, Hobart.

MR. W. BURBURY,
Oatlands.

MR. J. SOMERVILLE,
Lilydale.

MR. P. R. HENRY,
St. John's, Hobart.

MR. W. EXTON,
Oatlands.

MR. W. WILSON,
Lilydale.

REV. R. M. FRASER,
Epi, New Hebrides.

and by the Moderator in the evening. The offerings for the day amounted to over £40, enabling the Church to be opened free of debt.

Through the income from Miss Paterson's estate, it now became possible for the charge at Hagley to apply for an exit student in 1933, with a view to a Call. Mr. W. J. Willis, the present minister was appointed by the committee and his services have been so acceptable to the people, that he was called to the charge, the induction taking place on November 30, 1933. Mr. Willis is still a young man, but has had experience in the Mission field in Morocco, and this is his first charge, following the completion of his studies at Ormond College. He has been honoured with the Editorship of the Tasmanian Presbyterian.

STANLEY.

1855

Here the reader is introduced to one of the oldest settlements in Tasmania, whose earliest associations are referred to in the first chapter of this book. This most picturesque seaport, with its homeland atmosphere and setting, will appeal to all who are interested in the things of former days. Our own Church history here dates back to the year 1849, in which, on November 11, the Rev. James Garrett made a statement to the Presbytery in reference to a letter from Doctor Mowbray, in the name of 120 adults resident at Circular Head, "requesting the appointment of an ordained minister, assuring him of their confidence, that they would be able to provide a competent salary from their own efforts and the assistance of the Van Diemen's Land Company." This was referred to the Standing Committee but further references fail owing to the break in the Records of over two years just at this time. The old Stanley Minute-book, however, was carefully and safely kept by Mr. H. T. A. Murray and from it some very interesting details may be mentioned here.

On November 9, 1853, a meeting was held of subscribers to the fund for the erection of a building to be used as a place of worship on the ground set aside for the use of the Church of Scotland at Circular Head. Among those present were :—James Alexander Gibson (Attorney for the Company), Albert Hannan Boys, Henry James Emmett, James Ferguson, Henry Thomas Ayton Murray, John Hay, David Howie, and John Bridley. The first four, with the addition of John Allan were the committee appointed to carry out the project. Mr. Gibson, who was about to visit Scotland, was asked to further the scheme by securing an iron building for them, to seat from 80 to 100 and to cost about £137.

Two years later, when the Church had been erected, a meeting of all interested was held on October 4, 1855, before the dedication service on the following Sunday. The Revs. J. Garrett and R. K. Ewing were present and it was decided to adopt the name "St.

James' Church,"—doubtless a gentle compliment to the Rev. James Garrett, who, among our ministers, was really the "father" of this church. The Presbytery specially recorded its thanks for his services in this connection.

At this meeting, Mr. John McIlrea was present. He accepted the position of Home Missionary, under appointment by the Presbytery for twelve months. His district reached as far as Emu Bay (Burnie). The Revs. J. Garrett and R. K. Ewing offered to visit the congregation every six months for the Sacraments and any other purpose calling for an ordained minister. Following the dedication service, a special record was inserted as follows :— "St. James' Church, Stanley, was opened on the 7th October, 1855, by the Rev. James Garrett of West Tamar, who impressively urged his hearers in the words of his text—'to earnestly contend for the faith once delivered to the saints.' The collection towards the defrayment of the debt amounted to £31. (Signed James Ferguson ; Thos. A. Murray, Secretary." It was also arranged that the services should not clash with those of the Church of England. The first appointment—that of Mr. McIlrea—was terminated by the Presbytery before the twelve months had expired. There had been a misunderstanding which had led to this. But the people were undismayed. They decided to help themselves and sought the Presbytery's approval for a roster of services conducted by their own office-bearers, three of whom, Messrs. Jas. Ferguson, Geo. Anderson, and H. T. A. Murray filled the emergency. When, however, the Anglican minister decided to have two services at Stanley on Sundays, the lay services on this day, in our Church, ceased. The Sunday-school was continued and Divine Worship was held on Wednesday evenings.

The Committee also at this time began their system of acquiring property to provide an endowment for the future. In the course of time, over 400 acres were secured in different places for this purpose.

In the following year, the Rev. J. Garrett was appointed to specially visit this outlying congregation, to assure the people of the Presbytery's sympathy and practical co-operation in having the property regularly conveyed to the Presbytery of Van Diemen's Land. The Presbytery promised that on completion of this important business, it would do its utmost to secure the services

of an ordained minister for the charge, if necessary and practicable, from Scotland. In 1862 the title deed was forwarded as desired, but the congregation had previously (1855) embarked on a Call to the Rev. Charles Simson of O'Brien's Bridge. The circumstances are so graphically referred to that the intimation of the Managers to the congregation on October 12, 1855, should have a place in this record :—

“The managing committee have ordered it to be notified to you, that, after mature consideration of certain propositions laid before them, they consider it their duty to give a Call to the Rev. Charles Simson, inviting him to undertake the office and duty of a pastor over us.

They respectfully invite the congregation and all those in the habit of attendance at Presbyterian places of worship in this locality to join them in giving this invitation to Mr. Simson, who is well known as a pious and earnest minister.

In thus urging you to support the Call, the committee do not forget that it is their duty seriously to remind you that the matter is in your own hands. They therefore, while advising you to give your votes to Mr. Simson, urge you solemnly to reflect on the importance of the step they propose, as it will be your duty afterwards to submit yourselves in spiritual things to his lawful admonitions, remembering that it is a Pastor's office to oversee the flock and make the word of God profitable, not only for doctrine and instruction in righteousness, but also for reproof, rebuke and correction of those who do not strive to 'be thoroughly furnished with good works,' or who depart from 'the faith once delivered to the saints'.”

This little congregation, so lonely in the distance, was now to experience the risks and difficulties associated with long years of waiting for a minister. Fortunately for them they had good leaders. The proceedings connected with the Call to the Rev. C. Simson were slow in maturing. When the matter at length reached the Presbytery on March 2, 1857, the congregation at O'Brien's Bridge was not slow in appealing to Mr. Simson to remain. The address that they had ready, signed by 165 members and adherents raised objections and voiced their devoted feelings:

“Your residence among us for a period of nearly sixteen years, your indefatigable attention to the wants of the sick and the destitute, and your untiring labours in the dispensation of the Gospel have gained the love and esteem of all in the district, and we therefore beg that you will give the matter serious consideration before adopting any course which will deprive the district of the services of a minister who has effected so much good in the respects above mentioned.”

But much more was involved in the proposed translation, although for Mr. Simson it did not affect his decision. The question, which was soon to give rise to a great controversy, was the transfer of the salary granted by the State to the congregation to which a minister was to be translated:—was the minister entitled to take it with him or did it remain for the benefit of his former charge? As Mr. Simson did not accept the Call, the question was left unsolved, to come up later.

Meanwhile the efforts of the people to add to their endowments proceeded favourably and in a despatch of December 11, 1856, the Company notifies the approval of the Court to the assignment of Town sections Nos. 49, 50, 51, and 54 to the Trustees named for the Church, as gifts; and for the sale of Forest land, section No. 14 B,—90 acres at Circular Head to the Presbyterian community at Circular Head for £2/15/- per acre.

In 1857 lay services were resumed on Sunday evenings. In 1859 further names appear on the committee which now consisted of:—Messrs. Jas. Ferguson, Jas. H. Munce, H. T. A. Murray, Dr. Jas. Smith, John Ferguson, J. B. Ferguson, A. H. Boys, Geo. Kay, Robert Dallas and J. C. McDowall. In June, 1859, their debt had been reduced to £120 and a rental of £43 was being received from the Glebe. A meeting is then referred to on March 25, 1863, in which new trustees are appointed to fill vacancies caused by the death of Dr. Mowbray and Mr. Jas. Allan, and the whole Church accounts are reported as free of debt.

From this meeting a strong appeal went forth to the Presbytery for the transfer of one of its ministers to Circular Head and for authority to buy more land to strengthen the endowments. Much correspondence now took place in which the people strongly contest the view, that the Church Bill prevents the transfer of the stipend with the minister to be translated. Appeal is made to the Attorney-General and he upholds their view. The Presbytery approves their request to use Glebe revenues to buy further lands for the Endowment Fund. It is fitting that these progressive steps should be recorded to the honour of this courageous and far-seeing people. At this same meeting March 25, 1863, applications were made to the Commissioner of Crown Lands for sites in the townships of Somerset and Wynyard on the South Road, near Circular Head, and at Smithton and Duck River. In a letter to

the Van Diemen's Land Company in London, applying for more land and for help for their buildings, the committee state that no aid has been received from the Government. They also ask for grants at Burnie, Port Maldon and Eastport.

In April of the same year a Call was sent to the Rev. Thomas Dove at Swansea. Mr. Skelton B. Emmett is mentioned as having offered his barn as a preaching centre for Mr. Dove at one of the outstations. Mr. Dove had some thought of accepting the Call, but the Government having announced the withdrawal of all further help to any denomination, a difficulty now arose, which affected the whole position. The Presbytery referred the Call back to the people for the necessary signatures and mentioned the proposal to leave £118 out of the £310 of Mr. Dove's salary with Swansea. When the Call came again before the Presbytery it contained no less than 561 signatures—421 adults and 149 minors !

But it was now Swansea's turn and here the congregation raised such opposition, that the consideration of the Call was deferred for six months and the Rev. James Garrett was commissioned to spend three weeks at Circular Head. Meanwhile the Trustees purchased Lots 2985,—110 acres and 2986,—120 acres at Duck River and the Company agreed to grants in Burnie, Port Maldon and Eastport provided that Church buildings were erected within five years. Extraordinary efforts were now made to secure Mr. Dove. Every member of the Presbytery was circularised on the question and in a general memorandum to the Presbytery the following position is disclosed as at that date,—1863 :—

1. They had a Church building. Cost £420, apart from voluntary labour. One acre site.
2. St. James' Glebe, South Road,—86 acres for £299.
3. Fencing, travelling expenses and upkeep, ten years, since 1853, £360.
4. Acquired from V.D.L. Company, by gift and purchase, 2 acres in the country and 3 acres, one each in Burnie, Port Maldon and Eastport.
5. Contracted with Crown Land Department for the purchase of 239 acres (forest), for £313/4/- at Duck River.
6. Undertook to erect a small Church in S.W. Forest.

The Presbytery in November, 1863, refused to sanction Mr. Dove's removal but guaranteed £100 per annum for a time to hasten the settlement of another minister. In this decision the Presbytery will have acted on a conjunct view of all the circumstances, to which we, in our time, can lay no claim. Much as one's sympathy goes out to Stanley, it should not be forgotten that it was just at this time, that the Presbytery was passing through its crisis. It was not only troubled with divided counsels on other issues, involved in heavy Law costs and suffering from the loss of Dr. Lillie, but side by side it had the Free Church offering its challenge in outlying fields. It was truly a period of serious perplexity, in which weaker men would have failed dismally. It is due to all parties to judge charitably and to be thankful that such a chain of adverse circumstances is hardly likely to recur. It calls for heartfelt sympathy, as one enters into the disappointment of the people, who had so earnestly put forth their best efforts. The climax came in a violent protest to the Presbytery, that is to be regretted, and especially the rupture with the Rev. James Garrett, whose three weeks mission had not only failed but ended with the request of the congregation to the Presbytery "that his connection with the congregation shall at once cease." This indicates how patience had reached the breaking point.

But they were a unique people, these early pioneers. The Rev. R. K. Ewing felt this too. He wrote of them at this time :— "The Presbyterians of Stanley are indeed worthy of imitation. The manner in which they have held together and the position in which they have put the Church reflects no small credit on their hearts and principles." If they felt forsaken and sometimes cast down, they were not destroyed. And as, in the beginning, they had built a church with no minister in view, and had held together so wonderfully year after year while the charge was vacant, so on this occasion, like General Foch, who when hard pressed on all sides gave notice that he would now attack, these amazing people now set about to enlarge their Church. The following paragraph speaks for itself. It is taken from the *Tasmanian Messenger*, 1864.

"St. James' Church, Circular Head, is a building erected under circumstances of an exceptional character, having been built by members of the Church of Scotland at that place in 1855, in order that they might have a building where they might meet for Public Worship, though without a minister. It appears that since the erection, the

congregation has steadily kept together under lay members, who use the "Prayers for Social Worship," issued by their Church in 1858, and has so advanced, that it has been thought desirable to enlarge the building. To raise funds for this purpose, a committee of ladies lately associated themselves to organise a bazaar, which was held on the 24th May, at which they grossed £118, of which £92/10/- are the net profits The Church has a prosperous Sunday-school, numbering from fifty to sixty scholars."

In the following year Lot 32 is purchased in Stanley, 1 rood 28 perches, and early in 1865 the committee resolved to buy at a sale of Crown Lands, Lot 3678 containing 127 acres 1 rood for £75.

Here unfortunately, these splendid minutes end. There will be many who will rise up to bless the memory of their careful custodian and scribe, Mr. H. T. A. Murray.

We have now to look to the Presbytery. There was evidently some difficulty in getting a reply to the Presbytery's proposal of a grant of £100 for the settlement of a minister. Three years later, May 22, 1867, the Revs. Jas. Garrett and R. K. Ewing were appointed a deputation to visit Circular Head, to assist the movement for a resident minister. Later, in November, Mr. Garrett presented their report. The Presbytery expressed itself as satisfied with the position and Mr. Garrett was warmly thanked.

There is no further reference then, until September 26, 1878. At the end of 1879 the Rev. R. S. Duff reported on his visit to Stanley and the whole cause is referred to the Moderator for a special visit later. In 1885, following the establishment of the Synod, Stanley and its district were placed under the Presbytery of Launceston, and it is evident that some steps had become necessary to fill vacancies on the Trust and generally to ensure to the congregation the full benefits of their heritage ; but it was not until September 5, 1887, that the Rev. H. T. Hull was appointed as the resident minister of Stanley. Until this time, through all this long interval of a quarter of a century, our people were dependent on self-help, with visits from ministers of the Presbytery as often as possible.

On April 10, 1888, as a result of the very successful work of Mr. Hull, Stanley was now made a charge with a Call to the Rev. W. A. Kyd, M.A., the first minister to be inducted there, June 20, 1888. In the following year, the residents of Emu Bay,

Table Cape, and Five Mile Board applied to be included in his services. In 1893, it became necessary for Mr. Kyd to take three months leave of absence, as from May 1 and he was called, later in the year, to a charge in New Zealand. It is to be regretted that there are no particulars relating to Mr. Kyd to be found in the records.

Home Mission appointments were now to follow for some time. In 1905, however, Mr. William Tulloch was licenced while at Stanley and later called and inducted,—March 14, 1906. In the following year we read of the congregation at Smithton, declared to be "St. Andrew's Church" and engaged on work for a new Church building. Mr. Tulloch's ministry was brief. In July of the next year he was translated to Oatlands.

The Rev. Hugh Livingstone was called in 1908 and inducted on August 25. Here he continued in office, until his resignation on March 3, 1914, when he retired from active work. Of quiet, humble disposition, the Rev. Hugh Livingstone left his mark on the community and did not spare himself in grappling with the problems by which it was beset. He proved a valuable connecting link between the Presbytery and the congregations of his district. In 1919 he interested himself in Rocky Cape. Smithton was now anxious to be separated from Stanley and to be a Home Mission station, independent of the mother church. Conditions then seemed favourable and the request was granted. When the Rev. Percival Hope came on the scene as Convener of the Home Mission Committee, everything possible was done to help and save this Church. It ultimately lapsed, however and had its building sold (1917) with the proceeds now held in trust.

Since that time the Congregation at Stanley has had a succession of Home Missionaries. The property at Stanley has been greatly improved and a new Church has been erected at Rocky Cape. This charge has been a testing ground for our budding ministers and they have, generally, acquitted themselves well. Mr. A. E. Jones fulfilled no less than seven years' service here and his work stands out nobly. Mr. A. T. Reynolds is at present in charge of the district, following the Rev. A. Banks and Mr. E. Vertigan.

Many will feel with the writer that there is a wonderful sphere in this locality for a resident ordained minister, a man of

action and experience, gifted with wisdom and above all, the Grace of God. This chapter has been written at length and in fullest sympathy with the people, in the hope that its information may be helpful in furthering the appeal for an early settlement of an ordained minister. It must be admitted that the great achievements of the pioneers have not yielded the results hoped for ; nor should we forget that it is not only the blessings that descend from the fathers upon the children. Disappointments also follow suit. Ecclesiastical as well as political history can show the sorrowful consequences of grievances that have been inherited, forming bias and unfavourable tradition. Our Church divisions are responsible for deplorable consequences in this respect. A house divided cannot stand, much less extend. The pioneers of Circular Head,—master-builders in their day—remind one of the man who went forth weeping, bearing precious seed. There was so little of it because of adverse conditions. But he sowed in faith, trusting in a better season and in the goodness of God,—and this will not fail.

**SCOTTSDALE, LILYDALE AND DERBY.
1878**

The congregations in the North-Eastern districts of Tasmania can hardly claim kinship with the early pioneers ; yet those who laid foundations here and, in another sense, sowed the seeds of early cultivation, should be included in a record of this kind. Once again we have an illustration of what can be accomplished by the Grace of God by the humble service of God-fearing men and women, who under the sense of a holy calling set out to do things in the Master's name.

The first definite reference to any activity on the part of the Presbytery in this region is during the Moderatorship of the Rev. Henry Budge, who reported on his tour of visitation to Ellesmere and the Piper River in 1877.

The Presbytery, however, was not in a position to meet the situation and strong sympathies with the Free Church moved the residents of Scottsdale to apply to the Presbytery of the Free Church, to be taken under its care. This was on May 14, 1878. The Memorial had 200 signatures in all. The Presbytery appointed the Revs. J. Campbell and J. Lindsay to visit the district and report. For two years previous to this date, a Mr. Mather had the spiritual oversight of this region. The Memorial here referred to had been preceded by a requisition even four years earlier, May 5, 1874, to the same Presbytery ; but here also, as with the other Presbytery, it was found impossible at that time to do anything in the way of help. In the meantime, though there is no record of it, Mr. Mather must have been authorised by one of the two Presbyteries to officiate on behalf of the Church, or his services may have been the outcome of the Union Church movement of which we hear later. He himself was not at this time connected with the ministry of the Presbyterian Church.

At the meeting of the Free Church Presbytery, the Scottsdale memorialists renewed their request to be received into the Presbytery of the Free Church, with Mr. Mather to remain with them as their minister. This was agreed to and Mr. Mather was accepted,

to undergo a course of training for admission to the regular ministry of the Church. Mr. Robert Tulloch is mentioned as the deputy from Scottsdale, who strongly supported the requisition. In 1879, the Rev. J. Lindsay reported on the extension of the work under Mr. Mather. It now included services at Piper's River, Bridport, Lyndhurst, Ringarooma and Springfield, in addition to the headquarters at Scottsdale.

At the meeting of the Presbytery on May 12, 1880, Mr. Mather reported that the Church building at Scottsdale had been blown down in a storm. It is also mentioned that the trustees had secured a piece of land at Ellesmere (Scottsdale) where it was proposed to erect a new Church at a cost of £300, to take the place of the one destroyed. The Church at Springfield was opened in September, 1880. Two years later the new Church at Ellesmere was dedicated on January 15, 1882, by the Rev. James Lindsay, the attendance being nearly 200. "The service of Praise was led and sustained by a well-trained choir, led by Mr. Harris. Mrs. Cox jun. presided at the organ with great ability."

In the same year, 1882, there is a report of a Sunday-school Anniversary Festival held in the old Union Church building, "where, even yet, one seems to hear the faint echoes of ministers of various Churches, who at intervals during a period of twenty years were wont to pay us a visit." These included ministers of various denominations, our own being represented by the Revs. J. Lindsay and J. Scott.

In October, 1882, the Rev. J. G. Mather, having completed the prescribed studies, was attached to the Presbytery as acting-Clerk during the illness of the Rev. J. Lindsay. He was not ordained, however, until January 11, 1887. The charge was now well established and received assistance from the funds at the disposal of the Free Church Presbytery. In 1884 the number of communicants is given as 79. In the same year the Presbytery leased from the Synod half-an-acre for a manse,—at a nominal rental of £5 per annum.

Steps were now taken for the extension of the charge in the Upper Piper River district, now Lilydale.. An interesting story is related concerning the change of name. On one of Mr. Mather's visits, soon after his marriage, he was accompanied by his wife. The country was looking its best, with lilies or wild irises in

abundance everywhere. Mrs. Mather was enchanted and remarked that this place should be called Lilydale. The suggestion so commended itself to the residents, that two local Justices of the Peace interested themselves in having the new name officially recognised.

Here, in this district of such melodious name, long before the appointment of a regular missionary, services were conducted by two Elders of the Church of Scotland,—Messrs. William Somerville and William Wilson, assisted by Mr. James Brooks and Mr. Heriot, the schoolmaster. The last-named at one time had studied for the ministry of the Church of Scotland. He used to preach the sermon, the Elders having their part in the devotional service. In this way Public Worship was begun in 1865, soon after the arrival of Mr. William Somerville in the district. The Church now used by Presbyterians was opened for worship in 1880 and used to be the recognised place of worship for all Protestant bodies, until the other denominations built Churches of their own.

In May, 1887, Mr. W. Marlin, Home Missionary, was stationed here to work under the Session of Scottsdale. This charge is one of several that were made possible with the help of the Wilson Bequest. In 1890, Mr. Marlin was transferred to Stanley and Mr. Robert Campbell was appointed in his place. A former parishioner has kindly supplied some reminiscences of this remarkable man. "Robert Campbell was an Elder of the Free Church of Scotland and had been District Missioner under the Rev. A. N. Somerville, M.A., D.D., of Free Anderton Church, Glasgow. In this service he was associated with Mr. W. Mabin, at that time a student at Glasgow University. He came to Tasmania in 1889 and entered on his duties at Lilydale in the following year. Some years later he was transferred to Stanley, but at the urgent request of the people of Lilydale, he was restored to his former congregation in less than two years and he remained with them until his death in 1919.

It was during the second portion of Mr. Campbell's ministry that the work was greatly extended in the district. Early in the new century, Mr. Campbell in company with his Session Clerk, Mr. John Somerville of "Huntly Hill" explored the possibilities of holding services in the Lisle Road area (now Nabowla). There

were no roads in those days as there are now. Services were successfully begun and for some years Mr. Campbell and Mr. Somerville took duty in turn until the death of the Session Clerk. During the first ten years of this century, Mr. Campbell had established regular services and Sabbath-schools at Lisle Road, Ferney Hill, North Lilydale, and Brown Mountain. The bulk of his work was done on foot. Before he secured a pony of his own, he had the use of an Arab pony belonging to Mr. John Somerville, but as a rule he preferred to walk, as the pony was hard to catch and had a habit of rolling in water if ridden by the unwary. Later on he obtained another pony but usually this one was too fat to be of any use. The old Scots' minister was a familiar figure in the life of the community and he was ably supported by his kindly wife. The generation that grew up under him have many stories of the Manse. On a dark and wet night when returning from Brown Mountain where he had conducted service, Mr. Campbell had to cross a swollen creek opposite the Manse. His only way of crossing was on a log; but when half-way across he slipped and fell in. His lantern went out and when he succeeded in reaching dry land, he found himself on the wrong bank. Rather than face that log a second time, he walked several miles to reach home. He used to laugh heartily over his misfortune. Such was the spirit of the man, who in the last years of his ministry was overtaken with blindness. He knew the Scriptures so well and was so familiar with the Orders of Service required for different occasions, that it was no loss to him to have to do without the book. The Blind Preacher of Lilydale with his white horse forms a romantic figure in the memory of many people still. When he died, the whole community felt they had lost a true Priest and Father in God."

In the Records of the Tasmanian Assembly of 1920 there is a Memorial Minute in full harmony with what has just been told.

In following the career of Mr. Campbell at Lilydale, we have been anticipating. Returning to Scottsdale, we find that the Rev. J. G. Mather resigned his charge of the congregation there, in 1891, and was succeeded by Mr. Thomas Cunningham in the capacity of Home Missionary. Some years later, Mr. Cunningham was licenced and subsequently ordained and inducted to the charge of the congregation at Scottsdale on May 24, 1901. In 1902 his

field was extended to include Ringarooma and New River. In 1913, Mr. A. G. Roy was appointed to assist Mr. Cunningham, whose failing health now called for a long rest. In the same year, 1913, Ringarooma, Alberton and New River were separated from Scottsdale and formed into a new Home Mission charge. In 1914, the Rev. Thomas Cunningham was compelled through infirmity to tender his resignation of the charge that he had held for 23 years. His kindly personality made him greatly beloved and strengthened the impress of a deeply spiritual ministry. He entered into rest on May 21 of the following year. The Assembly, in its obituary record, refers to Mr. Cunningham as a man much beloved and greatly trusted. He was born in Fifeshire in 1841, and was the youngest child in a deeply spiritual home. He spent some years in great business activity and unsparring labour for his Lord and Master. He reached Australia in 1867 and, after some years service in Victoria and South Australia, came to Tasmania in 1891, having accepted an appointment to Scottsdale as related above.

Our congregation in the Scottsdale district now entered on a period of frequent unsettlement with many changes. Unable for some years to proceed to a Call, the charge came under the spiritual oversight of the Home Mission Committee and its agents. The weakness of the position was serious, the more so as other agencies became correspondingly more active. Our young men valiantly held their ground in a district where travelling in those days involved great physical endurance. Some of our Home Missionaries particularly distinguished themselves, giving evidence of that most desirable co-operation, that makes one man the forerunner for others, who, because of his exertions, are able to follow on where he left off and so go forward. In 1922, it was possible to make an appointment of an exit-student, Mr. C. H. Ball, who was licenced on December 5 of that year and as the result of a Call he was ordained and inducted, May 1, 1923.

At Derby, our cause dates back to 1900. Although on a small scale numerically, the work gave evidence of great loyalty here and in 1905, the people vigorously opposed a suggested withdrawal on our part, in exchange with another denomination elsewhere. In 1909 the charge included Gladstone, Pioneer and Moorina. An effort was then made to place this group under the

oversight of the ordained minister in Scottsdale, with an assistant, but the difficulties were as yet insuperable and for some years more, several active Home Missionaries spent their energies under the full responsibilities of this widely-scattered district, with the additional duty of their studies. Early in 1926, however, the experiment of the larger united parish was made during the ministry of the Rev. C. H. Ball at Scottsdale. Unfortunately for the district, Mr. Ball was called to Yarram, Victoria, at the end of the year and a vacancy could not fail to imperil the whole scheme, for in 1928 Scottsdale itself, after a long vacancy, had to be placed once more in the care of the Home Mission Committee, the position being unchanged to this day. It is the same at Lilydale and in the districts embraced under Pioneer. In the former charge one of our senior Home Missionaries, Mr. W. T. Baker, fulfilled a term of service with great helpfulness to our cause. During his ministry the Church at Lalla was established. To this locality Mr. Baker was instrumental in removing a disused building from Brown Mount. At the same time the Lilydale congregation celebrated its jubilee and, under the leadership of the minister, the Church was renovated. A new Communion Table was donated, also other furnishings.

Mr. Baker was followed by Mr. Isaac Watson and Mr. L. M. Fairey, the latter at present in charge.

This whole region constitutes a great problem for the oversight of our Church. It takes three Home Missionaries to meet the requirements of the people. The many changes involve a heavy outlay from time to time in the way of travelling expenses, while the ministers of Launceston, who serve as Moderators of these congregations find it a heavy call both on themselves and their own people. In the future, when the whole problem of Home Missions may be re-considered, much valuable help may be derived from the experience of our loyal people in circumstances of this kind, for it is on these that the burden rests most heavily of all.

FINGAL.

1879

This little town, romantically situated at the foot of Ben Lomond, past which the South Esk flows in a valley of rich pasture, represents one of the very early settlements in the State. Its prosperity is drawn not only from farming but from mining, the latter being responsible for periodic fluctuations in the district.

In the records of our Church, Fingal is first mentioned in a Report on Home Mission Stations, in October, 1876. In the following year the Rev. Henry Budge of St. Andrew's Church, Launceston, who had been set free for a tour in outlying districts, reported on his cordial reception by the Presbyterians of Fingal. Mr. John McKenzie had driven him all the way from Campbell Town and he had enjoyed the hospitality of Mr. McLagan, where many friends were assembled to give him a hearty welcome. The kindness of the Rev. J. Evans in giving him the use of the Church of England building is gratefully acknowledged. Mr. Evans himself took part in the service, reading the lessons and prayers for the evening. Twelve months later we read:—"the Rev. J. R. Wardrop recently paid a visit to this important district. On Sunday, August 24, he preached in the Assembly Room to a considerable congregation and, after service, baptised several children. From the number of Presbyterians in the district and from the interest recently manifested, we have good grounds for believing that steps will shortly be taken to build a Church, in which stated service shall be held according to the Presbyterian form of worship, to which our scattered people cling with a love that deserves recognition and encouragement." The first Communion service was held on January 26, 1879, when 14 took part in the observance of the Sacramental Rite. Later in the same year the district was placed in the care of the Rev. J. R. Wardrop of Campbell Town. So pleased were the residents, that even at this early stage, "they presented Mr. Wardrop with a handsome set of buggy harness, in token of their appreciation of his services.

On June 24, 1879, the first definite steps were taken for the erection of a Church building. The Rev. J. R. Wardrop, M.A., presided and the greatest enthusiasm was shown by those present. On the motion of Messrs. McLagan and McKenzie, it was resolved to proceed with the building and the thanks of the meeting were accorded to Messrs. Robert and Thomas Peters for the gift of the site of the proposed Church. The following building committee was formed :— Messrs. McLagan, Convener, Peter McKenzie, John McKenzie, William McKenzie, Robert McKenzie, Jas. McDonald, J. S. Goodall, T. Peters, Robert Peters and James Andrews. In the following year, the charge was joined with Campbell Town for a fortnightly service. When the foundation stone was laid on March 24, 1881, over £300 had been raised for the work in hand. The Rev. J. R. Wardrop gave the address, in the course of which he stated that during the three years that the Presbyterians had been meeting for worship, the average attendances at the services had been 100. The ceremony in connection with the stone was performed by Captain Samuel Tulloch of Launceston. The document placed under the stone records that Messrs. J. S. Goodall, William and Robert McKenzie were the trustees ; and the names of the building committee as mentioned before. The sum of £36 was laid on the stone.

Fingal, until 1885 remained attached to Campbell Town. In this year, however, by agreement with the Presbytery of Launceston the congregation was joined with Swansea, under the oversight of the Rev. W. W. Craig, M.A., then residing at Swansea. Only monthly services were possible now, on Sunday mornings at eleven o'clock.

Mr. Craig had apparently been ministering to these districts for some time under the Home Mission Committee and was called to Swansea, at the urgent desire of the people to have an ordained minister in their midst. This arrangement, which must have been very hard to fulfil satisfactorily, in a generation that never dreamt of motor transport, came to an end in 1890, when Mr. Craig moved to Fingal, in an effort to make Fingal and outlying districts a separate charge, including Bicheno. In compensation to the Southern end of the charge, Sorell and its stations were attached to Swansea. During his tenure of office at Fingal, Mr. Craig had charge of a small school for the district. This was so much

appreciated, that when he resigned his charge, to take up the appointment of Principal of Officer College, Hobart, the congregation expressed the hope that his successor would continue this much needed service for the community.

It was during Mr. Craig's ministry at Swansea, that Messrs. Owen and Thomas Holder came to Fingal in 1885. Ten years later, Mr. Craig and his family having now moved to Fingal, the minister asked Mr. Holder to open a Sunday-school for the children of the two families and others. Mr. Holder professed to have no experience and consented with much diffidence. He had the assistance of Mrs. Harkness, wife of a resident medical man in Fingal, and herself the daughter of a Presbyterian minister. September 8, 1895, at 10 o'clock a.m. marks the opening of the first Sunday-school, with an attendance of 36 children. The school has continued without a break since that time,—forty years. Later on Mr. Owen Holder was assisted by his brother, Mr. Thomas Holder. For some time Dr. Harkness played the organ for Divine Service. To-day there are 63 children on the Roll. There are still ten residents in the district who attended the Sunday-school on the opening day, and the Sunday-school is still in Mr. Holder's able and devoted care.

But we must retrace our steps to October 19, 1897, when the Rev. James Galbraith Millar was inducted to the charge, under arrangements that provided for tuition in the Manse for boys seeking higher education. This service was not long enduring. Mr. Millar is affectionately remembered as a man of conscientious ministry, who, perhaps more than others of better horsemanship, found the strain of travelling a severe trial, with at least one severe accident to impress the risks of dangerous roads that marked his sphere of duty. He and Mrs. Millar enjoyed the widespread sympathy of his people in their frequent infirmity, which, however, did not deter them unduly from the fulfilment of their public service, both in Church and Manse.

Mr. Millar entered into rest on July 16, 1919, and the services in the Church and around the grave will long be remembered by those who were present, as bringing home to the heart the beautiful ties which by Divine Grace grow so tenderly between one who is the servant of God and the people by whom he is esteemed truly, as the friend of man.

The Rev. J. G. Millar was followed in 1920 by Mr. W. McIlroy, from the Home Mission Committee which now included St. Helen's in this widely scattered charge.

This extension, however, soon proved impracticable. After several temporary appointments, the congregation gave a Call to the Rev. W. Mabin which he accepted, the induction taking place in March, 1921. Here "the father of the Tasmanian Church" fulfilled his last term of service in this State. In 1925 his health began to cause anxiety and, though an operation became necessary and he was in some degree restored to health, he felt constrained to tender his resignation early in 1928. Mr. Mabin, in the course of his Tasmanian ministry, was more than a local pastor. He was twice elected to the Moderatorship; in the Presbytery of Launceston he acted for several years as Clerk and during the war took his turn with others in his attendance on the military camps. On his retirement from active duty, he was made minister emeritus and now lives in Victoria, still keeping his connection with the Tasmanian Church, by his contributions to the columns of "The Tasmanian Presbyterian."

The vacancy at Fingal had now again to depend on temporary appointments until July 27, 1930, when the present minister, the Rev. Oswald Jones was inducted. Mr. Jones is the youngest son of the late Rev. Henry Jones, minister of St. Andrew's Church, Launceston, early in the present century. He wears his father's mantle, spiritually, as well as his cherished gown, and his advent to Fingal has put new life into the charge. Public expression was given to this in the arrangements made for his transport and in the erection of a beautiful Manse, to which Messrs. Holder Bros. contributed most generously, and in which Mr. and Mrs. Jones have set a high example of Christian hospitality. A further addition to the land around the Church was made possible by the liberality of the minister himself.

DEVONPORT, ULVERSTONE AND NORTH-WEST COAST.**1885**

Although the present work in these districts is of fairly recent growth, it is founded on historic efforts and sacrifices of a generation that is past. If these heroic measures have in some cases failed to yield their due reward in permanent result, this in no wise detracts from the faith and devotion of those local pioneers, who had planned for the future in this way nor from the acknowledgment which is due on our part. Much blame has been heaped upon the Presbytery at different times and one is made to feel that congregations, on several occasions, were smarting under a sense of Presbyterial neglect. As a witness of over thirty-one years of the kind of difficulty that our Church has met with in the North-Western area, one is glad to be able to absolve the Presbytery and Home Mission Committee from such a charge. Bearing in mind the limited resources of the Tasmanian Church,—inasmuch as we have here fewer charges than Home Mission stations—and the frequent scarcity of Home Mission agents, even when funds have permitted to give assistance, it is not surprising that vacancies should sometimes have been “long-sustained,” and that, under such circumstances, our own people, beginning with the younger generation, soon enter into fellowship with other churches and share in the opportunities provided during the week. It must be admitted that in the ignorance of our Church’s history and its confessional standards, many would find little difficulty in turning aside, specially in such cases where spiritual benefit was to be derived at less expense. The spirit that made Covenanters in the past is a quality which makes such as have the grace to possess it distinctive among their fellows. The conclusion of the matter is, therefore, that it is a very big subject, not lightly to be dismissed, by a simple and perhaps superficial explanation.

The earliest definite reference to our work on the North-West Coast is contained in a report of the Rev. Dr. Jas. Scott, then Convener of the Home Mission Committee. He visited these

districts in 1877 and was followed by the Rev. Arch. Michie. Both speak of the large attendances of Scottish people. "In regard to the prospect of planting regular ordinances after the Presbyterian form," said Dr. Scott, "I should not like to speak with certainty. Mr. Murray of Formby, than whom no one better knows the state of the district, told me that there were more Presbyterians, in proportion to the population, than in any other district except Hobart and Launceston. At Kentishbury, now Sheffield, there is a considerable number of Presbyterians but the Methodists are holding the place."

Our people generally seem to have enjoyed warm fellowship with the Methodist Church and the Rev. Dr. Scott often refers to this and to the kindness of the ministers in making their Church buildings available for the larger meetings connected with his visits. A Mr. Mell is referred to as "doing Herculean work in his district, work that is far too great for any one minister, but he has some hope of it being lightened before long." (Soon afterwards, Mr. Mell joined the Congregational Church in South Australia.) The names of stations are variously referred to and the whole district at this time is designated in our records as "Port Sorell." Later on we read of Formby, Torquay, West Devon, Leven,—names that have disappeared from our records to-day, giving place to others. No Church buildings are mentioned up to this time, nor any agent in the employ of our Church except Mr. Mell—and he appears as "after the order of Melchisedek." Our former ministers, including the Rev. Maclaren Webster of the Free Church, who in this work of visitation gave his services cordially to the Presbytery of Tasmania, periodically met with our people in their homes or in the Wesleyan Churches given for the occasion.

The first definite beginning is dated May 19, 1885, when the Rev. H. T. Hull was inducted to the new charge of West Devon in the Town Hall, Forth (also referred to as Leven). This charge at that time also included Don, Castra and Penguin. In this connection our minister at Devonport has ascertained additional particulars that it is a pleasure to record. "The pioneers at the Don comprised Mr. Robert Montgomery, who was very active in the interests of the Church, Messrs. John Henry, Andrew Lillico, Thomas Lillico, John Gibson, Robert Gibson, Hugh Lillico and

James Finlayson. The home of Mr. Robert Gibson was always open to the ministers of the Church and for a long time Mr. Gibson drove the minister or preacher to Ulverstone, where he was taken over by Mr. Robertson. Mr. John Henry, son of Mr. Robert Henry, was the first secretary and treasurer and Miss Eliza Henry was the first organist. After some years, the Don congregation became part of the Devonport charge, when the Presbyterian Church was formed there."

Before this date the Rev. E. C. Tennent of Hagley-Deloraine had interested himself in the work that the Rev. H. T. Hull was now called to do in these parts. This first Tasmanian-born minister of our Church (the Rev. H. T. Hull) was a veritable pioneer in many districts and has left his mark. He died quite recently and it is fitting to record a warm tribute to his memory. The names of Messrs. H. Murray (Latrobe), McCall and Gardner are also mentioned among the pioneers of this era and as pillars of the Church. Services were held in the Mechanics' Institute, Don, and in the Coffee Palace, Latrobe. The Rev. J. Russell was appointed to preach in these places in anticipation of the Call to Mr. Hull. This had 149 signatures and was unanimous, and on the date named "Mr. Hull was inducted into the charge of the North-West Coast." Seven months later he reported that Messrs. J. Smith and Robertson had given valuable building sites at the Forth and Spalford respectively. After some months, Latrobe decided to be detached and the Presbytery resolved to obtain a minister for Latrobe and the surrounding district, enabling Mr. Hull to work out Westward. A temporary agent, not regularly connected with our Church, was then stationed here for two years. In 1877 it was announced that Mr. John Henry had made a site available at Don, practically a free gift. In 1877 the Rev. H. T. Hull was moved to Stanley in an effort to resuscitate our cause there, but he was still in charge of the district of West Devon. This must have also included Ulverstone. Five years later, this large province was again vacant on the departure of the Rev. H. T. Hull for South Australia, in November, 1892. The Rev. H. S. Anderson, M.A., who for five years had been at West Tamar, was now appointed to the Sheffield district. His coming brought new life to these parts. Meantime certain liabilities of the West Devon charge were giving much concern to the Presbytery and Synod. Mr. Anderson interested himself in this, in helpfulness

to the Church. Frequent alterations were made in the arrangements for the minister's services, and, in such a large area, regularity of ordinances was out of the question for one man. It would be tedious to the reader to enter into details. They are more of local interest. But one must appreciate the difficulties of the Presbytery, the more so as better results would probably have been assured, if certain districts had been willing to be united when such a scheme was proposed to them. In this way they might still have stood. As a result of the failure of these efforts, more withered Presbyterian hopes lie buried in these localities than in any other portion of Tasmania. For several years in succession our cause dragged on. In Barrington, however, during this period, under the care of the Rev. H. S. Anderson, a new Church was built in 1893 on land given by Mr. Tuxworth. This seated 100 and was built at a cost of £170. In 1896 the Church was found to be too small. Two years later a new Church was also built at Sheffield. Here work had been resumed in 1890 and, particularly under the Rev. W. H. Bowe, afterwards City Missionary of Launceston, made very encouraging progress.

The new Century introduced a new position altogether at Devonport. In June, 1903, following overtures made to the Presbytery by the minister and congregation of the Congregational Union at Devonport, negotiations were opened for the reception of the minister and congregation into the membership of the Presbytery. These eventually resulted in the congregation and its members being attached to our Church and with the addition of the congregation at Don formed into a new charge. Towards the end of 1906, however, the minister the Rev. D. Brown resigned. On January 3 of the following year, the Rev. Stewart Byron was inducted. He was a native of Newton-Stewart, Wigtownshire, and had been for some years City Missionary in Liverpool. From this work he was called to evangelistic service in various outstations in Queensland. He was later called to Framlingham, Victoria and Heidelberg, from which charge he was translated to Devonport. He resigned in 1911 to accept a Call to Fairfield, Victoria. In 1913, he was appointed Hospital Chaplain, an office for which he had very special gifts. He passed away April 4, 1916, happy to the last and universally beloved.

During Mr. Byron's ministry, the congregation at Devonport was solidly established and a handsome new Church was erected there, the congregation proving themselves a loyal energetic people. A congregational history has been most carefully compiled by Mr. S. Stewart Field, recording the stages of the Church's growth.

Concluding our summary of the congregation at this picturesque little seaport, the following ministries should be recorded, each with its diversities of gifts contributing to the whole :—

The Rev. D. S. Jones, May 29, 1912, to September 30, 1916.

The Rev. J. H. M. Dabb, B.A., B.D., May 9, 1918, to February 15, 1920.

The Rev. R. Rankin, September 29, 1920, to November 24, 1924.

The Rev. F. J. Thomas, March 9, 1925, to January 15, 1933.

The Rev. L. Clayton, the present minister, was inducted August 2 of the same year. During his Home Mission course, Mr. Clayton had served with great helpfulness in several other charges in Tasmania.

Meanwhile at Ulverstone important changes were taking place. Embracing Don and Castra, this important station was placed under Mr. E. W. Walker, who was followed by Mr. J. K. Robertson, Mr. A. G. Roy and others. At the meeting of the Presbytery in March, 1911, the opening of the new Church was reported. Mr. F. W. Rankin, an exit-student, was appointed in December, 1913, and subsequently called and inducted, June 24, 1914. His tenure of office ended with his translation to Victoria on June 26, 1916. At the end of the following year, Mr. R. H. Roberts was appointed and likewise called and inducted December 17, 1917. During his ministry here, Mr. Roberts did his utmost to maintain the services in the Sheffield district. His efforts are specially recorded. In April, 1919, however, he was led to tender his resignation. Once again an exit-student was placed in charge,—Mr. H. H. Donaldson, December 9, 1919, and he was inducted, March 22, 1920. He resigned in August, 1921, and was followed by the Rev. J. Shaw early in 1922. He was inducted, May 16, 1922, and held the pastorate until July 14, 1924.

Mr. A. W. Ivory, an exit-student was then appointed. His induction took place on January 5, 1925. He resigned July 31, 1933. His helpful services in the establishment of "The Tasmanian Presbyterian" are gratefully remembered. At the present time the charge is once again in the care of the Home Mission Committee.

While the districts named had been progressing as indicated, our cause at Sheffield, Barrington and West Kentish had passed through various changes not only of appointments but in prosperity and strength. The help received from the different agents was not always uniform nor with continuity of direction, but it speaks for those who were successful and for the loyalty of the Presbyterians in those parts, that new Churches were erected at Sheffield in 1910, under the very successful ministry of Mr. J. W. Meers, and at West Kentish in 1914. The West Kentish debt was subsequently removed by a bequest from the late Mr. William Braid.

Recent years have been shadowed by difficulties of various kinds and this chapter in so far as it relates to the last section,— Sheffield, Barrington and West Kentish, closes on the note of sorrow and suspense. The position has not been lost sight of by the Church authorities and every Presbyterian, whose susceptibilities have not been dulled in these respects, will feel something responding in his heart to the appeal of the loyalties of the Past and of the Gospel Call that is the same yesterday, to-day and forever, in all that it would bestow in blessing for mankind. Mainland States have benefited by generous benefactions. Here truly, in furthering the Master's service in outlying districts, there is scope for Christian liberality, that would enable larger areas to have the oversight of ordained ministers with assistant probationers. At present, our Home Missionaries serve their novitiate in difficult places, often with little or no previous experience. They are expected to devote time to their studies, as well as to their pastoral duties, which in most cases involve much travelling. The writer is convinced that many readers who ponder these facts with their possibilities and implications, will agree with him in pressing the question, whether our present system is not asking too much of God as well as man.

ZEEHAN.

1892

While not unmindful of the precept :—"Judge not without knowledge. Judge not without charity. Judge not without necessity," one can scarce forbear to risk a little disobedience in this regard, as one's thoughts dwell on the significance of the brave attempt to establish our Church in this remarkable town on the West Coast of Tasmania. Here an Australian Goldsmith would find material for another "Deserted Village." The whole district is extremely rich in minerals and many are the tales that could be told of heroism and romance in the search for hidden treasure in this region. Its very isolation gave rise to a communal spirit that survives among its former residents, even when for years they have been living elsewhere. The qualities that sustained their patience in prospecting and their courage in anxious times, so unperturbed and hopeful, led them in the same spirit to do things for the public welfare. The careful perusal of three books of Minutes of a congregation now disbanded is a moving appeal, through all that one gains in knowledge. With only one ordained minister regularly inducted and settled there in this capacity for two and a half years,—two and a half years out of the thirty years of the congregation's whole existence,—and seeing that the people were so often left to themselves altogether, when for short terms it was impossible to send a Home Missionary, it is not surprising that their methods sometimes departed from our regular procedure, and one must judge with charity in full measure. And there is necessity for a judgment of some kind here, for there is something to learn. With the collapse of the town through the after-effects of the war and mining re-adjustments, the cause that was so dear to our brethren suffered also and came to an untimely end. For some years now, even the property has passed out of our hands, as in that climate no wooden building can stand without attention. And though a loyal elder, from sheer devotion, with his own hands and at his own expense, did what was needful in maintenance and painting, in the hope of a revival of the town and

the return of its residents, the time came when he also had to leave. In his new surroundings he faithfully kept the records until recently, when they came into the writer's hands. In view of all the circumstances, one may well ask whether, in this lost cause, we do not find the most difficult and daring venture, that has been made in the history of our Tasmanian Church. The causes that brought about defeat had nothing to do with the Church itself. They were such as affected the whole district. The people were not rich but they were loyal. May they, wherever they are now scattered, have the blessing that was proclaimed to David :—"Thou didst well that it was in thine heart." Perhaps, if our Tasmanian Church had been blessed with funds available and with facilities for closer administration, it may have been possible to have helped the congregation through a period of local inanition, and it would have been worth while ; for with the revival of mining in those districts, it seems as if the settlement might now look forward to better days once more.

To the Free Church Presbytery belongs the honour of having been first in the field. On November 27, 1891, a requisition signed by twenty-seven residents came before that body for help in establishing a congregation of our Church. The Rev. C. H. Talbot, of Chalmers Church, Hobart, was deputed to meet with the people. He preached there for two Sundays in 1892 and held a public meeting on February 7, of all interested in the establishment of a Presbyterian Church in Zeehan. Application was made to the Government for a site, which was granted without delay. The first committee elected,—the Zeehan pioneers of their day—were Messrs. Sinclair, Hood (Treas.), W. P. Calder, Moir, Ballantyne, Ambrose, McLeod, Jenkins, Hunter, Brooks, Smith, Leslie, W. L. Calder, Irvine, and Honiball (Sec.).

Services were held in Linton's Hall which was rented at ten shillings weekly. Mr. Skinner was the first Choirmaster. Visits followed from the Revs. A. Hardie and H. T. Hull during February and March. Next came the Revs. Colin Robertson and McBride, all the way from Victoria. But when the travelling expenses became too heavy for the congregation, Mr. S. J. Honiball took charge of the services himself. In August, 1892, however, the first real wave of trouble broke over the congregation and it became submerged. Services were suspended and the

organ, which had been bought with splendid effort, was sold to pay expenses. There seemed to be no other way. Then followed a four years' interval of waiting for developments.

When the two branches of our Church in Tasmania at last entered into Union in 1896, one of the firstfruits of this happy issue was the renewal of effort on the West Coast. The Rev. A. Chapman of Queensland was commissioned to visit Zeehan in December, 1896. For a time he had charge of the remnant of the congregation there, but it soon became necessary to fall back again on local supply, on the indefatigable Mr. Honiball and a Congregational minister, the late Rev. J. J. Collier. These two men, under God, kept the congregation in being, so much so, that when the Rev. W. Riding visited Zeehan in February, 1897, the people were ready to form themselves anew as "St. Andrew's Presbyterian Church, Zeehan." Mr. Honiball offered the site for a new building. A Sunday-school was opened under the superintendency of Mr. S. G. Hall, an elder. In August, 1897, we read of the Rev. Alexander Doctor preaching there, followed in September by the Rev. Doctor Scott and in October by the Rev. J. G. Millar. A Hall was built for general purposes, including worship, in November, 1897, and it was proposed to give the Rev. J. G. Millar a Call. But this failed to mature. Then came the Rev. Bentley Reid from Victoria and he remained with the congregation till well into 1898, his immediate successor being the Rev. E. C. Tennant. Once again there were great fluctuations in the population and many removals gave our minister and his people great concern. Nevertheless under the spirit that Bruce is said to have learnt from the spider, they made a fresh effort with the arrival of a student for the ministry, Mr. D. W. Smith in 1898. His first co-workers deserve to be mentioned :—Messrs. Sinclair, Gourlay, Wallace, Macara, Honiball, Anderson, S. G. Hall, and D. Salter, with Mr. G. T. Hull as organist and Mr. A. Caddie musical director. This new beginning is inspiring. When Mr. Smith found that his little congregation could not pay him his salary of three pounds per week, rather than forsake his post, he offered to accept two-thirds, which was however immediately increased by the people, as the result of his good spirit and example.

The ministry of Mr. D. W. Smith was richly blessed to the people and in 1903, the membership of the congregation is given as 62, with 71 adherents, and 62 scholars in the Sunday-school, of which Mr. S. G. Hall was superintendent. In 1904, a block of land was given by Mr. W. Rawson, presumably for a Manse. Mr. Rawson was also a lay-preacher. In July of this year steps were taken to call Mr. Smith. He was ordained and inducted on July 24 of this year,—1904. A movement was also begun for the erection of a Manse. Such was the spirit in the West at this time and so greatly was Mr. Smith beloved, that on one occasion during his illness, it is recorded that Mr. Lucas walked twenty-one miles from Rosebery to conduct his services. In September, 1904, the Rev. D. W. Smith received leave to visit Scotland. He returned in June, 1905. The congregation now had the joy of welcoming him with his newly-married wife. The prospects of the Church seemed to be much brighter, when the minister felt under the necessity of going to a warmer climate and accepted a Call to Donald, Victoria, in March, 1907. He was followed by Mr. J. A. Lee, who on the completion of his studies was licenced. During Mr. Lee's ministry the congregation succeeded in acquiring a Manse, but once again it became necessary for the minister to curtail his term of office and he accepted a Call to West Tamar in the ensuing year. He was followed by a number of Home Missionaries, who did their utmost under conditions that were not improving. When finally the crisis came in 1914, services became intermittent, owing to circumstances already mentioned, to which must be added the shortage of men to supply the charges in the care of the Home Mission Committee, involving also a stern reduction of grants. That the suspension of services should have become inevitable caused no surprise in the district, but when the exodus began, affecting Zeehan in a way that fortunately does not often happen, those responsible were filled with sorrow and concern, especially as it became clear, that the end foreshadowed in the beginning of the chapter could no longer be resisted.

A feature of the charge had been the Church Music, which for many years from this date was under the control of Mr. Alex. Caddie, the Bandmaster of the Zeehan Military Band. The first organist was Miss L. Irvine. Among her successors were Miss

Gourlay, Mr. G. T. Hull, Miss Fisher, Miss J. Reid, and Miss A. Anderson. Choir members included many whose voices have helped to strengthen congregations elsewhere and the School Anniversaries were eagerly looked forward to.

What the future holds in store for our people, who under better prospects may again go to settle there is hard to say. But of two things we may be certain,—if they are Presbyterians like their predecessors, they will try again ; and the Presbytery, in the wisdom of its experience, will help the congregation to build on foundations that will be more enduring. A floating population will always mean an unsteady congregation, but God is man's dwelling place in all generations. He will not fail.

QUEENSTOWN.

1898

With the improvements that have been made in the communications by road, the isolation of this world-renowned mining town has at last been broken. It is no longer necessary to spend two days in getting there by rail from Hobart or to test one's courage in a small vessel on a shorter though more trying sea-trip. Here are the celebrated Mount Lyell mines and all the works connected with them. To these parts flowed great capital for investment, also brilliant intellects, skilled in engineering, chemistry, and mining. In the course of time, as this rugged district was opened up for settlement, the demand for labour increased enormously and it has always been a matter of interest to the observer to note how this locality attracted Scotsmen and how they were represented in high places in the town. In no other part of Tasmania has there been a Caledonian Society of such vitality and endurance. Even in those cases where the heads of departments were not Scotch, their interest in many cases was with the Presbyterian Church and in this the late manager, Mr. Robert C. Sticht and his wife set a high example.

The late Free Church Presbytery holds the honour of having been first on the spot for our Church establishment and the Rev. C. H. Talbot was our pioneer. Regular services were begun in June, 1898, by Mr. R. A. Burton, from South Australia, under appointment by the Home Mission Committee. There being as yet no Church building, services were held morning and evening in a hall provided free by Mr. Cairns. In 1899, the new Church was begun; the foundation stone was laid by Mrs. Sticht for the neat little building that was to cost £800. Mr. Burton was followed by Mr. L. C. M. Donaldson and in 1901, the Rev. R. McLeod was ordained for service here, but he resigned in the ensuing year. Then followed a succession of Home Missionaries for short terms and a Manse was built on a site given by Mr. J. B. Hunter. In this and other efforts for the Church the ladies of the congregation rendered invaluable service.

Queenstown as a sphere for Church work is unique in Tasmania and the minister who labours there needs special gifts. The climate is severe but healthy. The rainfall can be measured by the yard. Yet it is a delightful sphere for the man of God. He can be very happy here and in bringing others blessing can be greatly blessed himself. Our Church has been very fortunate in the appointment of some retired ministers for short terms, notably the late Rev. W. C. Wallace. Some of our Home Missionaries also have been quite outstanding in their work and influence. The first of these to be called and inducted was the Rev. J. L. Hurse, whose services covering a period of three years, 1912-1915, are still gratefully remembered by many. The same must be said of the Rev. G. E. Harrison who was inducted there in August, 1917. After four years, July, 1921, he accepted a Call to Evandale. His immediate successors, under appointment by the Home Mission Committee were the Rev. J. L. McIntyre (1921), the Rev. J. Parslow (1922-23), Mr. D. Hodges (1923-24). In recent years, from this date, the charge has been in the care of Mr. A. J. Prowse.

With the development of mining operations in the Linda district near by, our Church had a separate congregation there for some years, from 1909 to 1921. Owing to its isolation, this congregation needed a resident missionary of its own and here again good work was done. A new Church was opened on March 4, 1914, but with the removal of the population, consequent on alterations in the working of the mine, it was found impracticable to maintain a separate cause in this region. In 1921, approval was given to our congregation at Queenstown to have the Church building removed from Linda and re-erected on their premises as a schoolroom. The equipment of this charge is now very complete and there is an insistent Call for an ordained minister to be settled here and to supervise a wide area, especially in view of the improved outlook for mining on the West Coast and the prospect of more people settling there.

NEW TOWN.

1907

Although of comparatively recent origin, our cause at New Town, some three miles from Hobart, should have a place in this historical survey. In the year 1907, the Presbytery's Church Extension Committee felt that the time had come to make a beginning; but not to the Presbytery nor its Committee should the credit be given for the initiation of this work, but to a group of loyal Presbyterians, zealous for the extension of our Church in this important suburb. Because of the responsibility thus assumed, it was a simple matter to begin new services. To Mrs. R. B. Montgomery perhaps more than to any single individual, the establishment of this Church is due. The first meetings, preparatory to more active measures, were held at her house with the sympathetic support of her husband, in those intervals when his professional duties enabled him to be in Hobart. But Mrs. Montgomery was not alone. Among the helpers in this laudable movement in the beginning were:—Mr. and Mrs. James Bishop, Mrs. Soundy, Mrs. Wharmby, Messrs. H. A. Wylie, G. W. Reynolds, G. Sly and A. Muncaster. These names are recalled in grateful remembrance.

To the writer of this book, who was at that time Moderator of Assembly, fell the honour of conducting the first service in the Council Chambers, on June 16, 1907. At the meeting of the congregation held subsequently on August 8, it was decided to take the necessary steps to form a congregation, services to be held meanwhile in the Council Chambers, which were rented for four shillings per week. At this meeting the Rev. J. D. Brown presided, and associated with him were the Rev. F. E. Ozer, M.A., B.D. (now Professor), and the writer. Application was made for the appointment of a student missionary and Mr. J. Buchan, M.A., was the first regular preacher of the charge, services being held morning and evening. The Sunday-school was opened for the first time on November 10, 1907, with seven scholars and Mrs. Bishop as the first Superintendent.

Mr. Vicars, B.A., from Sydney, succeeded Mr. Buchan at the end of the first year. As early as March 27, 1908, the congregation considered united action with Glenorchy, but without effect. Mr. A. G. Roy was then appointed in April of the same year and it was decided to secure a Church building. A piece of land was bought and subsequently sold to add to the fund for the purchase of the present site and building, for £175. This transaction took place on August 2, 1911, during the appointment of Mr. S. J. Atkins. The building was put in repair and transformed into a place of worship, the pulpit being the gift of Mr. H. A. Wylie.

In July, 1912, the congregations at New Town and Glenorchy were united under the appointment of the Rev. John Scott, a highly esteemed ordained minister from the Northern Presbytery. In the following year, he was called and inducted to the composite charge on November 4, 1913. Three years later (November 7, 1916), Mr. Scott demitted his charge as from the end of the year. He was followed by Mr. R. C. Clark, a student who had to leave at the end of February, 1917. Meanwhile much devoted service was bestowed upon this little cause. A vestry was added, with conveniences for gas and other requirements for social purposes. Mr. A. Morton Collins was next in succession in 1917, followed by Mr. A. E. Langhorne, March 6, 1918. Early in 1920, the Home Mission Committee recommended a division of the charge, with agents in New Town and Glenorchy separately. This was agreed to and was followed by a succession of changes, mostly of short duration. At the end of 1920, the Rev. Frank Reid, B.A., the newly-appointed missionary to the New Hebrides, was placed in charge for a short term. Later on, after some further temporary engagements, the congregation was under the oversight of Mr. Wilfred L. Collins, B.A. During his absence in Melbourne, the Rev. W. R. Cunningham, who some thirty years earlier had been minister of St. John's, Hobart, was called and inducted on June 17, 1925. His tenure of office, most helpful to the congregation, terminated twelve months later. Mr. Wilfred L. Collins, now an exit-student, was then re-appointed at the end of 1926. He was not long in office, before he received a Call which was followed by his induction in 1927. The congregation was now once more in the care of an ordained minister, until December 31, 1928, when

Mr. Collins was translated to Richmond, Melbourne. It was necessary to fall back once more on temporary supply (and in these appointments the congregation was particularly fortunate,—the Revs. A. McCarlie, D. Glynn Jones, J. Millar Smith) until the end of 1929, when another exit-student was appointed,—the Rev. W. F. Paton, M.A., B.D., who had also offered himself for service in the New Hebrides. After three years during which the congregation made great progress, the time came for him to lay down his work and take up Foreign Service. He sailed for the islands in 1933, after ordination for the Mission field at a deeply impressive service in his own Church.

His successor, Mr. Hector Harrison, M.A., B.D., an exit-student, followed on January 15 of that year and was not long in being called, ordained and inducted,—November 29, 1933. During his ministry the progress of the congregation has been more than maintained. Hobart's first Presbyterian suburban charge,—the first in one hundred years—is now more promising that it has ever been and many are being gladdened to see that the work of the New Town "pioneers" is not only not in vain, but an example to others,—hard and trying though it has been.

BURNIE.

1908

Although Emu Bay is mentioned in the journeys of the Rev. Doctor Scott and others as included in their visits, in the seventies, it was not till February 4, 1908, that the Presbyterians of this district were formed into a Home Mission charge. From this date, under the active ministry of the late Mr. A. D. Leckie, ably supported by Mrs. Leckie, progress was rapid. Early in 1909 it was reported to the Presbytery that a new Church had been opened on February 24 of that year. In 1910 a new Church building, replacing one blown down, was erected at West Pine and efforts were made later to restore the services at Penguin and Wynyard. In the uncertainty of these movements and the frequent changes that ensued one can only write generally, that here again we have evidence of loyal Presbyterians offering generously for the establishment of their Church and achieving results, which their successors have been unable to maintain. Even after all these years, one cannot but feel sympathy for those Christian men and women, to whom it may appear that their labour in the Lord has been in vain. But judgment lies with the Judge of all the earth, and to regard these efforts named as wasted, is contrary to His Word. While out-stations had their difficulties, Burnie has been able to maintain its position and prosper. When Mr. Leckie was called to St. Andrew's, Hobart, to be ordained and inducted there, the vacancy at Burnie was filled by the appointment of Mr. G. H. Elliott. He was called and inducted on June 25, 1914, and remained with the charge until November 26, 1917, when he was translated to Victoria. A movement for a School Hall was now begun which came to fruition in due course. The Rev. H. L. Balcke was inducted, May 8, 1918, and held office until October 27, 1919. Once again a student was appointed—Mr. A. A. Mackenzie, B.A. His ministry was so successful that his appointment was extended for another two years, when he was called to the charge, the induction taking place on May 17, 1922. He was subsequently called to South Australia on March 17, 1924. Since that date

there has been only one settled pastorate,—that of the Rev. A. E. Langhorne, April 7, 1926 to June 18, 1928. The charge is now again under the care of the Home Mission Committee for supply. Burnie is a beautifully situated seaport and in a very central position for the administration of a whole 'province,' if conditions were favourable to the induction of an ordained minister suited for such a sphere.

WARATAH.

1912

This little town shares the fate of others of this character, whose prosperity depends on mining. Tucked away by itself in the hilly forests of the West Coast, it attracted to itself, by natural selection, a group of hardy citizens, who, undaunted by the severe though healthy climate, were prepared to seek their living in the various activities that clustered round the famous Bischoff Mine. Presbyterians were never numerically strong here, but among them were some who greatly loved the Church of their fathers and were prepared to make heroic efforts for its establishment in their midst. The whole story is of comparatively recent date.

In November, 1911, the Home Mission Committee appointed Mr. William Evans for three months to organise the movement for a Church. The Rev. Hugh Livingstone of Stanley was his moderator. So promising was the outlook that a resident missionary, Mr. A. T. Jones, was appointed in the following year. Temporary arrangements were made for a place of worship and in 1913 the Presbyterians erected their new Church. As in so many other places, this building was the object of great devotion, the impulse to much generous service and the centre of far-reaching hopes. In the movement generally our whole Church is under obligation to Mr. J. D. Millen (now Senator) and Mrs. Millen. As manager of the mine, his leadership, coupled with that of Mrs. Millen, meant a great deal to our budding cause. Judging from the inventory that was recorded, when the Church was ultimately closed, it would appear that its furnishings and equipment were far beyond the average for a little country congregation. It is a pleasure to record this, to the honour of those brave people and their generous co-operation.

After a succession of Home Missionaries, services were discontinued in December, 1920, owing to the many removals of people connected with the Church. A great depression also came over Waratah, when mining operations at Mount Bischoff ceased. Our Church building was retained at the wish of the people, who

still hoped for better days. At the end of the year 1923, however, the remnant of the former congregation had to bow to the inevitable. It is a striking testimony to their spirit that in their communication to the Presbytery, they request "that if possible, the sale be arranged in such a manner that the building be kept intact and still used in Church interests, preferably in the district." The proceeds of the sale are held in trust by the Trustees of the Assembly and will form a helpful nucleus for any new movement that may take place, when our work on the West Coast will move forward. In this connection a tribute is due to Mr. J. M. Muir, on whom so much depended in the last years of the congregation there. His efforts also in the closing acts richly deserve to be placed on record.

CONCLUSION.

A.M.D.G.

This brings our review to its close. With the Queen of Sheba, we too might say, that one-half has not been told. In offering this work, such as it is, to the Church, the writer trusts that it may be useful in giving some idea of "the context" to the Church of to-day, which is "known and read of all men." After one hundred years, one might well have hoped to tell of more results, and to dilate with satisfaction on the achievements that resulted from the work of the pioneers. No one, with patience sufficient for the narrative just ended and with instinct to read between the lines, can fail to have formed his own conclusions. Such a reader will also ask, whereunto this will grow; what of the Church of the future? Naturally one falls back upon the Hand of God. It is all in His Hand. The direct and indirect effects of war, epidemic and depression have made plain to all, conditions under which man is helpless to avert loss. Here the Church is naturally in the forefront in teaching patience and courage under affliction. But one is justified in asking, whether, in the face of losses that might have been averted, we have not been too patient in the use of methods, that have proved unequal to what is required of them; and whether, under misplaced prudence, we have not been too diffident in looking for a better way. In the opinion of the writer, the strategic points of our Church are not the city congregations but the Home Mission Stations. Who can have read these pages without sympathy both for the Home Missionaries and their loyal people? Each one of these little congregations has its "faithful remnant" to whom the doctrine, government, and traditions of our Church are dear. To the credit of our Home Missionaries it must be said that they are rendering a service, that is indispensable at the present time. Some of them have come through with honours. But far too much is expected of them. They need a Superintendent and the congregations need to be more frequently visited by an ordained minister of experience in an office of this

kind. For some of our ministers also the duty of the Moderator is a great strain, where much travelling is involved; and, where such men are themselves inexperienced, they are sometimes faced with problems that have proved too much for them.

On the strength of thirty-one years' connection with the life and work of the Tasmanian Church, the writer is convinced that such a Superintendent in the spirit of the Shepherd of the flock, guiding probationers and their office-bearers, would have been of incalculable advantage to our cause,—and would be still, to help weak places to hold their ground and to face the future without misgivings. It should never be left to a temporary agent and a group of residents to decide, whether services in one place or another should be continued or not.

While the care of all the churches still rests heavily on our small Presbytery, we must include in this historical record, our Church's grateful acknowledgment of the benefits that arise from our connection with the General Assembly of Australia and the Presbyterian Church of Victoria and its Home Mission Committee. Under these new conditions, certain mistakes of the past are not likely to recur, and it is of immense gain, generally admitted, that all our congregations are now included in one Presbytery.

But we should fail in our anticipation of the future, as well as in our recognition of what is noble in the past, if we came short in our tribute to the Elders and Lay-preachers, who often stood in someone else's stead, in preaching the Gospel of Christ; the Superintendents and Teachers, who, often under difficult conditions, held loyally to their task of leading the young in the footsteps of our Lord; the choirs and organists who gave time to the preparation of the Sabbath Praise; to the good women of our Church everywhere, on whom rested and still rest so many calls of the congregation in addition to those of their own homes and families,—to say nothing of the amazing loyalty, with which they give themselves to support our Church's Mission schemes; and further to all those men and women who, having in their life-time served in the Master's vineyard, made provision in their wills, so that when they would be called hence and while,

under the rule of "Earth to Earth" they fulfilled their mortal destiny, they left of their substance, to be with their spirit in serving still in the Kingdom that is everlasting.

Finally, may it be given to our faithful people to-day, to catch something of the inspiration that moved our fathers and mothers, to attempt great things and to fulfil them in similar Faith and Hope and Love, for Christ's sake and the Glory of God. We to-day have a very different problem, based on ignorance, vanity and apathy. The Bible is so little known. The pursuit of Vanity, in various forms, leads to a sense of weariness in "labour that satisfieth not" and, far more than Poverty, causes weakness in the Church. A wide-spread Apathy in things pertaining to the LIFE rather than to the LIVING, often makes it very hard to secure the sustained co-operation that is needful for a Christian cause. These elements have to be reckoned with. Even though the voices of the new Paganism are not heard openly, who is there that will not humbly acknowledge, that the fruits of the old and everlasting Faith are not flourishing as they should in our midst. The writer is convinced that many readers of this book will take these things to heart.

But the Lord reigneth. If some are made to tremble at the thought, we, as believers, may take our place with them who may rejoice. It is by the Grace of God that we are what we are ; and if we are ever to fulfil the Will of God, in honour to our forebears and, above all, to our Lord Jesus Christ, it will only be as we have this Grace upon us from above.

The writer closes with the prayer, that this historical appeal of God's great mercies to our people, may, in His Providence, touch ministers and others to consider this portion of the Master's Kingdom, where His people are also very dear to Him and the need is very great. Our Union with Victoria has removed the great gulf, which formerly separated our Church from the mainland. There is now a "bridge" that makes it easier for ministers to pass over to us,—but on the other hand, easier than it used to be, for them to return. Attention has been called to the dangers of a floating population ; but the losses suffered through a floating ministry are perhaps not so plain to the eye, for they are felt in

the heart. Rightly regarded, there is more "scope" in Tasmania than any man can possibly fulfil. We all can only say,—“Who is sufficient for these things”? But as we think of some of the great examples that are commemorated here, we ask for Grace to follow in their train, and offer our life's service according to the heading of this Chapter :—“AD MAJOREM DEI GLORIAM,”—that is, to “Magnify the Glory of God.”

THE END.

APPENDIX.

" We look not at the things which are seen, but at the things which are not seen : for the things which are seen are temporal: but the things which are not seen are eternal."

—ST. PAUL.

ROLL OF PRESBYTERIAN MINISTERS

INDUCTED IN TASMANIAN CHARGES

(not including Home Missionaries and Ministers appointed temporarily.)

Aitken, J., M.A.; B.D.	St. John's, Hobart	1932
Anderson, Hugh S., M.A.	West Tamar	1886-1895
Anderson, John, M.A.	St. Andrew's, Launceston	1833-1854
Baird, G. M., B.A.	St. Andrew's, Launceston	1920-1927
Balcke, H. L.	Burnie	1918-1919
Ball, H. C.	Scottsdale	1923-1926
Bannerman, T. Burns	Swansea and Bothwell	1899-1903
Barclay, F.	West Tamar	1900-1902
Barr, James	St. Andrew's, Hobart	1905-1912
Beattie, James	Kirklands	1885-1888
Beck, W.	St. Andrew's, Launceston	1905-1910
Bell, James	St. John's, Hobart	1840-1852
Black, Joseph, D.D.	Bothwell and Glenorchy, etc.	1874-1903
Brown, J. Duncan	Chalmers,' Hobart	1905-1910
Brown, D.	Devonport	1903-1906
Brunton, D. S., M.A.	Chalmers,' Launceston	1887-1895
Budge, Henry	St. Andrew's, Launceston	1875-1879
Buntine, J. S.	Chalmers,' Hobart	1900-1904
Byron, S.	Devonport	1907-1911
Cameron, Charles	Campbell Town and Tunbridge	1886-1889
Campbell, Lachlan	Oatlands	1853-1907
Carter Mackintosh, A. G., B.A., B.D.	Chalmers,' Hobart	1920-1927
Collins, W. L., B.A.	New Town	1927-1928
Crookston, J.	Chalmers,' Hobart	1928-1932
Clayton, L.	Devonport	1933
Cope, J. L.	Chalmers,' Launceston	1909-1913
Craig, W. W., M.A.	Swansea, Fingal	1884-1896
Culliford, A. E.	Hagley-Longford	1918-1924
Cunningham, T.	Scottsdale	1901-1914
Cunningham, W. R.	St. John's, Hobart	1899-1903
	New Town	1925-1926
Dabb, J. H. M., B.A., B.D.	Devonport	1918-1920
Dick, J. Oliver	Oatlands	1911-1916
Doctor, Alexander	Bothwell and Sorell	1878-1906
Donaldson, H. H.	Ulverstone	1920-1921
Dove, Thomas	Glamorgan, Knox Church	1844-1882
Downs, J., M.A.	St. Andrew's, Hobart	1856-1858
Dugall, Thomas	Sorell	1839-1864
Duff, R. S., M.A.	Evandale	1874-1879
Elliott, G. H.	Burnie	1914-1917
Ewing, R. Kirkwood	St. Andrew's, Launceston	1848-1868

Fergus, R. M., M.A.	Kirklands	1894-1900
Finlay, J.	Oatlands	1934
Fraser, W., B.A.	Evandale	1926
Fraser, R. M.	Epi, New Hebrides	1882-1905
Gardner, John	St. Andrew's, Launceston	1868-1874
Garrett, James	Bothwell and West Tamar	1829-1874
Hardie, Alexander	Oatlands and Hagley	1889-1904
Harris, W. J.	Chalmers,' Launceston	1913-1925
Harrison, George	Queenstown, Evandale and Oatlands	1917-1933
Harrison, H., M.A., B.D.	New Town	1933
Hart, M. G.	Chalmers,' Launceston	1896-1898
Hastie, Thomas	St. Andrew's, Launceston	1843-1846
Henderson, J.	Evandale and Hagley	1861-1864
Heyer, J., M.A.	St. John's, Hobart	1904-1923
Hill, J. F.	Deloraine and Hagley	1875
	(died same year)	
Holt, W. J., M.A., B.D.	St. Andrew's, Launceston	1910-1920
Hope, Percival, B.A.	Kirklands	1910-1921
Hull, H. T.	Bothwell, Etc.	1882-1892
Hurse, J. L.	Queenstown	1912-1915
	St. Andrew's, Launceston	1927
Ivory, A. W.	Ulverstone	1925-1933
Jenkin, F. T.	Deloraine, West Tamar	1877-1883
Jones, Cadwallader	Campbell Town and Oatlands	1899-1904
Jones, D. S.	Devonport	1912-1916
Jones, Henry, M.A.	St. Andrew's, Launceston	1896-1904
Jones, J. C., B.A.	Chalmers,' Launceston	1926-1931
Jones, Oswald	Fingal	1930
Kinmont, W.	Chalmers,' Hobart	1932-1934
Kyd, W., M.A.	Stanley	1888-1893
Langhorne, A. E.	Burnie	1926-1928
Leckie, A. D.	St. Andrew's, Hobart	1913-1920
Lee, J. A.	West Tamar	1909-1910
Lillic, John, M.A., D.D.	St. Andrew's, Hobart	1837-1859
Lindsay, James	Chalmers,' Launceston	1850-1887
Livingstone, Hugh	Stanley	1908-1914
Lyle, J., M.A.	St. Andrew's, Launceston	1879-1895
Mabin, W.	Campbell Town, Etc. to Fingal	1892-1928
Macdougall, D. A.	Kirklands	1889-1894
	Hagley	1913-1918
	Burnie	1922-1924
Mackenzie, A. A., B.A.	Kirklands	1829-1853
Mackersey, John	West Tamar	1905-1909
Martin, G.	St. Andrew's, Hobart	1927-1934
Matear, C., M.A., B.D.	Scottsdale	1882-1891
Mather, J. G.	Oatlands and Chalmers,' L'ton	1896-1901
Matthew, David, M.A., B.D.	St. Andrew's, Hobart	1822-1835
McArthur, A.	St. John's, Hobart	1853-1870
McCleary, R., M.A.	St. Andrew's, Hobart	1858-1860
Mackintosh, J. G.	St. John's, Hobart	1886-1895
McIntyre, I. K.	West Tamar	1843-1845
McKenzie, Alexander	Chalmers,' Launceston	1932
McQueen, M., M.A.	West Tamar	1913-1914
Mearns, R. B.		

Michie, Alexander	Kirklands	1871-1885
Millar, J. G.	Fingal	1897-1919
Mitchell, J. H.	West Tamar	1891-1895
Moorhead, G. S., B.A.	St. John's, Hobart	1895-1897
Morris, B. D.	Stanley	1905-1906
Murray, John	West Tamar (Resigned 1896)	1896
Murphy, G. B., B.A.	St. Andrew's, Hobart	1920-1926
Nicolson, W., D.D.	Chalmers,' Hobart	1851-1878
Osborne, A. R., M.A.	Chalmers,' Launceston	1902-1906
Oxer, F. E., M.A., B.D.	Kirklands	1901-1909
	St. John's Hobart	1921-1923
Paton, W. F., B.A., B.D.	North Ambrim, New Hebrides	1932
Postle, H. T.	Chalmers,' Hobart	1910-1913
Rankin, F. W.	Ulverstone	1914-1916
Rankin, R.	Devonport	1920-1924
Reid, F., B.A.	Epi, New Hebrides	1924-1927
Rentoul, J. B.	Chalmers,' Hobart	1913-1919
Robb, A. F. Maldon, B.A.	Chalmers,' Launceston	1906-1909
Roberts, R. H.	Ulverstone	1917-1919
Robertson, J., M.A.	Bothwell	1841-1865
Russell, J.	Evandale	1880-1911
Russell, R.	Evandale	1839-1872
Roy, A. G.	Oatlands	1919-1923
Sanderson, A. C., M.A.	West Tamar	1914-1920
Sands, R. C.	Oatlands	1905-1907
Service, John, M.A., D.D.	St. John's, Hobart	1866-1870
Scott, James, D.D.	St. John's, Hobart	1870-1880
	St. Andrew's, Hobart	1880-1905
Scott, John	Hagley	1905-1912
	New Town	1912-1916
Shaw, John	Ulverstone	1922-1924
Sims, J. F.	St. John's, Hobart	1924-1926
Simson, Charles	Glenorchy	1841-1870
Smith, D. W.	Zeehan	1904-1907
Somerville, P.	Kirklands	1933
Storie, John, M.A.	St. Andrew's, Hobart	1860-1879
Talbot, C. H.	Chalmers,' Hobart	1890-1899
Tennant, J. C.	Oatlands	1899-1900
Tennent, E. C.	West Tamar	1880
	Hagley	1881-1892
Thomas, F. J.	Devonport	1925-1933
Thomson, A. D.	Sorell	1893-1895
Tulloch, W.	Stanley	1905
	Oatlands	1907-1909
Turnbull, Adam, M.D.	Campbell Town	1854-1874
Wardrop, J.	Campbell Town, Etc.	1877-1881
Webster, R. Maclaren, M.A.	Chalmers,' Hobart	1877-1889
Weir, J. B.	Epi, New Hebrides	1900-1919
Willis, W. J.	Hagley	1933
Yarnall, F. E., B.A.	Kirklands	1922-1932

Note 1

SCOTS' CHURCH, MELBOURNE.
(PORT PHILIP.)

"It has been resolved to erect a Presbyterian Church at Melbourne, in order to furnish the rapidly increasing population of this important district the means of uniting in the Public Worship of God, according to the hallowed institutions of their fathers. It is also very desirable that a Minister's dwelling should be erected at an early period. The inhabitants of the district have already subscribed upwards of £360, but this sum, though highly creditable to their liberality, is by no means sufficient to effect the object desired.

"An appeal is therefore made to the members of the Church of Scotland and the friends of religion generally in Van Diemen's Land, for aid towards this important object ; and as many of these possess property at Port Philip, it is earnestly hoped that this appeal is not in vain.

"Subscriptions will be received in Hobart Town by :—

Mr. James Thomson.

Messrs. J. and W. Robertson.

Mr. H. Murray.

Mr. J. Walker.

"The Reverend James Forbes, officiating minister and Mr. Stene Craig have been appointed secretaries to the acting-committee at Melbourne."

(Advertisement in Hobart Town "Courier," July 6, 1838.)

Note 2

ST. ANDREW'S, HOBART.

The congregation of the Scotch Church, Hobart, and Presbyterians in the vicinity met on November 13, 1835, to take measures necessary to procure a Minister of the Church of Scotland for St. Andrew's Church. Application was made to the Colonial Committee of the Church named for a Minister of learning and ability, of sound evangelical views, and of known zeal for the duties of the Ministry to take the pastoral charge of the inhabitants of Hobart Town.

Application was also made to His Excellency the Lt.-Governor, praying that a stipend from the Public Revenue may be granted to the Minister so appointed. The petition was lengthy and set out the Presbyterian point of view, clearly and with considerable weight. It was signed by the committee :—Thomas Learmonth, A. Moodie, Charles McLachlan, Adam Turnbull, John Robertson, W. Murray, James Thomson, Hugh Murray, Thomas Young, Stephen Coombs, Joseph Dixon.

The Governor's reply, dated December 15, was as follows.

"Gentlemen,—In submitting to the favourable consideration of His Majesty's Government, the prayer of the Petition which you have now presented on behalf of the Presbyterian inhabitants of Hobart Town, it will be gratifying to me to bear testimony to the high respectability of that portion of the community from which it has emanated.

"I shall have much satisfaction in recommending that the Presbyterian Minister of Hobart Town and any other regularly ordained Clergyman of the Church of Scotland whose services may be required for those districts in which the avowed members of your communion may be desirous, upon principles approved by the Right Honourable the Secretary of State, of securing to themselves and families the advantages of religious instruction,—should be appointed as King's Chaplains and should accordingly receive salary equal in amount to those enjoyed by the Ministers of the Established Church of England.

"But whilst I express these favourable intentions towards the communion of which you are members, I wish it to be clearly understood, that I forbear to pronounce any opinion whatever upon the relative status of the Church of Scotland in this Colony, —a point which can be disposed of only by His Majesty's Government.

"I have the honour to be, Gentlemen, your most obedient humble servant

GEORGE ARTHUR."

LORD GLENELG'S DESPATCH.

(In answer to a Memorial to the Home Government from the Convener of the Assembly's Colonial Committee, which had been instructed by the Assembly to represent in its name to His Majesty's Government, the right of the Church of Scotland to have her ministers in British Colonies recognised as in all respects on an equal footing with the Church of England.)

To the Very Rev. Principal Macfarlan, Convener of the Venerable the General Assembly's Committee for Colonial Churches, and bearing date 11th August, 1836.

"Sir,

I am directed by Lord Glenelg to acknowledge the receipt of your letter of the 29th ult., accompanied by a memorial setting forth the claims of the Church of Scotland to support in the British Colonies. In reply, I am to inform you that His Majesty's Gov. entertain the most profound respect for the privileges of the Church of Scotland, and are fully prepared to admit the claims of that Church throughout the British Colonies to such measure of support out of the funds applicable to the maintenance of a

religious establishment and not specifically appropriated to any particular Church as may be proportional to the number of the colonists who belong to her Communion. With regard to V.D.L. and also N.S.W. His Majesty's Gov. have recently adopted the principle that contributions shall be supplied from the public revenue in aid of religious work in proportion to the voluntary exertions made by the members of certain religious communions, among which the Presbyterian Church is included, for the support of their respective ministers.

"By the arrangement which has on this principle been recommended to the local legislative body, the Church of Scotland will in these Colonies be for the future equally entitled with the Church of England to share in the public funds applicable to the general object of religious instruction in proportion to the amount of private contribution."

(From a Letter by Sir George Grey to the Convener of the General Assembly's Committee, Jan. 5, 1837, which shows that the Home Government have already acted upon the principle of equality mentioned in the foregoing.)

"I have to acquaint you for the information of the sub-Committee of the General Assembly, that His Majesty's Gov. will be prepared to authorise the payment of a regulated allowance for a passage to N.S.W. and V.D.L. to such clergymen of the Church of Scotland as may be sent out with the approbation of His Majesty's Gov. to the several congregations in those Colonies. It is the intention of Lord Glenelg to apply precisely the same rule in this respect to clergymen of the Church of Scotland as that which prevails with respect to clergymen of the Church of England."

Note 3

(Reply of Sir John Franklin to the Address presented by the Presbytery.)

"Reverend Gentlemen,

I have received your address with extreme satisfaction. The sentiments expressed in it are those of my own heart and of most deliberate judgment, and I cannot therefore hear an assent to them too often.

"A right faith is ever powerful of good works. I know that such is the doctrine of the Church of Scotland, and I am certain, therefore, that to its members I may always look confidently for the co-operation in all measures of good government, which you offer me.

"I thank you for the kind and complimentary expressions towards myself. I know, that as far as the most sincere good intentions go, I deserve them, and no effort will be wanting on my part, so as to shape my course in the Colony, that my acts and intentions shall not be in contrast.

"Permit me to offer you, gentlemen, also my own best wishes for your welfare, both individually and collectively. With your Church and yourselves, I shall hope always to maintain the same amicable and confidential relations that I trust are now commenced.

April 7, 1837. (Signed) JOHN FRANKLIN.

To the Rev. John Anderson and the Gentlemen presenting an address from the Presbytery of Van Diemen's Land and members of the Presbyterian Church in this Colony connected with the Established Church of Scotland."

Letter from Sir John Franklin to the Rev. Adam Turnbull, M.D.

(From a paper by the Rev. D. A. MacDougall, written at the request of the Synod and published in "The Presbyterian Monthly," Sept. 1, 1891.)

"In less than two years after Sir John Franklin returned to England he was appointed to command the memorable and fateful expedition for the discovery of the North-West passage. On the very day of sailing, he wrote a long letter to Doctor Turnbull, much of it dealing with the inner working of the Foreign Office with regard to Tasmanian affairs, but also containing passages of great general interest.

"H.M.S. Erebus, off Greenhithe,
"19th May, 1845.

"My Dear Turnbull,—I must devote to you some of the very little time which remains to me for letter-writing, and thank you for the very interesting letters I have from time to time received from you.

"You will, of course have heard of my expedition, and will be glad to learn from myself that the appointment has been given to me unsolicited, and in a manner most gratifying. Indeed, I cannot speak too highly of the unvarying kindness and consideration I have received from the Admiralty—from the First Lord down to the Junior of the Department. The expedition excites the strongest interest in England among all parties, and likewise on the Continent. The most flattering testimonies of these facts have reached me from numerous quarters, whence such compliments are highly gratifying.

"The visitors to inspect the ships became so numerous as to impede the men in their work, and we were glad to hasten from Woolwich to this place that we might get the ships to rights before proceeding to sea. My friend Crozier is my second, and the Admiralty have appointed a commander, unsolicited on my part, to my ship. All the officers have been of my own selection on both ships. And they are a fine set of young men—active, zealous, and devoted to the service. Equally good are the crews, and I may say that no ships could go to sea better appointed than we are. I trust also, my dear friend, that we shall all proceed on our voyage, not trusting in our own strength and judgment, but on the merciful guidance of the Almighty,

with whom alone must rest the issue of it. It was gratifying to me that yesterday (Sunday) the officers and crew assembled on board their respective ships to offer their thanksgiving to God for His infinite mercies already vouchsafed to them, and their prayers for the merciful continuance of His gracious protection and blessing to them. I had the happiness of seeing my dearest wife, my child and niece assembled with the crew of this ship on that occasion, whose prayers were, no doubt, as fervent on our behalf, as ours were on theirs. This circumstance tended, with many others, to soothe their sorrow at the prospect of my long separation from them. They were also much supported in becoming personally known to the officers, and seeing that there was every prospect of our living and acting most happily together. No men ever embarked on an expedition with more causes of rejoicing than ourselves. It is not, therefore, to be wondered at that we commence our voyage in the happiest spirits, and full of hope that it may please God to prosper our efforts to a successful termination.

"You must not discontinue writing to my dear wife nor to me, for I assure you on my return to England I shall have sincere pleasure in reading your letters. My interest in your welfare will not abate, nor my fervent desire to be of all the assistance I can to Van Diemen's Land. And on this latter point I shall not despair, but trust that the seed we have endeavoured to sow for its improvement since our return to this country, though not at headquarters exactly, may be of some service. May God bless you, Mrs. Turnbull, and your family—in safety amidst all the evils we now hear of as prevailing in that land—will ever be my fervent prayer. Again, God bless you.

Ever your friend,

JOHN FRANKLIN."

Note 4

STATE AID.

On the question of State Aid, see Statutes as follows:—

- I. Victoria 16 (1837) referred to in Part I, Chapter IV.
- II. Victoria 17 (1838) as to conditions under which grants were allowed.
- IV. Victoria 16 (1840) grants subject to Governor's discretion as to whether required.
- V. Victoria 19 (1841) limiting time within which buildings must be begun.
- XXVI. Victoria 17 (1862), STATE AID DISTRIBUTION ACT.

This provided that "out of the sum of £15,000 reserved by the 'Constitutional Act' for Public Worship, there shall be annually paid to the governing authority of the United Church of England and Ireland the sum of £8,770; to the governing authority of the Church of Scotland the sum of £1,180; to the governing authority of the Church of Rome the sum of £3,466; to the

governing authority of the Wesleyan Church the sum of £1,100 ; to the governing authority of the Free Church of Scotland the sum of £421 ; and to the governing authority of the Jewish Church the sum of £62."

In the schedule to be provided for, the payments to our Church were as follows :—

	Salary	Forage	House Allowance
John Storie	£450	£50	
Robert McClean	£200		
Robert K. Ewing	£200	£60	
Thomas Dugall	£200	£50	£60
Robert Russell	£200	£50	
Adam Turnbull	£200	£50	£60
Charles Simson	£200	£50	£60
John Robertson	£200	£50	£60
James Garrett	£200	£50	£60
Thomas Dove	£200	£50	£60

This Act was intended ultimately to transfer State Aid from ministers to their denominations, provision having been made for existing rights to be maintained. It was foreseen from the beginning that the sum of £15,000 would be insufficient. Authority was therefore given to make good any deficiency from the Land Fund, until with reduced schedules in the different Churches, this would be no longer necessary. In the year 1867, the total amount of State Aid provided was £17,892.

XXXII. Victoria 30 (1869) STATE AID COMMUTATION ACT.

This commuted the payment of £15,000, reserved by the 'Constitutional Act,' for the payment of one principal sum to each of the several Churches now participating in the said £15,000. The rights of those named in the Distribution Act were maintained. Under this enactment, the Government raised £100,000, to be redeemable in 1900, and to be distributed according to schedule :—

Church of England	£58,466	13	4
Church of Scotland	£7,866	13	4
Church of Rome	£23,106	13	4
Wesleyan Church	£7,333	6	8
Free Church (Presbyterian)	£2806	13	4
Jewish Church	£420	0	0
Total	£100,000	0	0

These Debentures were delivered on July 1, 1869,—from which date all payments under the Constitution Act other than those specially provided for, ceased.

RETURN OF LANDS GRANTED TO THE PRESBYTERIAN CHURCH IN TASMANIA.

Compiled by J. E. Calder, Surveyor-General, August 31, 1868.

	Acres	Roods	Perches
Bothwell	12	3	23
Campbell Town	11	0	28
Chudleigh	5	0	0
Deddington	10	0	0
Deloraine	4	0	0
Ellesmere	2	0	1
Evandale	10	0	0
Formby	5	2	16
Glenorchy	10	0	0
Hobart	12	1	36
Lincoln	0	1	19
Launceston	18	3	13
Oatlands	9	1	11
Perth	10	0	0
Sidmouth	10	0	0
Sorell	6	2	8
Swansea	12	0	0

(From Fenton's History).

Note 5

PRESBYTERY PASTORAL.

(Reply of the Presbytery to a protest on the part of the Managers and certain Members of a congregation against the finding of the Court relative to their Minister.)

"This day (Oct. 6, 1859), the Protest and Petition which you have addressed to us of date 5th July last, was laid upon our table. You are aware of the inconvenience and hardship attendant upon calling special meetings of Presbytery—particularly in the winter season—and will understand why we have not sooner given you an answer.

"We ought perhaps to decline receiving an address presented to us with the declared purpose of yours and of which the style and tone are so exceptionable; but we are willing to waive these considerations. We doubt not your intentions are good and that your convictions are sincere although erroneous. It is gratifying to us to observe your attachment to your Church and to your minister. Your zeal is to be commended, even if not according to knowledge. And we bear in mind, that if any obey not our word, who are set over them in the Lord, still we are not to count such as enemies, but to admonish them as brethren.

"We are always disposed to treat with respect every proper expression of the desire of a "whole congregation," wherein "all is peace and harmony"; more especially of so important a congregation as that of ———. But we have also before us at this moment an attested list of persons, now or lately connected with the congregation, who are represented as having withdrawn from the ministrations of your pastor. Among them we observe the names of all the elders, of forty-seven communicants, of sixteen families—some of them large,—and of nineteen seatholders, not communicants. These parties, we are informed, for the present attend other places of worship in your town or sit under the ministry of the Rev.——— of ——.

"It is scarcely necessary to remind you that we should fail in our duty, if we suffered ourselves to be influenced solely by the opinions or wishes of a section of one congregation.

"We are appointed and we are bound to manage the affairs of the Church agreeably to the Rules of the Church and to the spirit of her constitution; and any departure from these, even in non-essentials, we are not free to sanction, save with the concurrence of at least a majority of the whole,—certainly not on the requisition nor at the suggestion of, comparatively, a few individuals.

"Dear Brethren, we deeply regret being constrained to say that you would have us depart from this spirit and dispense with these rules, to an extent which we had not imagined could ever have been dreamt of by persons matured in the discipline and holding the principles of the Presbyterian Church. It is of the very essence of Presbyterianism, that the Christian people take part in their ecclesiastical government only through their duly constituted representatives, the Minister and Elders of the Church. Our organisation admits of no appeal from a higher to a lower court; and no cause is ever removed from court of more extensive, into one of more limited jurisdiction, unless by appointment of the former. Yet you have thought yourselves entitled, without official character or right place, to assume to yourselves the power of sitting in judgment upon your spiritual rulers and of insisting that we shall fall from a unanimous finding and stay procedure in a matter wherein you differ from us—simply because you differ from us—for you assigned no reason for thus differing.

"It is true, and we are aware of it, you have done so at the instigation of your minister. But this, while it extenuates, does by no means justify your conduct. The General Assembly of the Free Church of Scotland, held in May, 1858, without Form of Process, or service with a Libel, summarily deposed a minister who was attempting to introduce into the spiritual government of the Church an element which she repudiated. The attempt of

your minister is even more abhorrent to our Constitution,—for the civil power, the authority appealed to in the case to which we refer, of necessity has jurisdiction to some extent, in certain ecclesiastical causes ; but the people have none. And whereas the interference of the civil power can only be exceptional and of very rare occurrence, the interference of the people, if allowed, would be entirely subversive of our principles,—we should no longer be a Presbyterian, but an Independent Church.

“You have told us, “you are unanimously of opinion, that the appropriation of a minister’s time, consistently with the performance of his ministerial duty, is altogether a matter beyond the jurisdiction of the Presbytery.” In the peculiar circumstances, we construe this to mean, that if a minister can contrive to please his own people, or any considerable portion of them, he may do in other respects just as he likes,—a doctrine of which the statement, we conceive, is a sufficient refutation. Your rule would constitute the people—apart from the Church—the Judges of ministerial character and qualification ; and would, or might, give rise to as many different standards as there were separate congregations.

“We do not affirm that the whole of a minister’s active life should be devoted, as a matter of conscientious obligation, to the duties of his sacred calling. Needful relaxation of mind, bodily recreation, the claims of relationship, friendship and general society, must all be considered in the disposition of his time. But we do affirm, that the only true and safe rule which he can lay down for his guidance, with reference to the awful responsibilities of his position,—is indicated in the words of the holy Apostle,—“Who is sufficient for these things”? If this be the spirit of his inspiration, he will not say, as you would have him,—“I can meet the requirements of my office, by giving to them a certain portion of my time and I shall do with the rest as I see fit.” On the contrary he will never think he has done—or can do—enough. His language will be, “Even at the best I am an unprofitable servant.”

“Dear Brethren, one of the chief advantages of our Christian Institute—as you must be aware,—is, that it establishes a standard of ministerial character, qualification and usefulness, independent of and unaffected by personal attachments and local or popular influences and prejudices. It is this standard which you would virtually abolish, to substitute for it those very influences, from which it is designed to protect us. We trust and are willing to believe, that you have acted without due consideration in this matter. But you may be assured of this,—we shall never subscribe to a doctrine destructive, as this one is, of the discipline of our Church and ruinous to her best interests.

“With regard to the cause of your present interference,—the . . . (office) . . . which we have called on your minister to resign,—we think it sufficient to invite your attention to the following statements :—The holding of such office by a minister is a thing unprecedented in our Church, and as far as we know, in any other: it is utterly at variance with the spirit and tendency of our discipline ; its duties have no affinity with those of a Christian minister, and no reason has ever been assigned, why he should undertake them ; there results from holding this office, as your pastor has already experienced, that a clergyman needlessly subjects himself to constructions and even to accusations and charges to which he cannot be subjected without injury to his ministerial character. You tell us “that we are unwarrantably interfering with Mr. ——’s personal liberty in a matter altogether beyond our jurisdiction.” You tell us so, being a section of the congregation of ——, whilst we have simultaneous evidence, of a character not to be disputed, that another portion of the same congregation, little less numerous and we are bound to believe quite as respectable, “have left the Church in consequence of the conduct of the Rev. ——, and look to us to make his conduct the subject of ecclesiastical discipline.” We know that some of yourselves even—and we have reason for thinking that many of you—would be well pleased, were Mr. —— to resign the office of —— and still better pleased, had he never assumed it. And although we should do wrong to allow ourselves to be influenced by popular opinion alone,—yet in a case of this kind, where we are opposed solely on the alleged ground of popular opinion, we consider it fitting to add, that in the general community, composed of persons of all religious denominations, we have met with scarcely a single individual, even of those most friendly to Mr. —— in other respects, who does not condemn his conduct, in this instance, as improper and incongruous.

“Dear Brethren, you will not mistake us so far as to suppose, that we mention these things with the view of inducing you to withdraw your opposition to our proceeding in this matter. We mention them to let you see, that if the course be persisted in, which you seem to advocate, it may become our imperative duty to pronounce a sentence from which, if once passed, in the present circumstances of our Church in this Colony, there is, as we take leave to remind, no appeal.

Signed in the name of the Presbytery of Tasmania
and by authority of the same,—

————— Moderator *pro tem.*”

Note 6

REPORT of the Sacramental Committee agreed to by the Committee at Oatlands on April 10, 1862.

The following is the preamble to the report :—

“Your Committee having received instructions to prepare a distinct Exposition of the Doctrine of the Presbyterian Church on certain important and essential points of Christian Doctrine, in respect to which discussions are said to have arisen in the community, and particularly the Presbyterian portion of it, as **the same is set forth in the Standards of the Church** ; have set themselves to collect from the Confession of Faith and the two Catechisms the doctrinal propositions therein contained in respect, first, to the Sacraments generally ; and then in respect to Baptism and the Lord’s Supper, specifically ; and finally in respect to Saving Faith. These propositions they have arranged in distinct and consecutive order ; and expressed in the language of the authoritative Standards. Having thus fulfilled, in terms of the instructions given, the duty imposed on them, your Committee beg to submit the following paper as containing the substance of the Church’s doctrine on the heads specified and as the same is set forth in the Standards.”

The doctrinal statements referred to were then attached.

Note 7

RESOLUTION OF PRESBYTERY, September 6, 1865, leading to the settlement of the case of the Rev. J. Storie :—

“That the Judges of the Supreme Court having left untouched the spiritual finding of the Presbytery in the case of Storie v. Simson and others, and having assumed it as correct, but having at the same time, on other grounds decreed that Mr. Storie is entitled to his salary and allowances, the Presbytery resolve that an application be made to the competent and proper authorities with the view of ascertaining whether a certificate, such as the Presbytery can in the circumstances conscientiously give, will be accepted as sufficient warrant for the payment of the salary and allowances to which the Judges have decided that Mr. Storie, on legal grounds, is entitled.”

Note 8

XLII Victoria 42. JOHN STORIE PENSION ACT. June 17, 1879, by which the Rev. J. Storie was to draw a pension of £300 per annum from July 1, 1879, on his retirement from the Public Service on June 30 of that year. He died in Scotland on August 15, 1901.

Note 9

Colonial Committee of the Free Church of Scotland on the Resolutions of the Presbytery of Van Diemen's Land, dated August, 1844.

"Your committee received no special instructions from the last Assembly as to these resolutions, and not being aware of the precise position which the Presbytery meant to assume in relation to the Free Church, they refrained for a time—and perhaps have refrained too long,—from opening up a communication with the brethren there. But on receiving, through mutual friends, various letters containing important information as to the state and prospects of the Church in that interesting field, they have despatched a letter explanatory of their views, which they hope will lead to further correspondence."

Note 10

MEMORIAL FROM HOBART FOR FREE CHURCH.

"Hobart Town, September 13, 1849.

To the Reverend Alexander Salmon.

Revd. Sir,

We, the undersigned members and adherents of the Presbyterian Church in Hobart Town, highly approving of the principles of the Free Church of Scotland and admiring the practical testimony which she had borne by her struggles and sacrifices for the honour of the Head of the Church and the liberties of the Christian people, are very desirous that a Minister from that Church shall be sent to labour in this town. We beg leave to present this Memorial to you as the representative of the Free Church of Scotland and entreat that you will make known as soon as possible to the Colonial Committee of the Free Church our earnest desire to have a Minister from that Church settled amongst us, and beg to assure you, and through you the Church at Home, that we will do all in our power to provide for his temporal support and we hereby express our conviction that no difficulty will be felt in this matter so soon as an able, faithful, and devoted minister shall come among us. We beg that you will forward with all possible despatch this, our earnest request to the parent Church and support it as strongly as your knowledge of our circumstances and your convictions of the spiritual necessities of this town will allow.

We are, Revd. Sir,

Your obedient servants,

George Hutton, wife and 7 children.	John Murray, wife and 6 children.
Henry Brock, wife and 8 children.	Daniel Graham, single.
William Murray, wife.	Alex. Robertson, wife and 1 child.
G. H. Anderson, wife & 8 children.	Robert Meikle, wife and 7 children.

John Easton, wife.
 John Murdoch, single.
 David Goldie, wife and 6 children.
 David Hoy, wife.
 Robert Barnard, wife and 3 children.
 R. Drury, wife and 5 children.
 William Clark, wife and 6 children.
 John Jackson, wife and 11 children.
 James Johnston, wife & 9 children.

James Livingstone, Senr., wife and
 family all grown up.
 Alexander Clark, wife & 3 children.
 Leonard Pearson, wife & 6 children.
 James McMeekan, single.
 (Signed)
 G. H. Anderson, Chairman.
 Geo. Hutton, Secretary."

Note 11

From the TESTIMONY AND DECLARATION OF THE FREE CHURCH PRESBYTERY OF TASMANIA, 1853.

"The Free Church Presbytery of Tasmania deem it their duty, under present circumstances to prosecute the great purposes of a Christian Church in this land solely depending upon the free-will offerings of the people for all temporal support, as is done by the Free Church in Scotland. Whatever views may be entertained by different parties as to the obligation of civil governments to support religion, it is manifest that there is no civil government in the present day, so distinguishing the truth of God from the delusions of men, as to recognise the obligation to give their countenance and support to truth alone. The consequence of this is the melancholy spectacle of civil governments contributing to the support and propagation of grievous error, whereby men's souls are deceived, at the same time that they profess to be supporting the truth, which is for the good of men. Whatever system may be right, the Free Church Presbytery cannot but regard this as utterly wrong; and believing that the interests of religion in Tasmania would be far more successfully promoted by a total abandonment of the system of statutory endowments than by the present most objectionable state of things, are resolved in humble reliance upon the blessing of God, to cast themselves upon the liberality of the Christian people, in the full confidence of faithful ministerial services being appreciated and rewarded."

Note 12

THE REV. J. DOWNES.

"The Rev. J. Downes was born at Falkirk, Stirlingshire, on the 24th of July, 1802, and was educated at the Grammar School of that town, where he distinguished himself in the classical and mathematical classes. He afterwards pursued his studies at the University of Glasgow, and at the Divinity Hall, Edinburgh. At the age of twenty his Presbytery licensed him to preach; shortly afterwards he received four calls from congregations in Scotland, and one from the North of Ireland. He allowed his Presbytery to decide which he should accept; they elected that he should

accept the call from the Church at Boardmills, near Belfast, where he laboured with great acceptance to a congregation of fully 800, for a period of thirty years. To his people he was greatly attached, though he had frequent inducements to leave them,—all of which he resisted until the year 1855. Some of his congregation having emigrated to Tasmania, they wrote home to their old pastor, and advised him to come out to the colony, where there would be a good opening for his children—accompanying their request with a bank draft of £300 to pay the passage of himself and family. After due inquiry and prayerful consideration, he decided on accepting the invitation, and in July, 1855, sailed for Hobart Town, leaving a sorrowing congregation behind, among whom his name is still as ointment poured forth. He has ever kept up a correspondence with his old flock, and to the annual meeting of the Reading and Debating Society connected with the Church, he has continued to contribute a paper every year, the reading of which was one of the most pleasing circumstances connected with their yearly celebration. It was only a few months ago that the Society sent him a present of several volumes of books. He continued to receive many letters from his old friends, breathing a veneration and love for his memory, which could not fail to be most gratifying to him : of that people many will be the crown of his rejoicing. He arrived at Hobart Town in October, 1855. On his arrival he took charge of St. Andrew's Church, during the absence of the Rev. Dr. Lillie in England. On the return of Dr. Lillie, Mr. Downes was without a charge. The Presbytery wished him to accept of one at Circular Head, which he declined. Afterwards a new congregation was formed in Hobart Town,—he being their minister, where he continued until receiving an invitation to Victoria. On his arrival here the charge of Learmonth was vacant : he preached at that place and received a unanimous call. At or about that period, the Presbyterians of Clunes determined to build a church, and, on laying the foundation they invited Mr. Downes to conduct the religious services on that occasion. He did so, to the entire satisfaction of the body, and that resulted in his receiving a call from the Church at Clunes, which, after due deliberation, he decided to accept. Of his manner of life, as he went in and out amongst the people of his charge, and the inhabitants generally, we need not speak. He always took the greatest interest in young people ; at home he educated a number of young men for the ministry, and here, at Clunes, he had five youths whom he was instructing, and who were greatly attached to him. For a day or two before his death, he appeared to suffer considerably, yet his end was peace. He died at the Manse, Clunes, May 29, 1866, aged 63 years, and in the 44th year of his ministry."

(Clune's Gazette, Victoria, June 1, 1866. Abridged.)

Note 13

ST. ANDREW'S, HOBART, REQUISITIONISTS.

In an advertisement of February 8, 1823, the following committee is mentioned as acting in furtherance of the movement for the erection of a Church building in Hobart and "to present an address to His Excellency the Governor in Chief, asking for help towards the erection of a Church of Presbyterian form of Worship, and for the purpose of establishing the Rev. Arch. McArthur as minister thereof."

They ask His Honour Lt.-Governor Sorell to transmit the same to Sydney.

A. W. H. Humphrey	Robert Garrett, Assistant Surgeon.
James Gordon	William Walkinshaw
Major T. Bell	Archibald McCleod
Thomas George Gregson	David Lord
George Thomson	George Espie
Patrick Wood.	James Ogilvie
George Frederick Read	J. E. Cox
Lt.-Colonel Cameron	William Wilson
Assistant Commissary General	John Brown
Moodie	Walter A. Bethune, Treasurer.
James Murdoch, M.D.	Alexander Charlton, Secretary.
James Scott, Surgeon.	

In June, 1824, the subscriptions received amounted to over £847. The Church was opened on September 12, 1824. In announcing the fact, the "Courier" refers to the "eloquent, impressive, and appropriate discourse by the Rev. A. McArthur, when His Honour, Lt.-Governor Arthur, honoured the congregation with his presence. The Church although small is elegant and commodious. The Rev. gentleman who has performed Divine Service during the last 20 months in a room temporarily fitted up by the Government, preached three times on this occasion, when liberal and handsome collections towards defraying the expenses of the building were received."

* * *

REV. ARCHIBALD McARTHUR,—Came to Tasmania under arrangements for settlers and received from the Colonial Secretary a grant of land, 1280 acres on the River Ouse, by way of assistance to the expenses of his establishment. The property was known as Shawfield and some years later was sold to Dr. Jamieson of Glenleith.

In the "Hobart Advertiser," of November 29, 1846, Mr. McArthur is mentioned as being in charge of a Congregational Church in Herefordshire. He had returned to England in 1836. His wife died in Hobart and is buried in the old Presbyterian Cemetery. Mr. McArthur died at Bayswater, London, suddenly on January 2, 1847.

Note 14

ST. ANDREW'S, HOBART, OPENED.

St. Andrew's Church in Bathurst Street, was opened for public worship on Sunday, June 24, 1836. Mr. Dove preached in the forenoon to a crowded audience, recorded the "True Colonist." "The Governor and his family were present, with several of the public officers belonging to the Episcopal persuasion. Major Fairweather and most of the officers of the Scots Fusiliers, and a large body of soldiers with the full band were also in attendance. We understand that the 21st Regiment being a Scotch Regiment, and the commanding officer himself being a Scotchman, the band is in future to attend every Sunday at the Scotch Church, where a gallery is set apart for the accommodation of the soldiers who are Presbyterians. There were about a thousand persons present. In the afternoon Mr. Irvine preached an excellent practical sermon, and the church was again well filled. The building reflects great credit on Messrs. Jackson and Addison, who erected it. We understand that they are considerable losers by the contract. There is no building in this colony to compare to it. The pulpit and precentor's desk, with the flight of stairs are most beautiful, chaste, and light, and the purple silk window blinds have a very pleasant effect. We understand that most of the seats are already taken. The old chapel, we are happy to learn, is to be converted into a school, on the principle of the Scottish parish schools."

The Clock, constructed in 1829, cost £300. The first Church (now Schoolroom) was opened on September 12, 1824.

Note 15

SCOTS' CHURCH, HOBART.—Title of Property.

In 1835, when the congregation of the Scotch Church, Hobart, took measures for securing a title for its property and questions were raised as to the Trusteeship, the Lt.-Governor wrote to the Secretary of State on April 28, concerning a difficulty that had arisen in the matter of the title, in view of the fact that Mr. McArthur, who had been nominated as a trustee, had not been ordained in the Church of Scotland. Lord Glenelg referred the matter to the Solicitor-General for Scotland, who informed Lord Glenelg that "Mr. McArthur was ordained by the Presbytery of the United-Burghers in Edinburgh, a body of men of great learning and piety, who (with a slight exception as to Church Government) profess in every respect the same faith and doctrine as the Established Church of Scotland. There are upwards of 300 clergymen of this persuasion in Scotland, many of them of

acknowledged eminence in Theology and Literature, and they recognise in all respects the same standards and authorities in Religious Doctrine and Worship as the Established Church of Scotland. I have further ascertained that Mr. McArthur was a person greatly esteemed by his brethren of highest reputation in Edinburgh, for his piety and worth when he left this country ; and, from the Lt.-Governor's letter, he appears to have well sustained his previous character in the Colony in which he is settled."

The Solicitor-General left it for the Secretary of State to consider whether it would be necessary to disturb existing relations.

Note 16

THE REV. JAMES GARRETT.

So much interesting material concerning the life of the Rev. James Garrett has come to hand, that it might well form a separate memoir. It is to be regretted that space forbids more than the shortest possible reference here. In addition to what has been written of him in the chapter on Bothwell, it may be stated that he was born in 1790, the fourth son of Robert Garrett, farmer, of Inch, Wigtownshire. His first charge was at Muirhead, Scotland, 1824 to 1828. His father had intended him for the medical profession, so that after leaving Scotland, his plan was to go to India, in fulfilment of his wish for service as a medical missionary. He called at Hobart en route, and having met his brother, Doctor Robert Garrett and through him, Lt.-Colonel Arthur, the Governor, he was persuaded to devote his life to the service of the early colonists in Van Diemen's Land, which greatly appealed to him. From the first he had the Governor's sympathy and while he was in Hobart, Mr. Garrett acted as tutor to one of the Governor's nephews. He then moved to Bothwell as stated earlier in the book.

On his retirement from this charge, he often preached at the Scots' Church, Launceston, but refused repeated invitations to be associated with the pastorate in that city, preferring country life to that of the town. He became a well-known figure in the Tamar district. He was easily recognised in his frock coat and tall beaver hat, which he wore regularly on his visits, whether riding on his beautiful Arab pony or pulling in his boat. He was respected everywhere. Even Brady, the bushranger, whom Mr. Garrett once noticed as an armed figure hiding in the bush, after his pony had shown signs of a stranger's presence, called out to him,—“It's all right, Mr. Garrett. We wouldn't harm you. You can go on. I could have shot you a dozen times.”

Mr. Garrett's sympathy went out to the convicts. Though not a smoker himself, he liked to smuggle tobacco to a prisoner when he thought it was deserved. He once helped a prisoner who had been tied up, to escape. This man, who had been a baker, afterwards came to the Manse and taught Mr. and Mrs. Garrett how to build the oven and bake bread. The zealous Pastor gave Brady a Bible. Just before his end, Brady told an official who had presented it to him. The Manse and its garden were a feature of the Tamar in those days. The minister had made it a sanctuary for birds and animals, in which Lady Franklin showed interest on a memorable visit.

Mr. Garrett's medical studies were of great benefit to him. He used to extract teeth, set broken limbs, deal with snake-bite, etc., and dispense medicines,—all in free service to the people. His Manse was the centre of the most lavish hospitality and children were his special friends. He was a very handsome man, of robust constitution ; but a chill which he caught at a service in Launceston developed into inflammation of the lungs, from which he died September 24, 1874. His burial took place at Sidmouth, where the family grave is still the object of affectionate care. The pew reserved for the family is now marked by a tablet,—the front pew under the pulpit, on the right going in. Immediately behind this was the pew of Mr. James Reid of Richmond Hill.

Note 17

BOTHWELL SUNDAY-SCHOOL.

"The Foundation Stone of this building, to be styled the United Episcopalian and Presbyterian Bothwell Sunday-school, was on this sixteenth day of March, in the year of our Lord one thousand eight hundred and sixty-seven, in the thirtieth year of Her Majesty Queen Victoria, laid by His Excellency Colonel Thomas Gore Browne, C.B. . . .

The Trustees being, Archibald McDowall, Esquire, J.P., Warden of the Municipality of Bothwell, and Messieurs A. Blackwood and Simon Arnett. Visitors :—The Reverend Wickham Meyer Hesketh, M.A., Clerk in Holy Orders, and Mr. Andrew Blackwood, Missionary Preacher, Church of Scotland.

Superintendent of School :—Mrs. Archibald McDowall. Teachers : Mr. William Stevens, Mr. William Hughes, Miss Amelia Allen, Miss Jessie Meyers, Miss Emma Hughes, Miss Sophia Whiteway.

Architect : E. C. Rowntree, Esq., of Hobart Town. Contractors and builders : Mr. James Easton and Messrs. Anderson and Stevens of Bothwell. The entire cost of the building including the purchase of land for a site, will be £220.

With this document were deposited the following British coins, namely one crown, one half-crown, one shilling, one sixpence, one fourpence, one penny, one half-penny, and one farthing, also a copy of the Daily Mercury Newspaper of this date, published at the Mercury Steam Press, Hobart Town.

(Signed)

A. McDOWALL
AND. BLACKWOOD } Trustees."
SIMON ARNETT }

(Tasmanian "Messenger," May, 1867.)

Note 18

THE REV. JOSEPH BLACK, M.A., D.D.

In 1884, the Rev. J. Black met with a serious buggy accident in Victoria. He was being driven to a church where he was appointed to conduct service, when the horse bolted. He was so severely injured, that the doctors thought it hopeless to dress the wounds and, to save him unnecessary pain, did nothing to him for three days. He bore his trial with amazing fortitude and for some eight years afterwards enjoyed fairly good health. In 1889 he opened the Glebe Ladies' College, which he conducted successfully for four years, when through failing health he had to retire. In addition to his tragic experience in Victoria, he met with other accidents here. He spent the last years of his life in retirement at Bellerive, fulfilling the office of Theological tutor for some years. In 1891 the University of Aberdeen honoured him with the degree of Doctor of Divinity. He was a distinguished scholar in all fields of literature, and a linguist of no mean order.

Note 19

HUGH MURRAY.

Hugh Murray was born 1789, and was one of the first settlers to migrate from Scotland. With his family and a party of relatives he chartered the brig "Urania" for the voyage to Hobart Town. The party consisted of the Murrays (7), Reids (4), Thomsons (5), Humes (2), Macqueens (4), and McRobie (1). The Urania left Leith on June 22, 1822, and arrived at Hobart Town, January 14, 1823, twelve years before Batman set foot on the shores of Port Philip. The first settlement established by the "Urania" passengers was on the Macquarie River, Hugh Murray selecting land at St. Leonard's, but he afterwards went into business in Hobart Town and played a leading part in the development of Van Diemen's Land. His family settled in Victoria some years later, faced with the problem of surplus sheep. Others were in the same difficulty.

In 1836, Mr. George Russell took over 4,000 sheep to Victoria. In the same year Dr. Thomson established himself in the district now Geelong. Messrs. J. F. Strachan, Fisher, Gatenby, Robertson, Gellibrand, Calvert and Ayrey were others who moved over at that time. There were only a few huts in Melbourne in 1836. Settlement had moved Westward.

Mr. Hugh Murray died on January 9, 1845, and was buried in the Presbyterian Cemetery, Hobart.

(From a Family Memoir.)

Note 20

KIRKLANDS. FIRST MEETING AT WINTON.

"First meeting at the residence of Dr. Turnbull on Monday, January 2, 1826, to consider the propriety of establishing a Church in this settlement.

Present :—Messrs. George Taylor, Senior; James Reid ; Adam Turnbull, M.D. ; William Malcolm ; Arthur Priest ; John Cox ; Hugh Murray ; George Stewart ; Robert Taylor ; Robert Young.

Mr. George Taylor was in the chair and Mr. Hugh Murray was made secretary.

It was resolved :—

1. That it is the opinion of this meeting that the establishment of a Place of Worship upon the River, after the form and service of the Church of Scotland, must evidently be most beneficial to the settlement at large.
2. That a contribution be therefore commenced for the purpose of purchasing a Glebe and erecting a Church and Dwelling House.
3. That an Income from the subscribers shall be secured to the Clergyman of at least One Hundred Pounds a year.
4. That, to raise this annuity, each individual be assessed in proportion to the extent of his landed property in the vicinity.
5. That a subscription be now commenced to the amount of One Good Ewe for every Hundred Acres of Landed Property possessed by the Subscribers, for the purpose of raising a Fund for the purchase of a Glebe and building a Church and Dwelling House, leaving it to the decision of a Majority of the next meeting, whether the said subscription shall be collected in Ewes or Money at the rate of Twenty Shillings for each Ewe.
6. That a Committee consisting of the following Gentlemen,—George Taylor, James Reid, Adam Turnbull, M.D., and Hugh Murray be appointed to obtain further Subscriptions and to call a General Meeting within two Months from this date."

The Minutes are signed by Mr. George Taylor and Mr. Hugh Murray, Secretary.

The names of subscribers follow.

This document was forwarded to the Lt. Governor, that it might be submitted to the Secretary of State, with the request for assistance to the stipend. Governor Arthur then in

the course of his letter dated April 29, 1826, to Earl Bathurst, Secretary of State, wrote, "Having complied with the request of the Memorialists, I beg permission to leave the subject to Your Lordship's judgment as I do not, at present, feel myself justified in recommending to Your Lordship any further increase to the Clerical Establishment, beyond that which I have already submitted."

The reply from Downing Street, dated February 5, 1827, was to the following effect :

"In answer to the request from Kirklands for help to stipend Earl Bathurst agrees to the payment from the Police Fund of a sum equal to that raised locally ; but as an increase has just been agreed to in the case of the Rev. Arch. McArthur, the second contribution on the part of the Government cannot under any circumstances exceed the sum of £100 per annum."

(Historical Records.)

Note 21

DR. TURNBULL.

Dr. Turnbull died at Ivy Cottage, Campbell Town, on June 17, 1891. His home had been for many years the centre of so much hospitality and influence as to form a tradition, which his daughter, Miss Susan Turnbull, maintained for several years until her death in 1916. Miss Turnbull herself took an unusually active interest in all Church affairs and her passing was a great personal loss to the whole Church.

In addition to what has already been related of Doctor Turnbull, it may be stated that he was educated at the Edinburgh High School and at the University later took his M.D. degree before he was 21. On October 12, 1824, he married Margaret Young, daughter of George Young, Postmaster-General of Scotland. Doctor Turnbull was a man of brilliant gifts and of great force of personality. As a public speaker he was outstanding for eloquence and weight of argument.

Note 22

THE REV. THOMAS HASTIE.

The Rev. Thomas Hastie was born at Linlithgow, near Edinburgh on January 14, 1813. He was educated and trained at St. Andrew's, Scotland, and afterwards was Classical Master, teaching and coaching at the University and also at Marischal College, Aberdeen. He completed his theological studies in Edinburgh and then became assistant minister to Dr. Nixon of Montrose. While in this charge he married Jane Smith, "his

nineteen year old bride, educated and gently brought up," who accompanied him to Launceston, as he had offered himself for Colonial service. He had some thrilling experiences with convicts and bush-rangers, in the course of his visits to the country. While he remained in unbroken fellowship with the Presbytery, it is clear that his Free Church sympathies must have given him many anxious moments, in view of the activities of the Free Church Association in the North. Mr. Hastie was a man greatly respected and beloved and there was deep regret in Tasmania when he accepted a Call to Buninyong in Victoria. Here twenty settlers met and subscribed enough for a Church, Manse and regular stipend. The vessel in which the family sailed, took three weeks in crossing to the mainland. The correspondence in connection with the Call was in the hands of Mr. Thomas Learmonth, and on Mr. Hastie's arrival, he and his family were the guests of Mr. George Russell at Leigh Station. It must have been a happy reunion with his former Tasmanian friends. Mr. Hastie's subsequent career belongs to the annals of the Presbyterian Church of Victoria. He died at Buninyong in 1898. The beautiful Hastie Memorial Church was erected to his memory.

Note 23

PRESBYTERIAL CERTIFICATE TO THE REV. R. KIRKWOOD EWING.

October 26, 1868.

"The Rev. Robert Kirkwood Ewing resigned his charge of the Presbyterian congregation of St. Andrew's Church, Launceston, in consequence of loss of voice, with which it had pleased Divine Providence to afflict him. The Presbytery of Tasmania have pleasure in granting him the following certificate :—In July, 1848, Mr. Ewing was inducted into the pastoral charge of the congregation at St. Andrew's on a Call from the people, as assistant and successor to the Rev. John Anderson. In this capacity he officiated up to the time of Mr. Anderson's death (1854), when he became sole minister of the congregation. In his public ministrations, Mr. Ewing was an acceptable preacher, not only in his own congregation but throughout the whole Body to which he belonged. Very much by his personal influence and exertions, he succeeded in rearing one of the handsomest and most commodious Churches, one of the completest religious establishments in the Colony. His efforts for the spiritual instruction and advancement of the children of his flock were unwearied. At the time of his resignation his Sabbath School numbered, nearly it is understood, not quite 400 pupils. Nor were his efforts confined to the youth

of his own congregation only. The institution of classes by him, having in view the moral and intellectual culture of the rising generation, has, the Presbytery believe, left its impress to some extent on the youth of the general community of Launceston. The Presbytery have great satisfaction in learning that Mr. Ewing, although incapacitated by loss of voice, from holding a cure of souls, has found kindred and congenial employment as Principal of a College in Melbourne. They trust and pray that in the good Providence of God, he may have the success to which his energy and ability so well entitle him.

Signed by authority and in presence of the Presbytery of
Tasmania,

J. MACKERSEY,
Presbytery Clerk."

Note 24

ST. ANDREW'S CHURCH, LAUNCESTON. FOUNDATION CEREMONY.

Through the efforts of the committee the piece of land on which the church now stands was secured for the purpose of building a new Presbyterian place of worship. The other corner had just previously been allotted to the Mechanics' Institute. The site whereon the church now stands was then occupied by the watch-house. It was decided to furnish seating accommodation for 700, and that the cost should not exceed £3000, and that £25 should be offered for the best plan. At this stage a sub-committee was formed, which figures afterwards in the proceedings as the building committee, and consisted of the Rev. John Anderson and Rev. R. K. Ewing (ministers), Wm. Gunn (chairman), Jas. Robertson (treasurer), Alex. Learmonth (secretary), with John Fawns, Jas. Grant, R. H. McKenzie, Jas. Johnstone, J. G. Smith, and Alex. McCrackan. It was decided that one of three plans submitted by W. H. Clayton be accepted, with some alterations and modifications. Tenders having been called and received, that of Wm. Tyson was accepted for the sum of £3579 (the final cost, however, being £3956). It was also decided to name the new church St. Andrew's, and that an inscription be drawn up on parchment for the purpose of being enclosed in the foundation stone, setting forth that "this building is erected as a house in which the Lord shall be worshipped according to the Presbyterian form of the Church of Scotland, and the doctrines of the gospel preached, as set forth in the Westminster Confession of Faith." Arrangements were made

to have "the foundation stone laid by His Excellency Sir William Thomas Denison, Knight Lieutenant-Governor of Van Diemen's Land, on the 16th day of October, 1849, being the 12th year in the reign of her Most Gracious Majesty Queen Victoria, and the 46th year of the Colony." On this parchment were also the ministers' names, building committee, and architect. It was also arranged to have the following coins enclosed in a bottle, to be placed in the cavity of the stone :—A sovereign, half-sovereign, five-shilling piece, a half-crown, one shilling, sixpence, fourpence, threepence, twopence, three half-pence, one penny (of silver), one penny and one half-penny (copper). At the same meeting Mr. Johnstone produced the implements for laying the stone, i.e., the 24in. gauge, the square, the trowel, level, plummet, mallet, and compass. It had been previously intimated by the Freemasons that they were desirous of joining in the procession to accompany the Lieut-Governor to lay the foundation stone, so on Tuesday, the 16th the Masonic body formed into procession at their lodge-room and marched to the kirk, where a short service was held. The brethren then proceeded to the Cornwall Hotel, where they were joined by His Excellency, and the procession then marched to the site of the new building in the following order :—Ministers and Sir Wm. Denison, building committee, congregation (two deep), followed by the body of Masons carrying their various emblems. Arriving at the ground, which was crowded, the Rev. J. Lillie read the inscription on the parchment, which was enclosed in a glass phial, together with the coins of the reign, with the last published copy of the "Hobart Town Courier," "Cornwall Chronicle," and "Launceston Examiner." The Rev. J. Lillie delivered a very able address to the assembly, and concluded by saying :—"Nor can I now conclude without adverting to the praiseworthy exertions which the Presbyterians of Launceston have made for the attainment of the present object. While they are indebted to your Excellency's generosity for this beautiful site for their church, they have already from their own voluntary contributions, raised upwards of £2000 for the erection of the edifice. This fact and many analogous facts which I could name from the history of my own experience in connection with the Presbyterians of Van Diemen's Land demonstrate the high appreciation they have formed of the importance of moral and religious institutions, and I am sure, sir, you will agree with me, bode well for the future character and destiny of this community. With these observations I beg to deliver to your Excellency the inscription and articles which are to be deposited beneath the stone you are about to lay." After prayer and a few remarks his Excellency took the trowel, and having spread the mortar, the stone was lowered into its place. The Old 100th Psalm was then sung by the assembly with very pretty effect, led by Mr. Webster. After

prayer and the Benediction the procession reformed, and accompanied the Governor back to the Cornwall. The number of persons present could not have been less than 2,000.

(From a Paper by Mr. W. McGowan, published in the "Examiner.")

Note 25

THE REV. ALEXANDER DOCTOR.

The Rev. Alexander Doctor was born at Strathallan, near Auchterarder, Scotland, in 1831, and was educated for the Presbyterian Ministry. For a few years he taught Mathematics at the Meadowside Academy, Dundee. He was licenced to preach, and ministered for a time at the Roxburgh Street Mission Church, Greenock. Before leaving for Tasmania in 1876, he was ordained at Greenock, and on arrival in Hobart was inducted to the charge of Sorell and surrounding districts on June 28, 1877. Later he was called to Bothwell and Green Ponds, where he carried on work for 13 years, but on his health giving way, he returned to Sorell and continued to preach there occasionally, while his health permitted. He died at Valleyfield, Sorell, the residence of his nephew, Mr. T. S. Hean, in October, 1906, at the age of 75 years.

Note 26

FOUNDATION OF ST. JOHN'S, HOBART.

"Hobart, September 17, 1840.

Sir,

I have the honour to acknowledge the receipt of your letter of the 15th ult., intimating that His Excellency in Council has been pleased to accede to the application for a second Presbyterian Church in Hobart Town on condition that the list of subscribers should be forwarded without unnecessary delay.

I now beg to lay before His Excellency the enclosed list of subscribers for the Church in question along with a guarantee for increasing the amount to the sum of One Thousand Pounds.

I have the honour to be, Sir,

Your most obedient servant,

The Colonial Secretary,

J. LILLIE.

Read in Council, 15th Oct., 1840,

RON. C. GUNN.

List of Subscribers.

We, the undersigned, promise to pay on demand the following

sums opposite our respective names towards the erection of a second Presbyterian Church in Hobart Town.

General Assembly's Committee, per		Rev. J. Lillie	£100
John Walker	£100	Chas. Swanston	£5
Geo. Sutherland	£5	Rob. Pitcairn	£5
Adam Amos	£5	G. Watson	£5
Henry Cheek	£2	W. M. Orr	£5
Robert Officer	£20	Capt. Haig	£5
Adam Turnbull	£15	G. W. Anderson	£5
Charles McLachlan	£20	Henry Angus	£2
A Friend	£20	William Miller	£1
Henry Brock	£2 10s.	Leonard Pearson	£2
C. T. Smith	£1 1s.	William McRobie	£5
R. C. Smith	£1	John Learmonth	£10
Mrs. Thomson	£1	James Murdoch	£10
John Wiseman	£2	John Dobson	£5
John Murray	£2	Thos. Young	£20
J. D. Leek	£2	James Turnbull	£5
Rob. Caldwell	£3	Robert Kerr	£10
Mrs. Gerrand	£2	Thos. Learmonth	£50
		Total	£453

(Forwarded to the Clerk of the Council, W. P. Mitchell, September 22, 1840.)

Hobart Town,

17th September, 1840.

We, the undersigned, promise to make up the sum subscribed for the erection of a second Presbyterian Church in Hobart Town to One Thousand Pounds.

JOHN WALKER.
THOS. LEARMONTH."

Note 27

THE REV. JAMES BELL.

So little is known of the first minister of St. John's, Hobart, that it will be fitting to refer to the Memorial Tablet erected to his memory in the Church.

"TO THE MEMORY OF THE REVEREND JAMES BELL, FIRST MINISTER OF THIS CHURCH. HE WAS BORN AT SANQUHAR, DUMFRIESSHIRE, SCOTLAND. HE ARRIVED IN THE COLONY IN JUNE, 1840, AND AFTER LABOURING ZEALOUSLY IN THE CHRISTIAN MINISTRY HE DIED IN THIS CITY, SEPTEMBER 3, 1852, IN THE FIFTIETH YEAR OF HIS AGE. HE WAS ESTEEMED AND LOVED BY ALL FOR HIS SINCERE PIETY AND GREAT KINDNESS OF HEART, AMIABLE SIMPLICITY OF MANNERS AND ASSIDUOUS APPLICATION TO HIS PASTORAL DUTIES. HE WAS EMINENTLY ATTENTIVE AND USEFUL TO THE YOUNG.

"BLESSED ARE THE DEAD WHICH DIE IN THE LORD."

Mr. Bell was buried in the Presbyterian Cemetery, Church Street, which has recently been taken over by the Hobart Municipality to serve as a Park. Readers will be glad to learn that the monument and grave of this pioneer minister are not to be disturbed, but along with others of historical interest will help to conserve the character of the resting-place of early colonists to whom Tasmania owes so much to-day.

Note 28

THE REV. ROBERT McCLEAN, A.M.

The Rev. Robert McClean was a native of County Armagh, Ireland. He was ordained to the pastoral charge of Second Drumbanagher Presbyterian Church about the year 1823, where he laboured for 29 years with great acceptance to an affectionate and devoted people. Although at this time a minister of the Irish Presbyterian Church, he had been associated in the early portion of his career with the Free Church of Scotland. In the year 1852 he emigrated to Tasmania, and having first resided for a short time in Campbell Town, he accepted the pastorate of St. John's Church, Hobart, in the year 1853, in succession to the Rev. James Bell. Here he officiated for 17 years.

Mr. McClean, was an earnest and eloquent preacher and an affectionate and faithful pastor. At a very early age he became one of the staunchest advocates of Temperance Reform and continued so during his entire life. In the year 1870, Mr. McClean's failing health compelled him to resign and he was succeeded at St. John's by the Rev. James Scott. The later years of his life were spent in retirement on a pension, living at the residence of his daughter, the widow of the late Mr. John Hutchinson, where he died in 1884, at the ripe old age of 91, beloved and honoured not only by the members of his congregation, but by many others who admired him for his sterling worth as a man and his devotedness as a minister.

Note 29

THE REV. JAMES SERVICE.

The Rev. James Service was born on February 26, 1833, at Campsie, not far from the Clyde. He began his studies for the ministry at the age of fifteen, at the University of Glasgow, being highly spoken of in character and personality, though not brilliant in studies. For several years, most of his time was occupied with literary work. He entered the ministry in 1862, at Hamilton.

His health gave way and he was advised to go to Australia. His first charge was at Wedderburn, Victoria. Unable to stand the heat, he was about to return to Scotland (after 18 months) when he was induced to make a trial of Hobart Town, where a Presbyterian Minister was required. He went there in January, 1866 and was inducted to St. John's in May.

"At the time of his residence here, the Presbyterian Church in Tasmania was almost wrecked by internal dissensions, which were a constant source of pain to him, while his congregation was small and by no means rich. Yet with all these disadvantages, and in spite of the small interest that people here take in theological matters, he had succeeded in winning his way to a very general appreciation and his departure called forth a strong feeling of regret." *(From a Memoir).*

In 1870, Mr. Service and his family returned to Glasgow. In 1871 he was made assistant to the Rev. Charles Strong, afterwards of Scots' Church, Melbourne. He also took up Literature and wrote critical articles to the "Glasgow Herald." The Earl of Stair, recognising his worth, appointed him to the parish of Inch. Here he wrote works that made him famous. The University of Glasgow conferred on him the degree of Doctor of Divinity; and at the suggestion of his University friends, he was induced to accept a Call to the West-end Church of Hyndlands, Glasgow, where he officiated to the time of his death on March 15, 1884.

Note 30

WEST TAMAR.

On August 27, 1840, Dr. Lillie writes to the Colonial Secretary forwarding the original list of subscribers (as requested) and reminding him that the application for this Church had been before the Government for some time.

The Signature to a Requisition for a Church.

Mr. James Reid	£20	Jas. Barrett	£5
John Brown (Pt. Rapid)	£5	W. Halliday	£3
John Hunter	£5	G. L. Taylor	£5
John Brown	£1	Jas. Scott	£5
George Meara	£10	John Rolls	£2
John Symes	£5	Joseph Hinds	£5
Robert Muir	£2	F. Y. Wilmore	£15
C. Froggett	£5	G. Meara, Junr.	£5
M. Reid	£1	W. Kneale (George Town)	£3
E. Bishop	£1	Michael O'Meara	£10
W. Hill	£5	G. Blythe	£8
J. Smith (George Tn.)	£5	5s. John Brown	£3
Thos. Dryburgh	" "	W. Mason	£2
M. C. Friend	" "	J. A. Anderson	£20
G. T. Wilson	" "	(Spring Bay)	

J. G. Reid (L'ton)	£2	2s.	Rev. John Anderson	£2	10s.
M. Somerville (L'ton)	£2	2s.	(L'ton)		
Richard Smith (L'ton)	£2	2s.	W. Milligan (L'ton)	£2	2s.
Thos. Scott (L'ton)	£5	5s.	Robert Taylor (L'ton)	£3	3s.
W. Watson (L'ton)	£5	5s.	John Ralston (L'ton)	£3	3s.
John Fawns (L'ton)	£5		J. & D. Robertson (L'ton)	£5	5s.
Thos. Pott (L'ton)	£1		Joseph Cordell	£1	
Josiah MacAllan (L'ton)	£5		(Low Head)		
W. Williamson (L'ton)	£5		W. Symonds (Pickwick)	£2	2s.
Robert Brand (L'ton)	£1		Rev. J. Mackersey	£10	
David Ralston (L'ton)	£1		(Kirklands)		
J. & T. Corbett (L'ton)	£5	5s.	Peter Ewart (Swan Bay)	£5	
Farvel & Wallis (L'ton)	£2	2s.	John Guilan	£5	
McKillop & Anderson	£2	2s.			
(L'ton)					
Thomas Knowles (L'ton)	£3		Total	£254	15s.

To which was added :—"I will be responsible that the balance of the sum required by the Act of Council (£300 and upwards) is paid at any time that it may be required."

JAS. REID.

Note 31

THE REV. R. MACLAREN WEBSTER, M.A.

The Rev. R. Maclaren Webster was born 1826, and received his early education at the Academy, Arbroath; entered Marischal College, Aberdeen, 1847; Edinburgh University, 1849. He also attended lectures at St. Andrew's University and the New College, Edinburgh. He was licenced at Rothesay in November, 1857, by the Presbytery of Dunoon; in 1859, he was assistant minister at Free St. John's, Dundee. In 1861, he received his first Call to Gewold Church. Thence he was translated to Kelso in 1866, and to Middlesburgh in 1871, where his ministry was particularly successful. In 1875, when his health gave way, he was advised to go out to Tasmania, and, through the Colonial Committee, arrangements were made for him to be appointed as colleague and successor to Dr. Nicolson. He came with the highest credentials the Church could bestow. Five years later, when Dr. Nicolson retired, "the congregation were so well satisfied with Mr. Webster's ability as a preacher, his unimpeachable integrity and his value as a teacher, not only in his own charge but in the city of Hobart, that they placed him in full charge of the church. Apart from his own sphere of labour he was always accorded a warm welcome wherever he appeared." He was continually under the disadvantage of ill-health in a very serious form, so that he was compelled to retire, not long before his death on August 12, 1890, at the age of 64 years.

Note 32

THE REV. JAMES DUNCAN BROWN.

The Rev. James Duncan Brown was trained at a teacher. He took his Arts' course at the University of Glasgow, studied Theology at the U.P. College, Edinburgh. His first appointment was as assistant at St. James' Place, Edinburgh. He was then called to Newburgh, Fife, and in 1903 to Newcastle, New South Wales. He was translated to Chalmers' Church, Hobart in 1906. Four years later he demitted his charge, and returning to Scotland died suddenly on January 11, 1911. He is remembered as an able, conscientious minister and true friend.

Note 33

THE REV. ALEXANDER HARDIE, M.A.

The Rev. Alexander Hardie, M.A., was born in Stirling, Scotland, in 1856; graduated at the University of Glasgow; arrived in Australia in 1886. In the following year he accepted the joint charges of Moulamein and Balranald in New South Wales. In 1889, he came to Tasmania, to Oatlands and Hagley as recorded, serving the Tasmanian Church with great helpfulness until 1897 when he was called Kilmore. Ten years later he was translated to Heidelberg, where he was in office for 18 years. He retired from the active ministry in 1925, but continued to serve the Church in various useful ways until his death early in January of this year.

Note 34

ANDREW BLACKWOOD.

Andrew Blackwood was born at Kilmalcom, Renfrewshire, in 1815; died at Sorell, 1881. From an obituary notice in the "Mercury" the following is quoted:—"One of the pillars of the Church has been removed to his Father's house above. Andrew Blackwood, in his early life enjoyed many advantages, not the least of which was his religious training and the good society into which his refined tastes always found him a place; and he numbered amongst his earliest friends, some of the most illustrious men of the time. In the year 1856, he arrived in Tasmania. For some time he held the pastorate of Cambridge, under the Colonial Missionary Society and for some years filled the Presbyterian pulpit at Bothwell. He subsequently retired from ministerial life and for the past 12 years has been settled at Hampton Park,

in the municipality of Sorell, where he has been a leading member of the Presbyterian Church, an active member of the local School Board, a zealous Sabbath-school Teacher and an energetic promoter of every good work."

From our Church records it is evident that his services were available for some of our country churches after he retired from Bothwell.

Note 35

ALEXANDER REID.

Alexander Reid was born at Ratho, near Edinburgh, on February 19, 1820. He arrived in the Colony by the Castle Forbes, in March, 1822. The late Sir Robert Officer, Captain Wood of Dennistoun, Philip Russell, Miles Patterson and other well-known colonists were fellow-passengers. He died at Ratho, Bothwell, on August 27, 1881. He is referred to as "of a kind-hearted, genial disposition, generous to the poor, and ready to give a helping hand to every benevolent object. He was an enthusiastic member of the Bothwell Literary Society and took a leading part in building up the fine public library which is such a credit to the district. He was a liberal supporter and manager of the Presbyterian Church."

During three generations the name of Ratho has been closely woven in the history of the Bothwell Church. Mr. Alexander Reid, father of the deceased referred to, was one of its founders, long before the Presbytery was formed. For over a century he and his descendants have been active in furthering the welfare of the Church. The hospitality of Ratho is well-known, and the mother of Mr. A. A. Reid, an Elder of the Church for many years, lives in the memory of all who knew her.

Note 36

ROBERT BARR, J.P.

Robert Barr, formerly of Fordell, in the district of Bothwell, died in Edinburgh, March 21, 1880, in the 88th year of his age. When quite a lad he had a place in the commissariat department of the British Army at the time of Waterloo. He entered Paris with the victorious troops. During the battle he was at Antwerp, where there was great excitement, especially after a number of Belgian cavalry, who had fled from the field, had galloped up to the gates, exclaiming that the French were at their heels and that all was lost. Mr. Barr came to the colony in 1821, in the same

ship with the Nicholas and Meredith families. At first he became manager for Mr. Bethune, near Hamilton, afterwards acquiring Fordell, where he lived for many years. With Mr. Reid of Ratho, Dr. Paton and Captain Wood, he had some exciting adventures with bushrangers. Some years later he let his estate and lived in Bothwell, sharing a house with the minister, the Rev. John Robertson, with whom he enjoyed great friendship, both being bachelors. He also lived for some time in Hobart and took a great interest in St. Andrew's. It was his wish liberally to endow this church, but circumstances arose which prevented him from carrying out his purpose. He kept up his interest in Tasmania until his death. There are still letters from his pen in one of the Bothwell homes. An endowment of £500, dated 1875, bears witness to his interest in the Bothwell Church. It had been written of him,—“His literary acquirements and many virtues make him a most respectable and valuable acquisition to any community.”

Note 37

THE HON. JAMES GIBSON, M.L.C.

The Hon. James Gibson was born in Tasmania in 1829, and became very prominent in the pastoral world as a leader in the sheep-breeding industry. He was ordained to the Eldership in 1867 and served for several years as the treasurer of the Foreign Mission Funds. He was conspicuous for his generosity to the Church and for his personal consideration for its ministers. His death took place in 1906.

Note 38

JOHN TAYLOR.

John Taylor was born at Winton in 1846, fourth son of David Taylor, who emigrated from Fifeshire, Scotland, in 1822, and arrived in Van Diemen's Land on January 11, 1823. The Taylor family received a grant of land on the Macquarie River, and were among the pioneers of the sheep-breeding industry, for which the district soon won a high reputation. Mr. David Taylor was ordained to the Eldership at Kirklands in 1876. His son, Mr. John Taylor was ordained to the same office in the same year. He was appointed Session Clerk and fulfilled the duties of the Clerkship with conspicuous care until his death on May 28, 1919, for the long period of 43 years. He was succeeded by his son, Mr. John Taylor, the present Session Clerk, father and son between them filling the duties of this important office for almost 60 years.

Note 39

THE HON. JAMES MACLANACHAN, M.L.C.

The Hon. James Maclanachan was a staunch friend of our Church in difficult times. His estate was at Ballochmyle in the Tunbridge district. He is first mentioned in our Records in the strenuous negotiations at Oatlands in 1837, referred to in Part I. He was an Elder of the Church and distinguished himself by great generosity and faithful service. The two charges of Tunbridge and Campbell Town benefit by his bequests. He served for several years as treasurer of the Synod's Funds and on retiring, through infirmity, was presented with an address and a purse of sovereigns. He died on January 22, 1884, at the age of 84 years.

Note 40

LT. WILLIAM GUNN.

Lt. William Gunn, retired officer of the Bourbon Regiment, reached Hobart in 1822. On his arrival, Governor Sorell, who was an old friend of his at Cape Town, recognised him at Church and subsequently persuaded him to remain in the Colony. Later he won the friendship of Governor Arthur. He was entrusted with measures for the suppression of bushrangers. On one of these expeditions he lost his right arm. He received an Imperial pension of £70 per annum for this, but his services were so highly thought of, that the Colonists presented him with an address and a purse with £340.

From the beginning he took a great interest in St. Andrew's Church, and in Home and Foreign Missions. Having received the appointment of Police Magistrate, he was transferred to Launceston, where he died in 1868. In Launceston he was for a time a member of the Session of St. Andrew's Church. His services to the Church are referred to in the Chapter on O'Brien's Bridge, and it must have been a great disappointment to him that the Presbytery was not able to make use of the opportunity he had provided for it, to establish a cause at Broadmarsh.

Note 41

SIR ROBERT OFFICER, M.A., M.D.

Sir Robert Officer was born near Montrose, Scotland, in 1800. He graduated at St. Andrew's and the Royal College of Surgeons, England. He arrived in Tasmania in 1821, and was appointed

Government Medical Officer at New Norfolk, with a very wide sphere of duties. Some years later he resigned his appointment to take up private practice with Dr. James Agnew, M.L.C. After a most successful practice, he retired from the partnership to live in his country home, Hall Green, New Norfolk. In 1857, he entered politics and from 1861 to 1877 he was Speaker of the House of Assembly. He was knighted in 1869 and when he retired finally from politics in 1877, he received the thanks of the House for his long and valued services. He passed away at New Norfolk on July 8, 1879. Our Church recorded of him at that time :—"The Presbyterian Church has suffered no ordinary loss. At his death he was our Church's oldest office-bearer. Through the whole of his public life he had never wavered in his attachment, but through half a century remained steadfast to it in all its vicissitudes. The Records of the Presbytery in its early days show that he took a frequent and prominent part in its deliberations."

At this time he was an Elder of St. Andrew's Church, but subsequently became connected with St. John's. He was a warm personal friend of the Rev. James Bell, whose personality and ministry greatly appealed to him. When the new church was built for St. John's congregation, it was written of Sir Robert Officer, that so great was his attention to the building that he must have seen every stone laid. After his retirement he still kept his connection with St. John's and drove in quarterly from New Norfolk to take his place at the Lord's Table.

This brief note is quite inadequate as a record of this life that holds such a high place in Tasmanian History. But for the Church it will be welcome in the spirit of a grateful tribute to such long and faithful service in the cause of Jesus Christ.

Officer College was established in Hobart in memory of the departed, and a magnificent oil-painting in the Schoolroom of St. John's, serves to perpetuate the associations of this family with the congregation.

Note 42

JOHN RALSTON.

In 1825 the father of John Ralston emigrated from Scotland in a vessel purchased by the passengers for their trip and sold after their arrival here. Mr. Ralston settled in the Evandale district where, after his death, his eldest son inherited the estate of Hampden and John that of Logan. After a few years' absence in Queensland and Victoria, Mr. John Ralston returned to Logan where he resided until his death in October, 1880. His wife died eight years before him. Mr. Ralston, in the years of his better

health, took an active part in public affairs and was held in high esteem throughout Tasmania. He was connected with the Church at Evandale from the beginning and for many years took part in the duties of the Managers. Generous in his life-time, he made provision for the Church by a liberal endowment of £650. Touching testimony was given after his death to the warm personal interest he had taken for the welfare of his fellow-townsmen and the residents of the neighbourhood, quietly and unknown to most people,—one of those simple types, clothed in humility, which for true human nature is ever found most becoming.

Note 43

ALLAN MACKINNON.

Allan Mackinnon of Dalness, Evandale,—an early settler in 1823, from the Western Highlands of Scotland. Soon after reaching Tasmania, he established the Dalness estate, which continued to be his home till his death. He served for many years as a J.P. He was devotedly attached to the Presbyterian Church, being with Messrs. Ralston of Logan, and Gibson of Pleasant Banks, one of the principal supporters of the Rev. Robert Russell in establishing the cause at Evandale.

Note 44

DONALD MACKINNON.

Donald Mackinnon, son of the above, was born at Dalness in 1841. Educated at Launceston Grammar School and at Scotch College, Melbourne. For 32 years Elder of the Church at Evandale, one of the Trustees of the Synod and a true friend and helper in every Christian cause. He died in 1919.

Note 45

ARCHIBALD THOMPSON.

Archibald Thompson was born 1794, one of the earliest settlers on West Tamar, where he received (in 1827) a grant of land which has always been known as "Cormiston." The old building still stands as part of the more modern residence, and the property has been held by the family from the beginning. Mr. Thompson was at all times an ardent supporter of our Church, as

a member of the first committee of St. Andrew's, Launceston and later, in 1853, a member of its first Session. He soon afterwards threw in his sympathy with the Free Church and contributed munificently to the erection of Chalmers' Church, Launceston. He died July 23, 1865, aged 71 years.

Note 46

WILLIAM BURBURY.

William Burbury, a successful pastoralist in the Oatlands district where he was born in 1836. His agricultural experience began at an early age. His personality and high character soon made him a prominent figure. He served on the local Council and as Warden, also as Parliamentary representative for three years. He is warmly remembered by the Church for his high example of Christian character and service, bearing a large part with the Rev. L. Campbell and Messrs. Exton and Littlechild in the spiritual oversight of the district. Services for the neighbourhood were begun at his old home, "Inglewood," 70 years ago, by the Rev. L. Campbell and have been continued to this day, one generation following another. Mr. Burbury died 1905.

Note 47

WILLIAM EXTON.

William Exton, born at Huddersfield, England, December 8, 1827, was a notable Elder of Oatlands Church, assisting the Rev. L. Campbell in the oversight of his widely scattered charge. Died at Oatlands, December 27, 1893.

Note 48

GEORGE KERR.

George Kerr, born in 1844, a native of Belhaven, Haddingtonshire, Scotland; came to Hobart in his youth and became a leading business man in that city; Alderman for many years; chosen as Mayor in the year 1905; gave his services in several public institutions, above all to the Church of which he was a loyal and devoted member; Elder of Chalmers' Church, Hobart, for forty years and, for a lengthy term, Session Clerk. He died on July 16, 1920.

Note 49

THE HON. JAMES MURDOCH, M.L.C.

The Hon. James Murdoch, born in Tasmania, July 4, 1851, was a grandson of Doctor James Murdoch, an early pioneer of 1921 ; successful in farming and business and eminent in public service, for many years member of the Legislative Council ; one of the leading members of Chalmers' Church, Hobart, and for nearly 30 years, treasurer of Assembly until his death on May 29, 1925. Greatly trusted and beloved.

Note 50

PERCY RUTHERFORD HENRY.

Percy Rutherford Henry, born March 23, 1868, son of Mr. J. J. Henry, Superintendent of St. John's Sunday-school ; Chief Clerk of a leading firm of solicitors in Hobart, rising to a position of trust and responsibility that made him a most useful member of the community. All his life he was connected with St. John's Church, Hobart, to which he gave himself in whole-hearted service. Beginning with the smaller duties of the Sunday-school as a boy, he became a teacher, chorister, organist and choirmaster (for 38 years), manager and elder, holding the office of Session Clerk to the time of his death on September 6, 1927. He was also Superintendent of the Sunday-school for a time. He took a very active interest in the work of the Church Courts and was for several years the Assembly's Financial Secretary.

Note 51

GEORGE L. FINLAY.

George L. Finlay, born at Jordan Banks, Pontville, 1852 ; a very successful pastoralist, notable also for many years of public service, but especially as a devoted Elder and Sunday-school teacher, greatly esteemed in the Church. The last years of his life were spent at Campbell Town, where he died in 1934, one of the last representatives of the Union Assembly in 1896.

Note 52

DECENNIAL INCREASE OF POPULATION.

Year	Total	Year	Total
1830	24,279	1890	144,787
1840	45,999	1900	172,900
1850	68,870	1910	193,803
1860	89,821	1920	212,752
1870	100,886	1930	225,305
1880	114,790		

Town populations, March 31, 1934 :—

Hobart, City	48,100
Hobart and Suburbs	61,540
Launceston and Suburbs	33,080

Population of Districts named in this book :—

(Census, June 30, 1933)

Devonport	5,153	Longford	1,259
Queenstown	3,808	Scottsdale	1,042
Burnie	3,390	Zeehan	1,010
Ulverstone	2,701	Waratah	1,009
Deloraine	1,552	Sheffield	638

Municipalities :—

Beaconsfield	3,533	Fingal	3,655
Bothwell	1,372	Glamorgan	903
Campbell Town	1,670	Lilydale	2,581
Circular Head	6,597	Oatlands	3,187
Evandale	1,585	Sorell	2,218

RELIGIONS OF THE PEOPLE.

(Census, June 30, 1933)

Religion	Total	Religion	Total
Church of England	105,228	Church of Christ	1,892
Methodist	26,470	Protestant (undefined)	1,979
Presbyterian	13,194	Salvation Army	1,142
Congregational	3,963	Roman Catholic	30,219
Baptist	4,666	Catholic (undefined)	2,970

In connection with our Church statistics, it may be mentioned that the number of communicants has not yet reached two thousand.

Congregations number 67 ; Churches 43 ; Manses 20 ; School-buildings 12.

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Diary.

W. RUSSELL—

Diary.

These sources, along with the official records of the Presbytery, Synod and Assembly (in certain cases, congregational records also), and family correspondence, Church Magazines and the Files of the Press, are cited as references and authority for the information presented in these pages.

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