

Church Messenger.

VOL. II. No. 5.

NOVEMBER 21, 1896.

PRICE, ONE PENNY.

We supply this month's bill of contents for our various agents. These may be with advantage fixed to the notice boards of churches, as well as displayed in local shop windows. Mr. Button will gladly send whatever number is required. Let them be widely used.

NOTICE to AGENTS and SUBSCRIBERS.

Owing to the small amount charged for the "Messenger" (only 1s. per annum), and the scattered area over which subscribers reside, it is imperative that all copies of the magazine be paid for strictly in advance.

Such sums as are not paid personally to the office will be acknowledged only in these columns from time to time.

EDITORS' OFFICE—

2 GEORGE STREET, LAUNCESTON.

NOTICE TO CORRESPONDENTS.—Matter for publication should be sent to EDITORS, 2 George Street, Launceston. Letters on the business of the paper, advertisements, orders, etc., to the publishing office, 73 Patterson Street.

THERE have been several surcharges of late in matter sent in for publication, and addressed to the publishers instead of the editor. It cannot be expected that the former should pay these. Will correspondents please remember that a penny stamp will carry their communications if the envelope is left open and superscribed "For publication only."

ATTENTION is called to the advertisement referring to printing hymns, etc., at the *Church Messenger* office. An illustration of any church will be added without extra cost.

BORROWED BOOKS.

HONESTY is difficult, we know, in the matter of *borrowing books*. As all clergy are constantly lending books out of their slender store, it is highly desirable to make it a point of conscience to return them speedily. There are a large number of books out on loan now which are sadly needed back on the clerical book-shelves. Who'll take the hint?

THE BISHOPS IN REPLY.

ONE excellent though quite indirect result of the General Synod has been the reply of the Bishops to a clerical appeal for a clear pronouncement on the Church's position and work in the Colonies. The reply is given in full in another column, and will be found worthy of study, as it comes with the deliberate sanction of the whole bench of Bishops. The main points dealt with are the very root principles of the Christian Church. It is clearly and modestly stated that the Church is not a human institution invented by wit of man. She is shown to be Catholic in organisation and in setting forth the whole doctrine of the Faith; her ministry is not some lately devised or popular scheme, but the orders conferred on her ministers are those received and handed down from the Apostles. The necessity of "Laying on of hands" for conferring Holy Orders is affirmed. In the work of the Church she gives the Holy Sacraments and the scriptural form of worship which our fathers received. Her sacraments are not only signs, but means of grace. The fact that Rome has departed from the Catholic faith is firmly though quietly pointed out. The errors of the Protestant bodies which have made the divisions of Christendom so painful a hindrance to Christian work are with equal courtesy and faithfulness touched upon. Her true character as the spiritual mother of the English race and her divine mission are emphasised. The one is a claim which history proves; the other is a call which duty sounds. In a word, the Church in Australia is a very branch of the Catholic Church, with a divine commission and a grave charge, fortified by divine sacraments, ministered to by an apostolically constituted ministry, pursuing her moderate way between the errors and accretions of Rome and the disse and defects of "the Protestant bodies around

recognising the underlying unity of all Christians." The only sentence which may be misunderstood by some is the reference to disestablishment. It makes no difference whatever to the divine mission or divine grace in her offices and sacraments whether the Church is established or not. It is certainly a great advantage to us in Australia that we are entirely free of the secularising effect of establishment. By this freedom the spiritual claims of the Church are really the more clearly seen to be entirely independent of any legal questions whatsoever.

LAUNCESTON CHURCH GRAMMAR SCHOOL JUBILEE.

THE splendid success of the inaugural function which opened the festivities in connection with the jubilee of the school was a fine reward for the exertions and labour of the committee and their secretary, Mr. Charles Hammond.

To see the great Albert Hall thronged to listen to an account of the history of the school, and to hear the address of the Chief Justice and Chancellor of the University; while on the platform were crowded the Council of the University of Tasmania, the Bishop (Visitor of the school), the two principals of the school, the Mayor and Aldermen, the officers of H.M.S. *Ringdove*, and the leading citizens of Launceston, including the local clergy and ministers, Roman and Nonconformist, as well as Anglican, was in itself a splendid testimony to the position held by this grand old institution which is even more part of the life of Launceston, than it is part of the organisation of the Church in this Diocese. The hall was profusely and prettily decorated, and a gay scene was presented as bright uniforms, scholastic gowns and hoods, and so forth, mingled with the pretty dresses and sober blacks of the general public.

This was the old boys' contribution to the honour of the school. These festivities are to extend over four days; we go to press unfortunately in the midst of all.

The deeper basis of the work was touched in other ways before these gayer scenes began. By special request the incumbent of the Mother Church preached on the occasion on the Sunday morning previously, and on the day of the jubilee the Head Master of the school held a special service in the church (placed at the disposal of the principals for the purpose), assisted by his co-principal, Mr. H. Gillett, B.A., and other clergy. The sermon by the Head Master was preceded by the morning prayer, and was a scholarly treatment of the principles of Grammar School education, most happily illustrated by the motto of the school ("Mos patrius et disciplina,") and by some ancient inscriptions recently discovered on the old walls, which dealt with the fear of God as the source of true wisdom in the three learned languages.

Mr. Alfred Green gave a most interesting history of the school at the Albert Hall function, and showed how the energy of good laymen in the early days founded this institution. Space does not permit more

than a passing reference to the noble speech of Sir L. Dobson. The festivities are in full swing as we write.

THE ARCHBISHOP OF CANTERBURY.

THE occupant of the chair of S. Augustine of Canterbury now interests the whole world, and this interest bears witness to the immense opportunities which are recognised as open to the chief pastor of that Church God has so wonderfully safeguarded from fanaticism on the one hand, or superstition on the other. Bishop Benson, of Truro, went to Canterbury at a time when the work of the late Archbishop Tait had need of developments impossible to a man of Tait's particular personality. He had lifted the Church into a great prominence in English life, but he had not the same conception of the Church's spiritual powers and mission as had his successor, whose loss we are all deploring. It is sufficiently striking that that deep spirituality of Bishop Benson should have been available at so critical a moment. There was anger and suspicion and alarm in the air when he came to his great post. Men's minds were disturbed by the well-meant but unsuccessful attempt of Archbishop Tait to set up a secular court to override the inherent privilege of internal discipline secured to the Church by the first clause of *Magna Charta*. The Church has her own laws and courts of discipline. The attempt to defy the constitution by statute law only effected the imprisonment of a few faithful if over zealous clergymen, and in the end British justice came to the rescue, and the obnoxious attempt to override constitutional rights won sympathy for the sufferers and reduced the Act to a dead letter. But this could not have sufficed. Archbishop Benson had a unique knowledge of church law and of questions of ritual. His knowledge secured him from mistakes which nearly proved disastrous with his predecessor. But further than this, he infused into all his great public work a deep spirit of Christian piety, and it is not too much to say that the successful effort to divert the energies of the Church from angry controversy over matters of ritual by developing rather the social and spiritual heritage of the Catholic Faith, which we have so thankfully seen, is due to the great character of the late Primate. Can we name a date for the beginning of this change in the currents of church life? We might hazard the famous occasion when in the House of Lords the Primate spoke earnestly on behalf of the proposal of the new radical bill for extending the franchise and making the British electorate thoroughly democratic. It was a bold reversal of *modern* conservative traditions at Canterbury, and courageously did the Primate, then not long in office, claim that the Church was throwing herself once more (as of old) into the lot of the masses of the population. The great advance in vigour and efficiency in church life during the last Primacy show how the pent-up forces of spiritual life generated by the great Evangelical movement first, and then the wider and more liberal Oxford movement, were available when the right channels were found for promoting the welfare of the people. One consequence of this has been the

utter failure of all attempts by political freebooters to touch the English Church. And an embodiment of this new fashion of spiritual energy is seen in the rise, during the same period, of the strong organisation called the Christian Social Union, which unites such well known democratic leaders as Canon Gore and Canon Scott Holland with men of such scholarly and moderate views as Bishop Westcott, while in the neighbouring diocese of Melbourne the same society is now starting work under the leadership of the most noted Evangelicals.

The full value of the great Lambeth judgment will only be more and more apparent as time goes on. It has once and for all disposed of the foolish idea that everything old must necessarily be wicked, or that everything not found in Spurgeon's Tabernacle must be one of the machinations of some Pope of Rome. Secure now in their old heritage of English rites and primitive doctrine, there has been a cessation of nervous irritation on one side and foolish copying of modern Roman inventions on the other.

Not England only, but all Christendom, has reason in greater or less degree to thank God for raising up not only a wise ruler but a man full of the Holy Ghost to lead the spiritual life of England, in the person of the late Archbishop of Canterbury.

Of his successor it must now suffice to say that he is the strongest Bishop on the bench, a man who has survived deep prejudices, and a man who was the loyal helper and adviser of his late chief, and though an older man he will, we trust, prove a worthy successor.

TALKS ON NATURAL HISTORY.

By WOODPECKER.

IV.

"PLEASE, Woodpecker, do you know anything about geology?"

"Well, yes, a little. Why?"

"Because I want you to tell me what this stone is"

"'Stone,' eh! If we are going to be geologists we must use their language. Geologists always speak of the various substances that form the crust of the earth as 'rocks.' A gravel pit, or a lump of chalk, or a bed of clay, would all be termed rocks."

"But what do you mean by the crust of the earth?"

"It is that part of it which is open to our investigation: everything, in fact, from the tops of the highest mountains to the bottoms of the deepest mines; and also whatever may be reasonably inferred to exist beneath them. Geologists believe that the interior of the globe, or, at least, a great part of it, is in a molten condition, and that only the outside crust has become hardened by cooling."

"But why do they believe that?"

"Partly because for every fifty feet you descend from the surface the temperature rises one degree; and also from the existence of volcanoes. These could not eject streams of lava—which is molten rock—without some vast furnace to melt it. But let me see your specimen. Ah, yes, I see it is a piece of granite."

"But how do you know that?"

"Because I recognise the three minerals that are usually found in all granite rocks."

"What are they and how can I distinguish them?"

"They are *quartz*, *felspar*, and *mica*. You may know the quartz from its dense, white, milky appearance, and the felspar from its brownish yellow colour, and because you can scratch it with the point of your knife—you cannot do that with quartz—and the mica is a flakey, semi-transparent substance, which sparkles in the light."

"And is there much granite in the earth's crust?"

"Yes, it is found in every continent and in large islands like Borneo and Madagascar. Granite is a kind of fundamental bed-rock, upon which the later deposits have accumulated. Whenever granite is found on the surface the fact is interesting, because you may be sure that an enormous amount of denudation has taken place in that locality."

"What is denudation?"

"It is the laying bare, or, as we might say, the disintegration of rocks, chiefly due to the atmosphere, and to rain, rivers, sea-waves, and so on. Granite, in its first stage, was in a pastey or perhaps molten state, but it was in this condition under an enormous thickness of overlying rocks, and it cooled and assumed its present appearance while the pressure of these rocks was upon it. If the molten mass had cooled without this tremendous pressure the result would have been some other kind of igneous rock, perhaps basalt, but granite would not have been formed."

"And have all granites had the same pressure on them?"

"No, the pressure has varied. We know this from the different degrees of hardness and crystallisation of granites in different localities. It has been estimated by the best geologists that the granites of Cornwall have become solid under a thickness of 40,000 feet of overlying strata, while those of some parts of Scotland, which are much harder, were slowly cooled beneath the enormous pressure of at least 56,000 feet of solid matter. Just imagine, then, the terrible wear and tear the old world's crust must have been subjected to in order to lay bare these deeply seated igneous formations."

"And are all granites of the same colour and appearance?"

"No, sometimes the quartz in them is rose coloured (probably owing to the presence of iron), and then you get a red granite, which is much prized for ornamental purposes. And sometimes the mica is black and the quartz a dull white; and then you have grey granite. Aberdeen is mostly built of this kind of rock, and in consequence it is often called the "grey city of the north."

"Is there much granite in Tasmania?"

"Oh, yes, a good deal. It occurs on the Hampshire hills, and at Granite Tor, on the East Coast, and also in Flinders Island at one end of Bass Strait, and in the Hunters' Island at the other end. The occurrence of this rock, in these two localities, is interesting, for we feel sure that a vast amount of overlying material must have been removed, leaving only, as it were, these two

broken buttresses of the bridge which once united Tasmania with Australia."

"And is the Flinders Island granite like that at Aberdeen?"

"Not in the least; of course it contains the same three mineral elements, but it seems, somehow, as if it had never got properly mixed, for you will see specimens there with a lump of quartz at one end and a lump of felspar at the other, each as big as a hen's egg, with a single huge flake of mica in the middle. But these make very pretty specimens for a cabinet. By the way, I once found granite under very different conditions, and it puzzled me a good deal to account for them."

"Where was that?"

"It was at Table Cape, on the North Coast. One day I was hunting for marine fossils in the celebrated Eocene deposit there, and, as the tide was a long way out, I wandered over the flat rocky beach for two or three hundred yards seawards. Here I found many large blocks of a hard red granite. They were angular, and not weather-worn. Some were almost buried in the flat rock, some sticking half out, and a few resting on the surface of it. Now, the rock itself was what is called a *metamorphosed* mudstone, which means that it had originally been mud, but, having come into contact with igneous rocks, it had become hardened and petrified. After thinking about this for some time I concluded that the granite boulders had been deposited here while the mud was still soft, and that they had been transported from the mountains of the interior by a glacier, which discharged its load of accumulated refuse in this quiet bay. Then changes took place. The whole place was depressed until it came under the influence of the earth's internal heat, the mud was metamorphosed into a kind of clay-slate, and the granite boulders were imprisoned fast. Then, after a long while, a slow process of elevation set in, and the whole area was once more brought to the surface, and the waves of the sea flowed over the formation, gradually planing down the clay-slate and leaving the harder granite blocks sticking up in it here and there, as we now behold them."

"But why do you bring in a glacier?"

"Because there is no other known agency that would account for the facts. Nothing but moving ice could transport blocks of such a size. Don't you know that during the glaciation of Northern Europe huge blocks of stone, weighing over a hundred tons, were transported from the Scandinavian mountains by floating ice-bergs and quietly dropped on the coasts of Norfolk and Suffolk when that part of England was buried beneath the sea."

"Is this really possible?"

"It is absolutely certain, for fragments of these boulders have been chemically tested and compared with others from the mountains of Norway, and have been found identical in every respect. In fact there is no other place they could have come from. When you get a little older you must read Geikie's "Great Ice Age;" it is a grand book and you will enjoy it. In fact, evidence has lately been obtained of the existence of an 'ice age' in Tasmania, which goes

far to corroborate what we have said about the granite blocks at Table Cape."

"And so granite always consists of quartz, felspar, and mica?"

"Well, to be exact, not always. Sometimes they have only two of these constituents, and then they are called *binary* granites. Occasionally mica is wanting, and its place is supplied by hornblende; then the rock is called *syenite*, from Syene in Upper Egypt, where it was extensively quarried by those old Pharaohs to build their pyramids and things. But we must not take up too much space in the *Messenger* by our chat, so good-bye for the present. Collect all the rocks you can."

A PASTORAL FROM THE BISHOPS.

THE CHAPTER HOUSE,

SYDNEY, 7TH OCTOBER, 1896.

REV. AND DEAR BROTHERS IN THE LORD,

We have received the Appeal which you have addressed to us, and hasten to assure you of our sympathy with you in the work of your Ministry, and especially in your desire that the less instructed members of the Church may be kept true to their spiritual Mother, in view of the attitude assumed by the Church of Rome on the one hand and by the various Protestant Bodies on the other.

The difficulty of this position exists more or less at home also, but it is accentuated in the colonies by the fact that the Church of England here is neither established or endowed. This, however, is but an accident of her position. She brings with her to Australia the same Apostolic Orders, the same holy Sacraments, the same venerable and Scriptural formularies as those which her people in England love and honour.

In particular, her Catholicity is evidenced by her recital in public worship of the Apostles' Creed and the Nicene Creed, which she declares "ought thoroughly to be received and believed, for they may be proved by most certain warrants of Holy Scripture."

That her Ministry is Apostolic is distinctly asserted in the preface of her Ordinal. "It is evident unto all men diligently reading the Holy Scripture and ancient authors that from the Apostles' time there have been these Orders of Ministers in Christ's Church: Bishops, Priests, and Deacons." This threefold Ministry she cannot surrender, affirming as she does that special gifts of the Holy Ghost in the Laying on of Hands accompany it. Her teaching on the Sacraments is that "there are two Sacraments ordained by Christ in the Gospel, that is to say, Baptism and the Supper of the Lord;" that they are "generally necessary to salvation;" and that "they be sure witnesses and effectual signs of grace and God's goodwill towards us, by which He doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in Him."

The second part of the Catechism gives our Clergy ample opportunities of instructing the young, both in the Sunday School and in the Confirmation Class, touching her doctrine on this subject.

The attitude of the Church of England towards that of Rome is clearly indicated in the Articles of Religion, as well as in various parts of the Book of Common Prayer. It may suffice to remind you of the declaration that "the Church of Rome hath erred, not only in her living and manner of ceremonies, but also in matters of faith."

We are painfully aware of the hindrance to the work of the Church caused by our unhappy divisions, especially in thinly populated districts. But your attitude towards the Protestant Bodies around you should be marked with moderation as well as by firmness. It is your province to inculcate the duty and importance of church unity, and to awaken and strengthen in the minds of your people, especially the young, an intelligent attachment to the Church. The evils arising from "false doctrine, heresy, and schism" should be faithfully pointed out, as occasion may serve. At the same time it should be borne in mind that the indolence and neglect of the Church in former times are in some measure responsible for the secessions which we now deplore.

We thank God that those days are past. Our branch of the Church of Christ not only shares with others the responsibility laid upon her by her Lord to preach the Gospel to every creature, but she is also the spiritual Mother of the English-speaking race, and, as such, she has a divine Mission co-extensive with that race. She is striving with ever increasing zeal to fulfil the task allotted to her. Let us manfully, prayerfully, and hopefully take our part in this noble enterprise.

—Signed by the Primate and all the Bishops.

FRIDAY'S CHILD.

BY FRANCES.

It was not very far down the lane to the village where the Doctor's rooms were, but George felt as if weights were tied to his feet. He was telling himself all the way that Friday was certain to be there, but underneath a fear lay at his heart. He was not himself conscious how glad—how glad he should be to see little Friday again!

He stood at the door at last, scarcely with breath left to speak. The Doctor came running down the stairs.

"You, George? Anyone ill at home?" he exclaimed, noting the boy's flushed cheeks and quick breathing. The Doctor's uncomprehending face felled George's last hope to the ground.

"Oh, don't say he is n't here!" he gasped.

"Who? No one is here but myself."

"Friday," panted George, leaning against the side of the doorway, his colour fading; "Friday is lost! We have been looking for him everywhere. Old Zachary said he might be here, because he is so fond of you. We dare not tell my grandmother; and what shall we do?"

It was more a cry of dismay than a question, but the Doctor answered it.

"I'll come," he said, snatching his hat and struggling

into a coat. "When did you miss him?"

"I suppose he has been missing all the evening," replied George, as they hurried up the lane; "but it was not found out till his bed-time. He is certainly not in the house, and Zachary and I have hunted all over the place."

"Who saw him last?"

"I don't know. He was seen in the garden after noon. He has not been with Zachary at all. Oh, I saw him, but only for a few seconds," added George; "he was in the wood, and I told him to go back into the garden, because Sir John was shooting near the place."

"And he went back?"

"I told him to go. I did n't wait to watch him; but I am sure he went."

"It is possible that he did not."

"Oh, but I am sure he went. He promised to go back. I sent him because I thought it was n't safe to leave him, and I know he went. The little chap does n't know what disobedience means."

"It would have been safer to have watched him go."

"Nobody ever watches him, because he is such a good little fellow. But it does seem as if we might have looked after him amongst us," said George, remorsefully.

"Have you looked in the wood?"

"No, we never thought of it; the door is always locked."

"Then, in my opinion, he is there."

"I don't think so!" exclaimed George, sharply, for a horrible dread fell upon him; "our door was locked at night, but he could go through the wood to the stile on the high road—and if he has, who knows where he has wandered, for he never went beyond the old toll-bar before."

The Doctor did not answer, and George's fear grew.

"You do n't think he is in the wood, do you?" he urged.

"I do," said the Doctor, in a low voice; "if he had been able he would have left it. Nothing would have kept him there so late, but—"

He did not end his speech, and a dead silence fell, and lasted until they joined Zachary.

"He is n't here, Zachary," said George; "we are going to try the wood."

"The wood! Mr. George! I keep the door locked myself!"

"You opened it this afternoon for me, you know. Let us go. Where is your key?"

Then came a long delay while George ran to Zachary's cottage for the key, and his companions waited at the end of the paddock, where the dusk was deepening to darkness, and the dew lay heavily. Then they saw him running through the wet grass, and he sprang over the hurdles, and led the way down the dim bowery garden.

"He is n't there! I am sure he is n't!" he kept repeating, in a suffocated tone.

"I hope to Heaven he is not—as I think," said the Doctor.

"Lord ha' mercy on us! Sir John was shot there all afternoon!" exclaimed Zachary, totter-

his poor old limbs. They had reached the door.

"George," said the Doctor, "no child alive would stay in the wood after dark, as long as it could leave it. I fear—I *fear* there has been an accident."

George uttered an inarticulate sound, and fumbled at the lock, but his hand shook so much that the Doctor took the key.

"O Lord, send he is n't here!" cried Zachary.

"He is n't! I am sure he is n't!" reiterated George.

The Doctor threw open the door, and Zachary turned the light of his lantern into the darkness of the wood—and Friday was there. Yes, he was there. A tiny figure sitting cross-legged on the ground, with a wave of damp fair hair over his forehead, and his wakeful eyes fixed on the door, holding a black woolly body close in his arms, and waiting patiently and faithfully. The little face looked up wistfully at the Doctor, and Friday said, "Crusoe is so cold. I can't make him go warm."

It was such a sudden shock to see him and hear him speak, and speak so calmly, that they could not answer for a moment. Friday began to realise that he was found; but the finders looked so oddly at him he thought they were angry. He uncrossed his stiff little legs, and stood on his feet, still holding Crusoe close to his breast. He saw the Doctor, and George, and Zachary, and he looked up at them with a gallant front, and truthfully said his say, half-manful, half-imploing.

"I did n't mean to be naughty, I truly did n't. I came back, onmyhonner. George had made the door shut fast, and I could n't reach; and I waited, and Zachary locked it, and I called, but he did n't hear, and I waited here, and I waited till now. And I have n't been any farther, onmyhonner."

"O, little 'un!" cried George, dropping beside him with a queer cry. "I did n't mean to leave you here; I did n't mean it! I did n't know!"

Friday looked down at Crusoe in his arms, and then piteously at the doctor.

"Crusoe is so cold," he said; "I can't make him go warm."

Something made the Doctor whisper to George—

"Take him away at once!"

And George took him, Crusoe being so sleepy that he did not even raise his head. And the Doctor caught up Friday, and when he felt how cold he was, and wet with dew, he held him inside his own warm coat, and carried him quickly away; and Friday thought he seemed to sigh, so he said—

"If you will put me down, I can walk, thank you; for I am not heavy."

"Not very, Friday," said the Doctor; "and I want to put you to bed."

"Because of bed-time, or because of being naughty?" asked Friday, with the lump big in his throat. "I could n't help it. I did n't mean to be naughty—oh, I did n't, I *did n't!*" And the lump growing so large as to be inconvenient, he hid his quivering face on the Doctor's shoulder.

"Because of bed-time," said the Doctor, cheerfully.

"It is long past your hour, Friday."

"Do you think Mrs. Hammond will be angry?"

whispered Friday.

"I think not. I believe we shall all be only glad to have our little boy safe. Was Friday afraid in the wood?"

"Yes," said Friday, sorrowfully; "I tried not to be, but I was. I wanted not to be afraid, but I could n't help it; but I did n't cry, I did n't cry at all, because it did n't matter."

"What did n't matter?"

"You said nothing mattered if I kept on trying to be good. And so I sat and waited till somebody came for me. And I did n't cry."

"What did you think about, Friday?" said the Doctor, and perhaps it was because he was bending down his head that his voice sounded so low.

"I said my prayers, because, you see, if somebody had n't come, I should have had to go to bed in the wood. And I thought about Captain John, and the ship's carpenter, and Sir Hugh Willoughbie, and Sir Humphrey Gilbert, and I tried to be very noble, and very cheerful, and patient like they were; but I can't," said Friday, his voice suddenly hurrying between sobs; "I can't, really. I think only a little boy can't be very noble, and my back is so wet, and I am very cold, and—oh, please, do take me to bed!"

And he put his arms round the Doctor's neck, and laid his head down, and if he cried a little then, the Doctor did not think it naughty.

And so he rode into the house, and wondered if the Doctor knew how he would be put in the corner tomorrow for getting his clothes wet; for he was sure the Doctor would not carry him if he knew what a darkly naughty thing that was.

But the Doctor was thinking of other things. He was holding Friday fast in his arms, and thinking of the unquestioning obedience, the silent patience, the absolute faith—the gentle nobility of that little steadfast single heart.

* * * * *

(To be continued.)

MISSIONS.

BY the sad wreck of the mission steam schooner *Dayspring* the L. M. S. have lost a valuable vessel. Many saw this fine ship when in Hobart on her first voyage. She was well built and well fitted, and her comfortable cabins afforded a pleasing contrast with the wretched accommodation the Bishop of Melanesia and his staff have on the *Southern Cross*.

A striking feature in missions is the extent to which persons with sufficient means to support themselves go out as missionaries, costing the Church not one penny. Yet though there are now hundreds of such persons enduring every privation and risk to bring the glad tidings of grace to the heathen, there are to be found here and there "smart people" at home who think it manly to sneer at missionaries.

OUR ILLUSTRATION.

By the kindness of the editor of *Missionary Notes* we are able to give this month a photo of the noble

Melanesians who have gone as missionaries to a land as strange to them as to us, and are proving good Christian teachers in New Guinea.

OUR HOME MISSIONS.

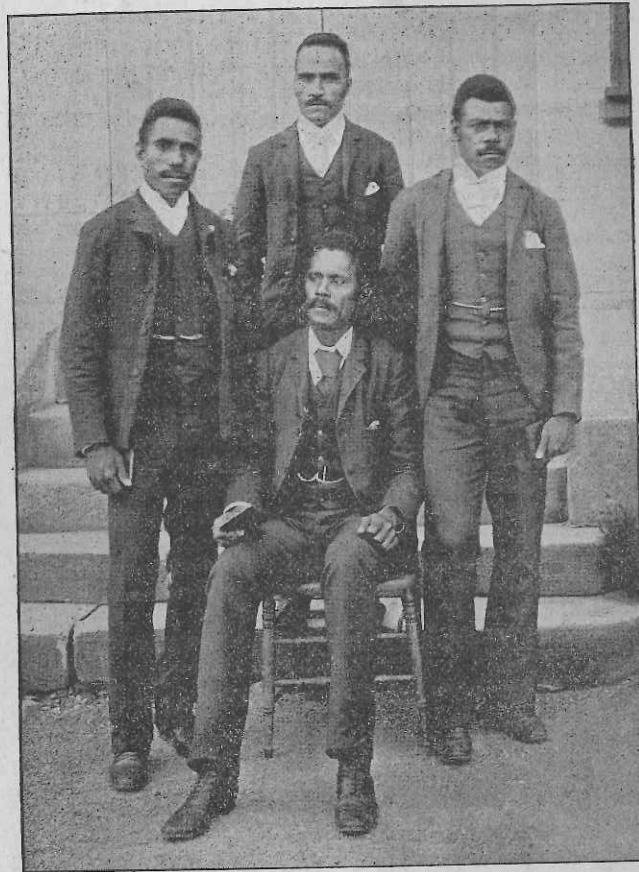
A VISIT to the Diocesan Rescue Home in Hobart recently shows the most satisfactory and vigorous plans in operation. The amalgamation of the House of Mercy and Hope Cottage will result in a substantial gain to the work. The large premises at

girls and matron. Bath-room, wash-room, dormitory, etc., all are here. The magnificent laundry, well lighted and airy, should be a great boon. On the other side of a dividing wall lies the garden of the Hope Cottage ward, where the accommodation will infinitely surpass what had to suffice in Launceston. A lofty stone outbuilding of suitable size and plan will form the chapel, for which any help will be most thankfully received: it is so important to make this the fairest, brightest, most beautiful spot in the routine of the inmates' life. For only by deepening the love

B. HOLI

J. Mewa

B. TASSO



P. MUSSEN.

SOME OF OUR SOUTH SEA ISLAND TEACHERS IN NEW GUINEA.

the Cascades, placed at our disposal by the Government, are now undergoing such alterations as are necessary. Briefly, the Rescue Home will consist of two branches *separate from each other* in most things, but worked by one committee, and superintended by one staff of matrons. A large room for meals with separate tables for each division will be the only feature of the life shared in common, except the services in the chapel. The House of Mercy ward is a fine long building, with ample accommodation for

of God can sin be eradicated. Several patches of garden will afford opportunity for pleasurable employment in rearing vegetables and flowers; while a yard for poultry-raising will help to draw funds for the work, and a cow will be kept for domestic use. That the transfer from Launceston has by no means interrupted the Church's mission is certain. There are even now four cases in the maternity ward, and several children are boarded here. Thanks be to God for putting so vital Christian work within the Church's range.

SHADOWS OF COMING EVENTS.

THE "Three Years' Enterprise" of the C. M. S., explained in the September number, has brought the Rev. E. J. Barnett on a visit to Tasmania. He will lecture on missionary work in Hobart and Launceston and many country centres. The special lantern lecture is Christianised Heathendom.

Wednesday, 25th inst., will be a red letter day in the calendar of Lebrina, for on that day the little Church of S. Andrew will be consecrated. And on December 9 a sale of work at Lilydale will be held for a Church Building Fund.

THE DIOCESAN OFFICE.

THE vacancy, caused by the death of Mr. Hales' has been filled up by the appointment of Mr. G. H. Bailey, accountant of the Union Bank. Mr. Bailey is a staunch churchman, and a church worker to boot, so he brings to his work not only an admirable record but guarantees of interest in the spiritual side of his new work. Though the Council have made a good appointment, there is a widespread feeling, especially among capable men accustomed to business institutions, that the Council might well have taken the opportunity of a thorough revision of the whole system of Diocesan management. With the General Church Fund stagnant for so many years, and the ever increasing need of more supervision of country work than can be secured at present, it is felt to be a pity to have made no attempt to devise some scheme more effective than the mere appointment of an officer to sit in an office at Hobart.

ARMENIAN MASSACRES.

General Synod passed the following resolution with regard to the Armenian martyrs:—"That this Synod, representing the Church in Australia and Tasmania, sends greeting to the ancient Church of Armenia, and desires to express its warm sympathy with the members of that much oppressed Church under the sore trials with which it has pleased the Almighty to suffer them to be afflicted, and to assure them that this branch of Christ's Holy Catholic Church will not cease to pray on their behalf that it may please the Great Head of the Church in His mercy 'to comfort and relieve them in their great necessities,' and that He will give them 'patience under their sufferings and a happy issue out of all their afflictions.'" And by another resolution a humble address is to be presented to Her Majesty, expressing grief and indignation at the continuance of the persecution.

"It is not possible in any Christian commonwealth that the Church should 'melt' and the State stand firm. For there can be no firmness without law, and no laws can be binding if there be no conscience to obey them; penalty alone could never, can never, do it, and no school can teach conscience but the Church of Christ."

JOTTINGS IN GENERAL.

GR^{EAT} dissatisfaction is expressed in our *Church News*, and in other Diocesan papers, at the Bishops sending to England for a New Guinea Bishop. There are some advantages doubtless in this act, but nothing would have helped to fan the flame of mission zeal in Australia so much as getting a man already conversant with missions in this hemisphere for this honourable post. And though it means an early grave for certain, we have soldier spirits who would have taken up the cross to plant it firm in New Guinea soil. It is to be hoped this evidently unpopular resolution will not check the new-born ardour of Australian churchmen.

* * *

Last number of the *Messenger*, with its account of Synod, has drawn forth some criticism, some praise. One of the Australian Bishops went out of his way to write a letter of warm commendation to the Editor for the "sensible tone" of the paper.

* * *

All the Church papers comment on the Primate's address to Synod, and all so far regret the line of his exposition of the Church's position.

* * *

Mr. A. G. Marriott has left £400,000 to the Society for Propagation of the Gospel (S.P.G.). By this grand bequest a practical layman testifies to his faith in Christ as the Saviour of all races; his faith in God as the "giver of all;" his faith in the Church as the body of Christ appointed to minister in His name. The mission in the colonies and India will receive much needed help through this great Missionary Society, which ignores party, and loyally serves the Church of Christ.

* * *

We have had the pleasure of seeing a communication from the Rev. Mr. May, late a Wesleyan minister of the North-West Coast. He has long felt drawn to the Church's position, and the Bishop of Adelaide has accepted him as a candidate for Deacon's orders, and we shall soon have him working in his proper place in the old Mother Church of England.

* * *

Mr. E. Whitfeld, P.M., recently delivered a most interesting lecture in Launceston on the "Early History of the Church in Tasmania." He has made an exhaustive study of old papers and documents, and his trouble has produced a remarkably fine account of early church work. The lecture was reported in four columns in the daily press, and will form the basis of a booklet which it is hoped the S.P.C.K. will publish.

* * *

It is a pleasure to hear from absent friends. The Rev. F. Parnall is in greatly improved health in the dry climate of South Africa, and is at work in good heart at Cathcart, Cape Colony. The Rev. G. A. Breguet is studying hard special subjects of theological lore in London; and the Rev. J. Morling is at Durham. The Rev. S. Ingle is in charge of the famous district of volcanic activity, Rotorua, in New Zealand.

A newcomer to the Diocese is the Rev. Mr. Wyatt at Scottsdale. The parish of Hamilton, which Mr. Dicker leaves shortly for England, will pass under the care of Rev. R. Dixon, B.A., now assistant curate at S. George's. Mr. Dixon has worked long and zealously in Hobart, and we wish him well in his new responsibilities.

* * *

The Rev. J. S. Roper was ordained priest at the Cathedral on the 24th Sunday after Trinity. Mr. Roper, by the Bishop's advice, is going to take part for a short time next year in parish work in some large English centre to gain the benefit of a wider experience than our colony affords before returning to us.

* * *

Attention is called to the Rev. Leigh Tarleton's request in another column for a plentiful supply of refreshments from generous donors for the coming Axemen's Carnival at Deloraine. The money obtained from their sale is for a good cause—urgent necessary repairs to the parish church.

* * *

The Melbourne diocesan organ, speaking of the late Archbishop, says:—His Lincoln judgment disappointed extreme Churchmen of both parties, yet was it the wisest, fairest, most profoundly just, and most nobly courageous deliverance which had for centuries emanated from Lambeth.

* * *

The Lambeth Conference will, of course, be in no way interrupted by the loss of the Archbishop. Dr. Temple will preside over 240 Bishops all in communion with Canterbury, covering ground from far North China to the islands of South America: the ice and snow of Rupertsland and the tropics of Africa and Asia all have their branches of the Church God has shed from English soil.

The following subjects have been selected for discussion:—

1. The Critical study of Holy Scripture.
2. The Organisation of the Anglican Communion.
3. The Duties of the Church to the Colonies.
4. International Arbitration.
5. The Office of the Church with respect to Industrial Problems.
6. Church Unity, in relation to Eastern Churches, the Latin Communion, and other Christian bodies.
7. Reformation Movements.
8. Foreign Missions.
9. Relation of Religious Communities within the Church to the Episcopate.
10. The Book of Common Prayer.
11. Degrees of Divinity.

The number of invitations issued to this Conference marks the rapid growth of the Church in English-speaking countries. In 1867 Archbishop Longley invited 144 bishops; in 1878 Archbishop Tait invited 173 bishops; in 1888 the number had increased to 211; and to the Conference of 1897 295 bishops have been invited.

The following lines, a fragment, were discovered in the Library of Christ Church, Oxford. They have the noble simplicity and grave melodiousness characteristic of the sixteenth century, to which they belong. The writer is unknown.

Yet if his Majesty, our sovereign lord,
Should of his own accord
Friendly himself invite,
And say, "I'll be your guest to-morrow night,"
How we should stir ourselves, call and command
All hands to work! "Let no man idle stand.
Set me fine Spanish tables in the hall,
See they be fitted all;
Let there be room to eat,
And order taken that there want no meat;
See every scone and candlestick made bright,
That without tapers they may give a light.
Look to the presence; are the carpets spread,
The dais o'er the head,
The cushions in the chairs,
And all the candles lighted on the stairs?
Perfume the chambers, and in any case
Let each man give attendance in his place."

Thus if the king were coming would we do,
And 'twere good reason too;
For 'tis a duteous thing
To show all honour to an earthly king,
And after all our travail and our cost,
So he be pleased, to think no labour lost.
But, at the coming of the King of Heaven,
All's set at six and seven;
We wallow in our sin;
Christ cannot find a chamber in the inn.
We entertain Him always like a stranger,
And as at first still lodge Him in the manger.

—*Adelaide Church News.*

* * *

The *Adelaide Church News* gives a good story of the new Archbishop, who is as good at repartee as he is sedate in method and plain-spoken in language. He always gives cabby his just fare, neither more nor less. "Is this all you give me for driving you to Fulham Palace?" said a disgusted cabby. "That's your proper fare," said the Bishop. "Do you think if S. Paul was living I'd be driving *him* to Fulham Palace," said the irate Jehu, with withering emphasis on the last two words. "No," said the Bishop, "you would be driving *him* to Lambeth."

MYSTERY.

ONE comes across a great deal of mystery one way and another, and some kinds have a great fascination for us. Boys' books, especially those of the celebrated "Deadwood Dick" type, are full of it; there are dozens of novels that have the word on the title page. But of mystery in nature and religion many people, including both scientists and theologians, are rather impatient. And yet mystery seems specially to mark the Creator's handiwork; "things are not what they seem." In astronomy, for example, appearances are very deceptive. The moon seems

us to travel from East to West, but really moves from West to East. She shows herself above the horizon (owing to refraction) when in fact she is below it. The apparent motion of the sun is still spoken of as real, and any students of nature can find many similar cases for which satisfactory explanations have been found.

There are mysteries, however, that are too deep for man. Time, Space, Life—a great deal has been written about these, but only to prove that they are beyond our reason.

A great writer has said, "There is no time or space out of the mind; they are merely forms of man's spiritual being; laws under which his thinking nature is constituted to act."

Biologists have found life utterly mysterious.

These matters are too great for man's vaunted reason, which, indeed, seems to lead him astray. He so often blows out the segment of truth he has discovered to make it appear a complete circle.

It is a question whether man does not possess a higher faculty than reason; such as enables a child to know a good from a bad person without any data to reason on. What does Jean Paul Richter mean by "the still heights of childhood"? Says the same writer—"A man may for twenty years believe the Immortality of the Soul. In the one and twentieth, in some great moment, he for the first time discovers with amazement the rich meaning of this belief." Not by reasoning about it, though. Such thoughts lie too deep for words.

The most ignorant people are often the most "cock-sure." Such have their minds made up on all matters under the sun, and consequently they do not appreciate mystery; except, perhaps, in novels, or the police intelligence. They lack something. There are people who would be perfectly miserable in Heaven. They cannot love high matters; they lack the capacity. They may seem pretty decent people, too, but—

"Things are not (always) what they seem."

G. Z.

PARISH ECHOES.

S. JOHN'S, LAUNCESTON.

MISSION HOUSE.—The following donations and subscriptions are gratefully acknowledged by the Treasurer since last date (August 20):—Collected by Miss Cadle, 4s. 6d.; collected by Mr. Rushfirth, 2s. 6d.; E. R., 6s. 6d. Donations—E. and D. M. W., 8s. and 4s.; R. C. N. K., 8s.; Miss Huxtable, £1; the Mayor, £1; a friend, 5s. and 2s.; Miss Horne, 10s. and 10s.; Mrs. Doubleday, 6s. 6d.; Miss Green, £1; W. M., 10s.; Mrs. Barnes, 7s.; Miss Weatherhead, 3s.; thank offering, £1; Mrs. Bushman, 17s. 6d.; Mrs. Edgell, £1; Mrs. A. H. Champion (Sydney), £1 7s.

The Rev. R. Penty, of Stanley, has been paying a few weeks' visit to our parish, and was glad to meet with so many old friends, and make, we hope, some new ones.

The Sunday Schools have been to the fore this month. The Anniversary Festival at St. John's was followed by that at S. Aidan's, and on the following Sunday at the Mission House. The collections were a little better on the whole than last year. With our large body of teachers it is a sad confession to make that we have failed to find anyone suitable to carry on the senior class of boys, which of course demands

very special care. The exigencies of pushing forward our much needed mission centres makes a heavy strain. Would that some new "lovers of souls" would come forward to the help of the work committed to us in the schools. The Treat passed off most splendidly and happily, and thanks are due to Mr. Fry for field and milk, and to a large circle of friends for contributions.

The Rev. E. J. Barnett is to lecture and preach on 21st and 22nd inst. in connection with the C. M. S. The particular Mission work we in this parish are committed to is Melanesia and New Guinea for outside causes, and the general Mission work of the diocese and parish, which needs some Mission zeal too. On behalf of the parish the Rector has ventured to say we would join the rest of the diocese and raise a trifling sum—a pound or two—towards the New Guinea Fund recently endorsed by General Synod.

In Advent, special arrangements for courses of sermons are being announced. Special preachers will, so far as possible, be secured for Sunday morning course at S. Aidan's and Sunday evening at S. John's. The latter course will be on *Christ our Light*: Christ the Light of Israel, the Light of the World, the Light of the Church, and the Light of Heaven.

A Confirmation will be held at S. John's on Monday evening, December 21.

A Public Meeting recently held to consider the "sickness" of the organ and the difficulties of the choir appointed a Committee to consult with the Rector and Wardens, and report to the Annual Vestry to be held in January. We fear the poor organ is in a state bordering on collapse.

BAPTISMS.—George Thomas Rule, Gladys Mary Davis, Elsie May Williams, Olive Rose Bryce, Doris Birkett Court, Ethel May Bailey, Frederick Thomas Burling, Melva Lilian Rundle, Kenneth William Merrylees, Hugh Albert Henry Harper, Edward John Alfred Woodfield, Edward John Newman, Ruby Gladys Porthouse, George Ernest Spooner, Aubrey Jonathan William Newton, Francis George Henry Laird.

FUNERALS.—Amy Frances Beard, Ethel Dolvey, Robert Dawson, John Bellard Sidebottom, William Henry Henshaw, Arthur Ernest McClymont.

ST. OSWALD'S is preparing for its Sunday School Festival. All on the hill are grieved at the serious illness of Mrs. Arthur Evans, who has always taken so deep an interest in our Church work. The Committee met on November 16 for business at Mr. Prichard's residence, Canon Kelly in the chair. After other business it was decided to hold a Flower Show in January.

FRANKLIN VILLAGE. — Mr. Kissack is back again, and the classes on Wednesday are resumed by him.

S. JOHN'S, NEW TOWN.

ADVENT.

"Hark, a thrilling voice is sounding;
Christ is nigh, it seems to say."

THUS appropriately does our A. and M. hymnal strike the keynote of the season which tells of the beginning of another Christian year. It is always a solemn thing when this call of the Church—in the very spirit of the Lord—to watchfulness and new effort comes to us. But we must remember, as a good man has said, that "Heaven is not lost by our new beginnings, but by our want of making them." The season will be marked in S. John's by special sermons—in the morning a course upon that pathetic petition in the Litany, "In all time of our tribulation; in all time of our wealth; in the hour of death; and in the day of judgment; good by our new beginnings." The Sunday evening subject will be: "Our Lord, deliver us." The Sunday evening subject will be: "Our meetings on the Great Day—(1) With our Lord; (2) with the saints and angels; (3) with our relatives, and friends, and neighbours; (4) With those whom we have wronged, or who have wronged us, and with the rest of the human family." The "Litany of the Last Four Things" will be sung before the Benediction on the Advent Sunday evenings. After each

Sunday evening service there will be a short devotional meeting for *communicants only*, intended for the deepening of the spiritual life of those who are in the full fellowship of the Church.

CONFIRMATION.—The Bishop has agreed to our bringing him from the express on Wednesday, December 23, so that he may confirm our candidates before Christmas Day, and so enable them to make their First Communion on that ever blessed festival, but the Confirmation cannot begin until 8:45 p.m.

THE CHOIR.—After anxious consideration, the Archdeacon and Churchwardens decided to offer Miss Annie Seager the position of organist for six months, Mr. Lovett undertaking to be our honorary choirmaster. We shall save money by this arrangement, and it will be so pleasant to have one of our own parishioners as organist that it is to be hoped that the plan will work so well that it may be permanently adopted.

PARISH ENTERTAINMENTS.—Our ever active Ladies' Committee had planned a produce sale to be held while the Archdeacon was in Sydney, so that he might have the pleasant surprise of finding that something had been done for the parish finances during his absence. His unexpected return interfered with this kindly scheme, but it gave the Archdeacon the pleasure of being present at the gathering on Wednesday, 28th ult., and seeing how heartily all worked and how willingly produce had been given. In the evening some excellent vocal and instrumental music was added to the other attractions. More than enough to pay the half year's interest on the Parsonage Loan was raised, the ladies being able to also hand over a little help to the Mothers' Meeting Fund and the Sunday School Prize Fund. The last of the six monthly entertainments is due on Thursday, 26th inst. Miss Barclay and Miss Dora Perkins have promised their help, so that in gratitude to them for coming out to us, as well as for the good of the cause, the Archdeacon hopes our people will all come forward with their sixpences and fill the schoolroom. Best of all Canon Howell has most kindly promised to give his lecture on "The Turks in Europe," a subject which just now should be of interest to everybody. The evening should be a specially enjoyable one.

ALL SAINTS' DAY.—The flower service in the afternoon of this festival was, as on the previous year, both bright and reverent. We could not, because of their absence in Sydney, again have the Garrison Band to accompany the hymns in the cemetery while the children placed their flowers on the nameless graves, but despite this drawback the choir lead the singing so well that the effect was touching and solemn.

THE CLERGY.—Both the Revs. A. Cass and A. Wayne may now be said to have got well through their recent illness, though Mr. Wayne's convalescence is somewhat slow. The Archdeacon earnestly thanks the Revs. Canon Banks Smith, J. Oberlin Harris, A. Pollard, R. J. De Coetlogon, and H. H. Anderson, who most kindly took duty while he was away in Sydney.

BOTHWELL.

My Dear Friends,—The events of the month of October have certainly been our Sunday-school tea in the Assembly Room, and the Sunday-school picnic held at Rothermay, by the kind permission of Mr. Mandeville. The committee of ladies who kindly arranged the former deserve our gratitude for their successful labours, and a double share is due to those who were kind enough to provide the good things, which were enjoyed on each occasion. That everything went so well is largely due to the indefatigable labours of our Sunday-school Secretary, Mrs. Arnett; and those who are in our secrets know that a great deal of drudgery, such as arranging, packing and unpacking, sorting, borrowing and returning, washing up, etc., fell to the lot of herself and family. Experience teaches us that last year's experiment of having the picnic without our Superintendent must never be repeated; we cannot do without him.

We are fortunate in having two other devoted laymen attached to the Sunday School, Messrs. G. Goddard and C. Evans, whose labours in their different departments contributed greatly to the scholars' pleasure and comfort. All will be glad to see the new roof on the school building.

I propose to keep our Sunday-school anniversary on December 20, the flower service and prize giving in the afternoon, and special hymns and sermons morning and evening.

Communicants, do not forget the class on the last Tuesday in each month; I will try to make it a help to you if you will only come. Twenty-five were present at the last; there should have been fifty. Many of the communicants of Canon Beresford's time must have forgotten the taste of the Supper of our Lord; some who were then confirmed have never proceeded to enjoy the privilege for which confirmation was only a preparation. Come now and make amends for past neglect. What keeps you away? Is it a worthy and substantial reason, or is it indifference? I am glad to see in church the faces of some who have long stayed away. The object in coming to church should be twofold. First, to offer prayer, praise, and thanks to God; second, to quicken our religious life. This is our bounden duty and service. Let these duties become more your pleasure.

On the Fridays in Advent I shall give special addresses suitable to the season. I hope that many more will attend than we get at our week evening services now—about twenty-five.

BAPTISMS since October 4.—Rita Sealy, Vera M. Batt Horace W. Rainey, and Arthur T. Hilder.

Your affectionate pastor,
WILLIAM H. WEBSTER,

BRIGHTON.

ON the 7th October a Ruridecanal Conference was held at Brighton. After service and Holy Communion the members of the Conference met at the Rectory, when there were present the Rural Dean, the Rev. J. T. Babington, the Rev. W. H. Webster, and several lay members from Kempton and Brighton. An affectionate farewell was tendered the Rev. J. T. Babington, and sincere sympathy felt with him and his family at his enforced retirement from work through ill-health. A vote of sympathy with the relatives of the late Mr. Shirley Hales was recorded. Several matters were informally discussed, and the next meeting of the Conference fixed for January 13, at Bothwell, when the Rev. J. K. Wilmer will preach.

S. JOHN THE BAPTIST, HOBART.

OUR second session of winter entertainments concluded this month. There was an excellent miscellaneous concert, which was very much appreciated and well attended, and this followed a dramatic reading, entitled "The Honeymoon," also one of the best of the season. At the winding up Canon Finnis thanked those who had made up the audiences and those who contributed towards the winter's amusements. He said that although we could not boast of great crowds, tremendous crushes, and full money bags, we could pride ourselves upon better things than these—warm hearts and deep sympathies. He ventured to prophesy that when the railway was constructed from the West Coast to Hobart, when our population would be more like 300,000 than 30,000, then perhaps the youngest child now present would tell his grandchildren of the happy gatherings of the warm-hearted people of S. John's parish had in the days when money was scarce and population sparse in the eighties and nineties of the closing century.

The sale of work for the Parsonage Repairs Fund will take place in the Synod Hall on the 18th November. The sale will be opened by Lady Fysh. We trust that the energetic workers will get all they deserve—enough to pay off our debt.

The penny cards have brought in about £5; the flowers sold at the Book Depôt have realised as yet about £25.

OUR DEBTS.—On the last day of September, after using every available copper, the churchwardens owed the bank on their general accounts £75, the clergyman £62 10s, the printer £12, on the repairs account, also to the bank, £66, making a total debt of £215 10s. Of course we have in good condition and without any encumbrance the whole of our properties of church, school-house, parsonage, and land; still, our debts should be paid off; they are costly luxuries. This little one costs us about £14 a year—enough to keep a boy at S. Barnabas' College, Norfolk Island.

The confirmation will take place on Christmas Eve, at 8 p.m. The decorations must be finished in the afternoon.

The offertories and collections for October were as follows:—Week ending 4th, £4 6s. 8d.; 11th, £3 9s. 7d.; 18th, £4 10s. 3d.; 25th, £4 5s. 10d.

Our amounts are smaller than they have been for years. All our debts are being paid except that of our pastor. Can he pay his way? Ought a clergyman to be in debt? Who is to blame if he is? Do all S. John's people do their very best? These are questions we may do well to ask ourselves at times.

BAPTISMS.—October 18, Roy Horace Suckling; 21st, Doris Smith; 25th, Leslie Charles Hixon and Arthur Charles Nolan; 28th, Ernest Harold Evans and Norman James Evans.

MARRIAGE.—October 15, James M'Callum to Margaret May Phelan.

BURIAL.—October 17, Jane Gibbons, aged 78 years.

EVANDALE.

ON Sunday morning, the 25th October, we had a very interesting service at S. Andrew's, for the members of the Launceston Cycling Club came to church, 105 in number, and conducted themselves, in all respects, as befitted the place and the occasion. The congregation was a large one, as the advent of the visitors had been preceded by notices in the daily papers, and the service was, as far as possible, specialised in order to mark and utilise the event. The hymns chosen were favourite ones, and the tunes familiar, so that most of the visitors were able to take part in them. Miss Atkinson presided admirably at the organ, and the sermon contained more than one reflection which cyclists as well as other people might consider with advantage.

CAMPANIA.

AT the Gleaners' meeting on Tuesday, October 27, Miss Emilie Stevens, from Foo Chow, delivered an interesting address, chiefly on Chinese filial piety. In this respect she said they can teach many Europeans a good lesson. (Honour thy father and thy mother, etc.). A Chinese mother who has no son to pray for her cannot enter Heaven. They believe there are three spirits to every soul; one goes direct to Heaven, one into the ancestral tablet (an ugly wooden thing about one foot high) which they worship; while the third is buried with the body to take care of it. A small hole is made in the tomb to allow this spirit to roam abroad if it chooses to do so. Once a year a great feast is given to these roaming spirits. It is called "mounting the scaffold." Upon this scaffold 12 feet high 12 dishes of choice food are placed, and the spirits are supposed to come and satisfy their hunger. Underneath this there is a bucket half full of clean water in case the spirits require to refresh themselves with a bath, and so on.

Can we whose souls are lighted
With wisdom from on high;
Can we to men benighted
The lamp of life deny?

If not, what are we doing to fulfil the Lord's last and great command, Go ye into all the world and preach the Gospel?

Services, S. George's, Campania: November 22, 29, December 6, 20, 27, Christmas Day 3 p.m. Holy Communion.

DELORAINÉ.

CHURCH people will supply luncheon and tea on the ground on the occasion of the Axemen's Carnival here on November 25 (Wednesday). The support of all church people especially is expected, the proceeds being for re-roofing the parish church, etc. A bountiful supply of provisions will be required.

The Bishop will arrive on Tuesday, December 1, taking confirmation at 7.30 that night at Elizabeth Town; Chudleigh tea will be at 3 on Wednesday; second confirmation at S. Mark's at 7.30. On Thursday confirmation will be held at Meander at 7.30 p.m.

CORRESPONDENCE.

To the Editor of the "Church Messenger"

SIR,—The notes on Symbols and Signs, by "Canonicus," are instructive and interesting, and your readers are much indebted to him, but his remarks on the position of the priest at the Holy Table must not be allowed to go unchallenged. The Prayer Book does not direct the priest, "though standing before the Holy Table, to begin the service a little to the North," but to stand "at the North side of the table." Blunt, as becomes a special pleader, says that the end is not a side. Now I learned in the days of my youth that an oblong is a four-sided figure, not a figure with two sides and two ends (or a beginning and an end); the priest is not directed to stand *before the table*, until he does so to "order the bread and wine." Having done this he is not directed to return to the North side, therefore he continues to stand "before the table." Unfortunately, very few of the laity read the rubrics, and "Canonicus" quotes apparently from a treacherous memory.

Yours, etc.

PARSON.

[We are always glad to have every point of view. "Canonicus" (to whom "Parson's" letter has been handed) says that he was describing the usual practice of most churches, not following any particular parish use.—Ed. *Church Messenger*.]

It is gratifying to exchange Christian courtesy. Recent papers in England give the polite and respectful message of the Archbishop of York to a great gathering of Nonconformist bodies in conference. He affirms the seriousness of the differences which separate them, but adds that this only calls for the greater care in exchange of expressions of good will and Christian sympathy. In a similar spirit the Congregational Union of New South Wales has just passed a resolution which "recognises the great loss sustained by the Church of Christ in the death of the late Archbishop of Canterbury, and respectfully desires to express its deep sympathy with the Church in its sudden bereavement."

A well-known Bishop, who suffers from impaired vision, recently attended a reception. A guest approached and said: "How do you do, my lord? My mother wishes to be kindly remembered to you." "Ah," said the bishop, "that is very good of her. And how is the dear old soul? Nothing like a good old mother. Be sure to take care of her. Good morning." The Bishop did not in the least know who his visitor was, and said to a man-servant: "Who was that?" "The last gentleman who was just speaking to your lordship is H.R.H. the Duke of Connaught," the servant replied.

CHURCH GUIDE.—SUNDAY SERVICES.

ABBREVIATIONS.—“S” means Sunday, “1st S” means 1st Sunday in month, and so on.

| CHURCHES. | HOLY COMMUNION. | MATINS. | EVENSING. | Sunday School. |
|-------------------------------------|---|-----------------------|--------------------------|----------------|
| Scottsdale—St. Barnabas... | 11 a.m. on 1st S. | 11 on 1st and 3rd S | 7 | |
| St. Paul's, Springfield | 11 a.m. on 2nd and 3rd S. | 11 on 2, 3, 4, & 5 S | 3 on 1st S | |
| St. Andrew's, Lebrina | According to notice ... .. | ... .. | 7 | |
| St. Silas, Wyena ... .. | ... .. | ... .. | 3 on 4th S | |
| Banger ... .. | ... .. | ... .. | 7.15 on 4th Monday | |
| Launceston—St. John's | 8 a.m. on 1st, 3rd, 4th, and 5th S 11 a.m. on 1st and 3rd S, 10 a.m. on 2nd and 5th S, and 7 p.m. on 2nd S | 11 | 7 | 10 and 3 |
| St. Aidan's | 11.15 a.m. on 2nd and 4th S | 11.15 | 7 | 10 and 3 |
| Mission House, Wellington St. | ... .. | ... .. | 7 | 9.30 and 3 |
| St. Oswald's (Trevallyn) | According to notice ... .. | ... .. | 7 | 3 |
| Franklin Village | According to notice ... .. | ... .. | 7 | 2.30 |
| Breadalbane ... .. | ... .. | ... .. | 3 on 1st, 3rd, 5th S | |
| St. Leonards | 11 a.m. on 1st S, 8.15 a.m. on 4th | 11 | 7 | 10 and 2 |
| White Hills | 11 a.m. on 5th S ... .. | ... .. | 3 on 2nd and 4th S | |
| Patersonia ... .. | ... .. | ... .. | 2 on 3rd S | |
| Lisle ... .. | ... .. | 10 on 3rd S | ... .. |  |
| North Dorset— | | | | |
| George Town | 11 a.m. alternate Sundays | 11 | 7 | |
| Lefroy | 11 a.m. alternate Sundays | 11 alt. Sundays... .. | 7 | |
| Low Head ... .. | ... .. | ... .. | 3 alternate Sundays | |
| Lower Piper ... .. | ... .. | ... .. | 2.30 alt. Sundays | |
| Mersey— | | | | |
| Latrobe | 11 a.m. on 1st S, 8 p.m. on 3rd S | 11 | 7 | |
| New Ground | 3 p.m. on 3rd S... .. | ... .. | 3 on 1st, 3rd, & 5th S | |
| Railton | 3 p.m. on 4th S... .. | ... .. | 3 on 2nd and 4th S | |
| Kimberley ... .. | ... .. | ... .. | 7.30 on 1st Tuesday | |
| Dulverton... .. | ... .. | ... .. | 7.30 on 1st Monday | |
| Brighton— | | | | |
| St. Mark's, Pontville..... | 10.30 a.m. on 1st and 3rd S ... .. | ... .. | 7 | |
| St. Augustine's, Broad Marsh | 11 a.m. on 2nd and 4th S | 11 ... .. | ... .. |  |
| St. Thomas', Tea Tree | 10.30 a.m. on 5th S ... .. | ... .. | 3 on 1st and 3rd S | |
| Black Brush State School | ... .. | ... .. | 3 on 2nd S | |
| Bagdad Railway Station ... .. | ... .. | ... .. | 3 on 4th S | |
| Forth and Leven— | | | | |
| Forth | 11 a.m. on 2nd S | 11 | 7 | |
| Leith... .. | ... .. | ... .. | 3 on 1st, 3rd, and 5th S | |
| Kindred ... .. | ... .. | ... .. | 3 on 2nd and 4th S | |
| Ulverstone | 7.30 a.m. on 3rd S and 11 on 1st S | 11 | 7 | |
| Abbotsham | 8 a.m. on 1st S... .. | ... .. | 3 on 1st and 3rd S | |
| Sprent | 11 a.m. on 3rd S | 11 | 7 on 2nd and 4th S | |
| Upper Castra ... .. | ... .. | ... .. | 3 on 2nd and 4th S | |
| North Motton... .. | According to notice | 11 on 1st and 3 S | 3 on 2 & 4, 7 on 1 & 3 S | |
| Barren Hill ... .. | ... .. | ... .. | 3 on 1st S | |
| Penguin | 11 a.m. on 4th S | 11 on 4th S | 7 | |
| West Pine ... .. | ... .. | ... .. | 3 on 2nd, 3rd, 4th S | |
| Zeehan—St. Luke's | 8 a.m. on 3rd & 4th, noon on 1st S | 11 | 7 | 2.30 p.m. |
| Chapel of Ease ... .. | ... .. | ... .. | 7 | 3 p.m. |
| Do. (Sacred Music) | ... .. | ... .. | 8 | |
| Strahan—Holy Trinity | 8 a.m and noon on 2nd S | 11 | 7 | 2.30 p.m. |
| Mount Lyell ... .. | ... .. | 5th S | 5th S | |
| Hagley—St. Mary's | Noon on 1st S | 11 | 7 | 9.30 a.m. |
| Rosevale ... .. | ... .. | ... .. | 3 on 2nd and 4th S | |
| Selborne ... .. | ... .. | ... .. | 3 on 3rd S | |
| Red House ... .. | ... .. | ... .. | ... .. | 3 p.m. |
| Miss Viney's, Westwood | ... .. | ... .. | ... .. | 2.30 p.m. |

LADIES who wish a healthy skin and brilliant complexion should USE ONLY
MARVEL BORAX SOAP. Sold by every Grocer.

| CHURCHES. | HOLY COMMUNION. | MATINS. | EVENSONG. | Sunday School. |
|--------------------------------------|---|----------------------|--|-----------------|
| Deloraine—St. Mark's | 11 a.m. on 1st and 3rd S, 8 a.m. on 2 and 4 S | 11 a.m. | 7 p.m. | 10 and 2.30 |
| St. Luke's, Red Hills ... .. | ... .. | ... .. | 3 on 1st and 3rd S. | |
| Holy Cross, Elizabeth Town.. | 11.15 a.m. on 5th S. | 10.45 a.m. on 5th S | 2.45 on 1 and 3 S | |
| The Good Shepherd, Chudleigh | ... .. | ... .. | 3 on 2nd and 4th S | 2 p.m. |
| Mission, West Meander... .. | ... .. | ... .. | 2.30 on 2 and 4 S | 2 p.m. |
| Devonport— | | | | |
| East Devonport | 8 a.m. on 2nd, 11 a.m. on 4th S | 11 a.m. | 7 p.m. | |
| West Devonport | 8 a.m. on 1st S, 11 a.m. on 3rd S | 11 a.m. | 7.30 p.m. | |
| Northdown | 11 a.m. on 2nd S | 11 a.m. on 2nd S | 3 on 1, 3, 4, and 5 S | |
| Don | 9.45 a.m. on 3rd S | 11 a.m. on 2 and 4 S | 6.30 on 1st and 5th S | |
| Richmond— | | | | |
| Campania... .. | According to notice | 11 a.m. | 7 p.m. | |
| Jerusalem... .. | " " " " ... .. | ... .. | 3 p.m. | |
| Lower Jerusalem | " " " " | 11 a.m. on 1 and 3 S | ... .. |  |
| Wh. Kangaroo Road ... .. | ... .. | ... .. | According to notice | |
| Native Corners ... .. | ... .. | ... .. | " " " |  |
| Malcom's Huts ... .. | ... .. | ... .. | " " " |  |
| Sheffield—St. Barnabas | 11 a.m. on 1st and 3rd S, 8 a.m. on 2nd, 4th, and 5th S. ... | 11 a.m. | 7 p.m. (7.30 Dec., Jan., Feb.) | 10 and 2 |
| Nook Chapel | 11 a.m. on 2nd S | 11 a.m. ... .. | ... .. |  |
| Paradise (Mr. Treloar's) ... | 3 p.m. on 4th S ... .. | ... .. | 3 on 2nd and 4th S | |
| Latrobe Road (Mr. Bott's) ... | ... .. | ... .. | 3 on 1st and 3rd S | |
| Forth Bridge (Mr. Luttrell's) | ... .. | ... .. | 3 on 3rd S. ... | |
| Carrick—St. Andrew's | 11 a.m. on 1st S | 11 a.m. on 1 and 3 S | 7 p.m. | 9.45 and 3 |
| Nativity, Bishopsbourne ... | ... .. | ... .. | 3 p.m. | 2 p.m. |
| Christ Church, Illawarra ... | 11 a.m. on 4th S | 11 a.m. on 2 and 4 S | 3 on 1, 3, and 5 S. | 10 on 2 and 4 S |
| Hadspen (Entally Chapel) ... | 11 a.m. on 3rd S (alternately) | 11 a.m. on 3rd S | 7 p.m. on 1st S... | 10 a.m. |
| Mountain Vale ... .. | ... .. | 10 a.m. on 5th S | ... .. |  |
| Blackwood Creek ... .. | ... .. | ... .. | 7 p.m. 4th Friday | |
| Bracknell... .. | ... .. | ... .. | 2.30 p.m. on 5th S | |
| New Town—St. John's | 8 a.m. on 1st, 2nd, 4th and 5th S. 9 a.m. on 3rd S., also at 11.45 a.m. on 1st S. and Festivals.. | 11 a.m. | 7 p.m. | 10 and 3 |
| Kangaroo Valley | 2nd S. in quarter at 11 a.m. ... | ... .. | 3.15 p.m. ... | 2.30 p.m. |
| Risdon | 5th S. at 11 a.m. ... .. | ... .. | 3 p.m. | |
| Kempton—St. Mary's... .. | 8 a.m. on 1st S., after Matins on 3rd S. | 11 a.m. on 1 and 3 S | 7 on 2, 4, and 5 S | 2.30 p.m. |
| S. Anne's, Dysart | After Matins on 5th S | 11 a.m. on 5th S | 3 on 1st and 2nd S | |
| Bagdad | After Matins on 2nd S | 11 a.m. on 2nd S | 7 on 1 & 3, 3 on 5 S | |
| Tedworth... .. | According to notice... .. | 11 a.m. ... .. | ... .. |  |
| Hutton Park ... .. | ... .. | Matins or Evensong | every Sunday. | |
| Melton | According to notice... .. | ... .. | 3.30 on 4th S ... | |
| Green Valley ... .. | ... .. | ... .. | 3.15 on 3rd S ... | |
| Hunting Ground ... .. | ... .. | ... .. | Monthly at 7 p.m., according to notice | |
| Bothwell | 11 a.m. on 1st and 3rd S.; 7.45 on 2nd S., 8 a.m. on 4th S. | 11 a.m. | 7 p.m. | 9.45 and 2.30 |
| Strathbarton | 1st S. afternoon, March, June, September, and December.... | ... .. | 3 p.m. on 1st S... | Alt. S at 3 |
| Shannon | 2nd S. afternoon same months | ... .. | 3 p.m. on 2nd S.. | |
| Montacute | 3rd S. ditto ditto ... | ... .. | 3 p.m. on 3rd S.. | |

Other special Services according to local notices.

NOTE.—1. Any parish taking the *Messenger* can have standing notices inserted in these columns. 2. All subsequent alterations must be charged small fee. 3. It is absolutely necessary that the notices be as simple as possible.

LADIES who wish a healthy skin and brilliant complexion should USE ONLY
MARVEL BORAX SOAP. Sold by every Grocer.

H. BUTTON,
Manufacturing Stationer
AND
FINE COMMERCIAL PRINTER,
LAUNCESTON.



NOTICE TO SUPERINTENDENTS OF S.S.

AS the season of the year for celebrating Sunday School Anniversaries is at hand, we beg you will favour us with your support and orders for Hymn and Practice Papers. We can offer gratis, as a special inducement, Illustrations of Churches on cover of Hymn Papers if you will supply us with a Photo or Drawing of same.

Prices: 100 copies—five hymns, anthems, or chants, etc. (four pages), $6\frac{3}{4} \times 4\frac{1}{4}$ —10/6; ditto ditto, 7×5 , 12/6. Additional copies at 2/6 per 100.

Special Feature—Immediate delivery.

For further particulars, apply

PUBLISHER, Church Messenger Office, Launceston.

TERMS FOR ADVERTISING

IN THE

Church Messenger.

1 inch, 12 insertions, 20s. ordinary.

1 " 6 " 12s. 6d. "

1 " 1 " 2s. 6d. "

Large and Special Advertisements as
agreed.

Prompt-
ness a
Specialty.

PHOTO
ENGRAVER
AND
DESIGNER

H. Button
73.75
Ratterson St
Barneston

CUTS AND
DESIGNS FOR
ALL ILLUSTRATIVE
PURPOSES

Superior
work
Guaranteed.