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THE CHURCH MESSENGER

A MONTHLY MAGAZINE
FOR
THE PEOPLE . . .

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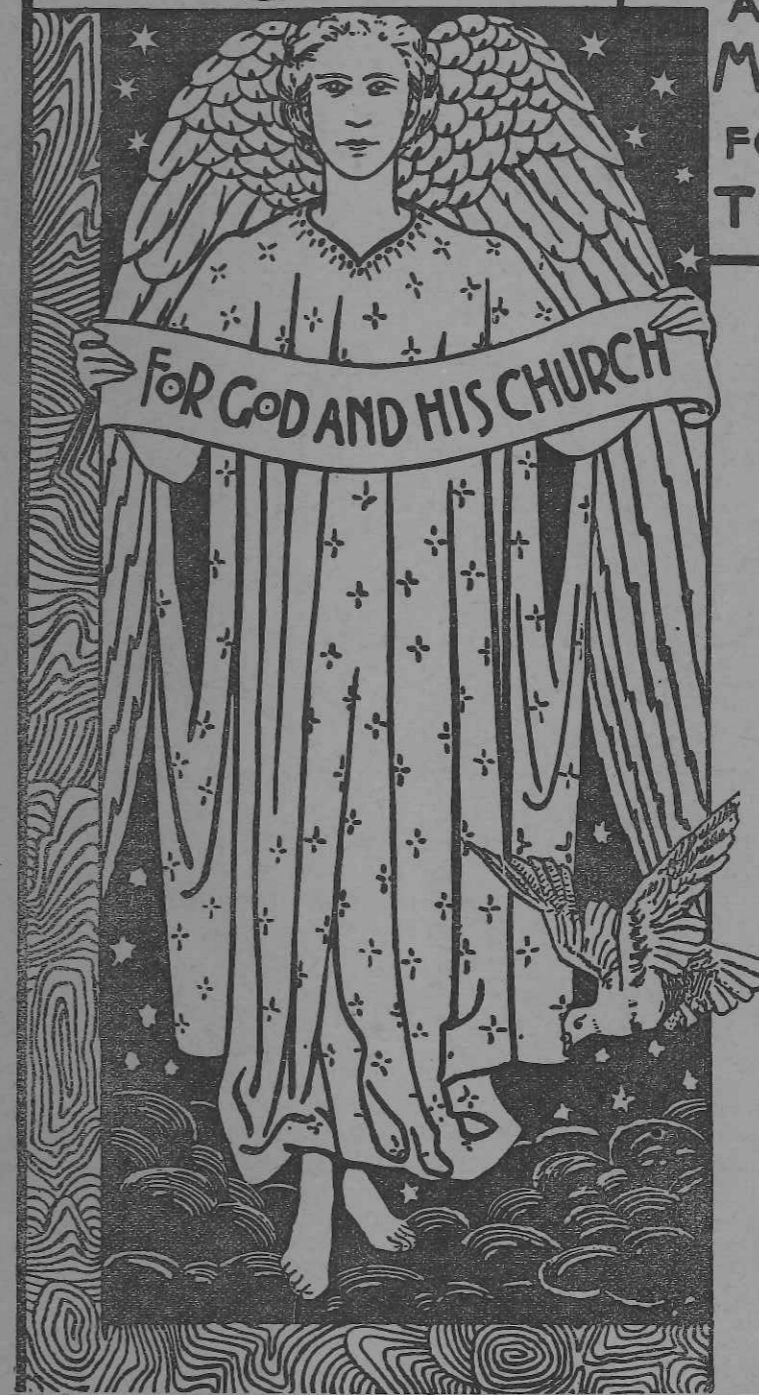
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Church Messenger.

Forward, eber Forward.

VOL. III. No. 2.

AUGUST 28, 1897.

PRICE, ONE PENNY.

ORGANISATION.

EVEN the most casual or superficial reader must be struck with feelings of admiration, and perhaps with awe, when perusing the subjects specially chosen for deliberation, discussion, and possibly legislation, by the prelates of the Anglo-Catholic Church at the Lambeth Conference of this year.

The exclamation that seems perforce to rise to the lips, when we consider all that underlies each subject when we consider the weight of responsibility attaching to the decisions of the assembled Bishops, when we realise that a single false step, or unwise conclusion, may result in immense harm to the Faith once for all delivered, is surely somewhat to this effect: "Who is sufficient for these things?" But more freely do we breathe again: with sure confidence do we await the full accounts of the doings of the Conference, when we call to mind the blessed words, "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

One of the subjects specially chosen, namely, "The Organisation of the Anglican Communion," is of intense interest and of supreme importance. We need organisation, and we pre-eminently need the greater discipline which is the natural sequence of a more perfect organisation.

The "Alterius orbis Papa" should surely now be set entirely free from all merely diocesan work and routine; he should be enabled to devote his time to the consideration of the great and complicated questions of the day; he should be enabled to bring the trained mind of the ecclesiastic and statesman, and immense experience, the outcome of many years of tremendous responsibility, to bear upon all matters affecting the welfare of Church and State. The Church in Japan has many most difficult and

complicated problems to solve; even the Church in Australasia might be none the worse for the occasional guidance of a master mind at home; the Church in India, in China, in America, in Canada, in the Islands of the South, at times greatly needs advice and sympathy; and who so well calculated to give it as the occupant of the chair of S. Augustine? And all the while his suffragans, knowing full well that all such high matters might safely be left in his hands, would with redoubled energy throw themselves into diocesan work, and in all spiritual things prove themselves true fathers in God to the faithful in their dioceses.

An Archbishop of Canterbury, with a college of Bishops at Canterbury in the place of the present Canons (of Canterbury); an Archbishop of London, with diocesans of Westminster and Southwark; this might be a step in the right direction, for it is not well that the Italian Church should have even a titular "Archbishop of Westminster," while the Church of the English nation should, in London, only be represented by a Bishop of London.

Again, we need an Archbishop of Sydney, who, recognising the fact the Anglican Church is the Catholic Church of Australasia, should, with quiet courage and with unswerving consistency, uphold our holy faith untainted with Roman additions, and unmarred with Protestant subtractions, and so give Sydney its true ecclesiastical position as the Canterbury of Australasia. Canada has now her two Archbishops, and her provinces; we of Australasia need our Archbishops and provinces also. The question of the subordination of Colonial and other Archbishops, India, Africa, Canada, etc., to the See of Canterbury, of course needs careful handling, for the experiment of one infallible Pope is not such an unqualified success that we should be tempted to set up another; yet surely the "Primus inter pares" position might

freely and willingly be accorded to Canterbury. And whilst upon the subject of organisation, there is one direction in which organisation may be said to be absolutely essential to the very existence of the Colonial Church, namely, in the matter of Church day schools. When we consider the tremendous efforts made by the Church in England to maintain her schools, and to increase their efficiency; when we realise that the Board Schools of England and the State Schools of Australasia are yearly sending out children well equipped and well instructed except in the very one thing needful; then we must also realise that while we of the Australasian Church have not altogether overlooked the divine command to "Feed my sheep," yet we have strangely ignored the equally binding command, "Feed my lambs."

Undoubtedly there should be Church day schools in every town and village in Australasia. The next generation of colonial clergy would not have to complain so much of invertebrate churchmanship and lukewarmness in their flock, were our children fully taught the true principles of Anglo-Catholicism. If we need a preaching order, and indeed we do, infinitely greater is our need of a teaching order. Roman and Protestant schools are full of Anglican children for whom we have not provided, and the leakage from the Church is consequently tremendous. Meanwhile, Ultramontanism is fully organised, she has consolidated her forces, she has nailed her colours to the mast. Transubstantiation, Mariolatry, Infallibility, the Temporal Power, all unscriptural, all uncatholic, all unknown to the early Church; yet all taught and insisted on in the Ultramontane schools. On the other hand, Protestantism is blowing the trumpet with no uncertain sound, and its subtractions from the faith are no less dangerous than the Roman additions to it. What then is our duty to our people? Surely, to point out clearly and unmistakably the true Catholic faith, to say to the lambs and sheep of the flock, "This is the way, walk ye in it," to utterly reject *excuses* in any direction, and to frame our teaching in accordance with primitive simplicity and catholicity; and to do this we must *organise*. Is it too much to expect our Church in these lands (numbering and including the richest and most influential of the community) to found Church Training Schools for teachers, who after a due course of training should go forth and establish Church day schools all over the land? Far better were it to do this than to build costly churches and to neglect the schools altogether. Church Training Schools, or colleges, in Hobart and in Launceston, sending out a good supply of teachers to

act as masters and mistresses in Church day schools throughout the colony, would be simply invaluable to the Church in Tasmania. This can be brought about by prayer, by self-denial, and by organisation. What a triumph for the Church in Tasmania to take the lead in such a glorious undertaking, and right gladly and willingly would the writer of this article lend his humble aid and give his mite for such a purpose. We fall short of our duty until we have provided for all our children in our own Church day schools.

STORY OF THE ENGLISH CHURCH.

V.—MONASTERY OF IONA.

LET us look back fourteen hundred years once more to this old monastery and see something of its manner of everyday life. To the monastic life, or the devotion of certain persons to a regular rule of common Christian existence under strict vows, we owe every Christian blessing, in the preaching of the Christian faith to our savage forefathers, in the preservation of arts and learning, and in the arbitration of rights in a rude state of civil society; which has made England the Britain of to-day. Forsaking father and mother, wife and children, for Christ and His gospel, S. Columba and his companions obeyed Christ's command as opposed to the world, who have always explained it away. Let us have a peep at the home which Columba and his twelve companions built on Iona. Making a circular ditch or fort, as it was called, a mile round, they built their cashel or wall inside it, and erected within a cell for each in the shape of a beehive, all built of dry stones fitted together without cement or mortar. The doorway, some three feet high, tapering at the top, had a cross of white flint. Two openings in the centre served the double purpose of window and chimney. In the centre of all was built the church, of uncemented stones, admirably fitted to each other, and the side walls converging from their base to the apex in curved lines formed the roof, seventeen feet high. These walls were four feet thick at the foundation. It was lighted by a single window over the altar at the east end, with a rude stone Celtic cross at each gable. The granary, refectory, and cow-byres stood not far off. The monks commenced their rearing of stock and their tilling of the barren soil. They wandered forth to preach to the savages around. An old Welsh bard wrote in 620:—

"Woe be to that priest yborn
That will not cleanly weed his corn
And preach his charge among;
Woe to that shepherd be, I say,
That will not watch his fold alway,
As to his office doth belong."

And what of that spiritual life for which they thus live? Life in the monastery is divided into seven parts ("Seven times in the day have I praised Thee"), to remind them of the seven hours of our Saviour's

Passion. At midnight the bell breaks the stillness of the little colony, and each is hurrying to the chapel to join in the Psalms and prayers, which form matins and lauds, in which they commemorate Christ's agony in the Garden. At six o'clock comes Prime, reminding us of Christ's scourgings; then the simple meal in the Refectory, and the working day broken by times of prayer in Terce and Sext, telling of the crowning with thorns and the nailing to the cross; and when the day's work is done, the last furrow ploughed, the last scholar taught, the last page of holy writ copied, we come to evensong:

"But though the day be never so long,
At length it ringeth to evensong."

When all are safely housed and the doors made fast to remind them of their own lying down in the grave and sleep of death, and their Saviour's burial, the day closes with Complines. Such was the ordinary life they lived. No wonder God honoured them as His great instruments in the conversion of the world! Yet how few to-day consecrate themselves to a life of such service, surrounded by such peace, free from such worldly cares as afflict modern life, and crowned with such a reward—"a hundredfold now in this time . . . and in the world to come eternal life." (S. Mark x. 30.) Oh! that some young men were raised up to be the Columbas of the present day, to live this unselfish life amid a world of teeming selfishness! How ignorant even Church people are of these holy hours? In a pious home where they were kept a visitor stayed for supper, and having refreshed himself heartily he rose to go, bidding his host good-night. "Won't you wait for Complines?" said his hostess. "Oh no, thank you, not anything more to-night; I've had quite enough."

JUBILEE SERMON.

(CONTINUED.)

The following is the address delivered on Jubilee Sunday, June 20th, at Evandale, by the Rev. H. D. ATKINSON, B.A., and has been printed in the *Church Messenger* at the request of members of his congregation.

"Kings shall be thy nursing fathers and Queens thy nursing mothers."—*Isaiah* xlix. 23.

IT will not be necessary for me to attempt any history of the life of our present Queen; this would take too much time, and it has already been done by abler pens. "Happy," it has been said, "is the nation that has no history." The remark might, with equal truth, be applied to a ruler. Perhaps the reign of Victoria may appear tame and uninteresting, if compared with some preceding reigns. It might pale in splendour, and lack in what is called glory, if contrasted with that of Elizabeth, or Ann, but it far outshines both in healthy progress, in national stability, and in the high standard of court purity that has been maintained. For we must remember the manners of a court always determine, and are reflected by, the manners of the people at large. Thus any apparent

lack of brilliancy, or ostentation, in the life of our present sovereign is more than compensated by the high standard of life and action, the sympathy always shown in distress, the letters of condolence to bereaved subjects, the willing donations to public charities, the constant manifestation of true womanly integrity, the due recognition of a high personal responsibility, and the domestic order and happiness, which have made the present reign conspicuous above all others. It may, I say, appear to have lacked a little in what is called "glory." We have had no Blenheims, Waterloos, or Trafalgars; some of our wars were unnecessary, some have been humiliating. But trade and commerce have increased enormously; education has improved, and is more generally available; the empire has become more extensive, and is better governed; and the lives of the Queen's subjects are better worth living than they used to be. George III. was a popular monarch, not on account of his public policy, for that was mostly mistaken, but for his domestic virtues. If he was weak and incompetent, as a ruler, yet he was a good husband and father, and tried to order his household well, and to live a good life, and for these virtues he won the respect of his subjects.

It is chiefly for reasons of the same kind that our Queen has obtained such a firm hold on the hearts of her people. While possessing great administrative abilities, and influencing the action of her ministers far more than is usually supposed, she has never made a single departure from constitutional methods, or opposed a wish of her people whenever clearly expressed. She has extended a helping and protecting hand over her subjects, of whatever race or clime; and since the day the crown was placed upon her head, she has consistently aimed to do her duty, as a good wife and mother; and thus, being the foremost woman of the empire, she has set the best possible example to all other women, by securing an atmosphere of purity in her own household, and leading a life unstained by a single unworthy action.

These are the chief witnesses of her personal worth, and on these our thoughts love to dwell; and passing over all the pomp, the riches, and the power, the vast resources, and the wide empire, we turn to the contemplation of those virtues which appeal to our own better nature, and which, so long displayed and maintained, prove that our Queen has been no less wise than prosperous, good as well as great!

I have alluded to the immense enthusiasm this jubilee has excited; it is probably unparalleled in the history of nations. From the centre of its influence in London to the utmost limits of that great Empire, on which, it is proudly said, the sun never sets, and in a less degree amongst all other civilised peoples, this enthusiasm prevails, and it is right that it should prevail; far be it from me, or any man, to minimise, or weaken it. There is much to be said in favour of all public manifestations of a people's joy, of pageants, processions, and other scenic displays, which embody and express the sentiment of a nation. I believe in all these things. They appeal very forcibly to the young, they strike the imagination; they inspire the mind with patriotism and the love of noble deeds, and

should therefore be encouraged. There is a little book, recently published, entitled "Deeds that won the Empire." It has appeared at a most appropriate time, and it is soul-stirring in every page. I should like all the young men in this parish to read that book, so that they might see by what sacrifices, and what mighty efforts, by what display of genius and patriotic ardour this British Empire has been secured. Truly it is a wonderful story, and while reading it, we realise the energy and heroism on the Anglo-Saxon races. Perhaps reflection, on these high themes, might infuse a better spirit into the minds of young people, and make them willing to abandon base thoughts and mean actions, and prove themselves worthy of that grand stock from which they are sprung. For true loyalty is a kind of religion. With the ancient Romans, whose empire at the time of Christ, was a nearer approach to our empire than that of any other people—with these men, I say, loyalty *was* religion; it has the same inspiring and transforming power; indeed, without this spirit of loyalty and the virtues that accompany it, such as self-control, obedience to authority, and the love of noble deeds, this British Empire would never have had an existence. But, my friends, you must permit me here to offer a little practical exhortation; I should misuse my office, and this occasion, if such were omitted. True loyalty consists less in outward demonstrations than in inward feelings of the mind. Situated as we are, it is very unlikely that we shall ever come into any direct relation with the Queen, or with any great imperial undertaking. Amongst the hundreds of millions of her subjects we are but as unregarded atoms. Probably we shall never be called upon to show our loyalty through any personal sacrifices; but there is one way in which we can, and ought, to show it, and that is by respect to the laws and institutions of our country. I would ask you all, and especially the young, to keep this steadily in mind. Perhaps it may be desirable to make some outward demonstration of sentiment upon this occasion, such as having a special holiday, walking in procession, lighting bonfires, and such like. But these, of themselves, will not prove either our loyalty or our worthiness. The only true signs of reverence for the Queen, and of love for the flag, and pride in the empire, and so on, are to be found in living an orderly, useful, and dutiful life; a life that respects and upholds the law, and every ordinance of man, for conscience sake. I have no sympathy whatever with any form of anarchy, revolution, or resistance to lawfully-constituted authority. They who get mixed up with such practices are either labouring under some mental delusion, or they have some base end to serve. Let us all try to be true to the distinguishing spirits of the great race to which we belong—that race which has done more to replenish and subdue the earth, and also to civilise and Christianise it than any other. Now, wherever English men have been found they have been willing to work, but at the same time have determined to secure the peaceful enjoyment of what was their own, and to allow an equal right to others. In whatever wild and lawless places Englishmen have settled themselves, if there was no recognised protec-

tion for life and property, they at once made laws for themselves, being above all things determined to secure an orderly government and to live in peace. If we are proud of the traditions of our race and country we shall be glad to follow in their traditions. Let me ask you, in conclusion, to consider those pregnant words of the apostle when advising the early Christians. He said, "Honour all men, love the brotherhood, fear God, honour the king." These four commands are all bound together in one chain of equal strength in every link; they are not four random sayings without interdependence or relation, but, rather, a varied expression of the duty of civilised men, as it is variously manifested; and surely a due observance of them will be an easy task to all who desire to live a good life, and deal with others in a spirit of fairness and kindness.

Evandale, June 19, 1897.

LAPSED MEMBERS OF THE CHURCH.

ONE of the most disheartening trials of a clergyman's life is that caused by the lapsed members of the Church. The want of loyalty is pre-eminent among many of those who claim to belong to the Church of England.

Take other religious bodies, and there is almost invariably found amongst their members an enthusiasm and a bond which builds up their church. One often has to meet such remarks as "I go to the *nearest* church." "I am *by rights* Church of England, but there was no church service held here when I first came." "The Church of England people are too stiff for me." "I can't get into the ways of the Prayer Book." "The Church is getting too much like Roman Catholic, in my opinion"—or "The Church don't teach Conversion!"

These, and scores of similar reasons, are the ground on which many justify their disloyalty to their own Church. Fancy a Roman Catholic going to a Methodist service because it was held a little nearer than his own service! Imagine a Methodist local preacher continuing to go to the Church of England service, after a Methodist service was arranged for, because the Church happens to have been the first in the field. In the bush one frequently comes across lapsed Church people, who do not support their Church because they blame her for not entering the field before others. But whose fault was it? Was it not often the fault of the people themselves, because they did not, as almost a first charge upon their expenses, contribute to the support of their Church; and partly, no doubt, the fault of Church people generally, who will not contribute liberally to Home Mission work. Lack of necessary funds cripples the Church in her extension work; while many enjoy every Church luxury, and contribute to the fabric and ornamentation of their local church, they will not assist by their money their struggling brethren in the

A GLOBE TROTTER'S JOTTINGS.

By F.R.G.S.

No. II.

IT is very far from being "Globe Trotter's" intention to utilise the pages of this magazine for the compilation of an autobiography, and, therefore, the indulgent reader of these his jottings must not require of him a reason for the frequency and extent of his rambles. Moreover, being afflicted with more modesty than some of his brother and sister travellers, he feels unequal to the task of writing learned and exhaustive treatises of such countries as Ceylon, India, Arabia, etc., from information acquired by casual visits to each of a few days' or weeks' duration. There are other camping grounds where he has halted longer, and of which he knows more to say.

The writer was once asked by a lady, who overdid her part as a flatterer, whether he had ever had his portrait painted in *oil*. He replied, "No; but that he had his photograph taken in *Greece*." This suggests a brief chapter upon Athens.

The port of arrival is known as the Piræus. At the time referred to this town contained about 7000 people. A drive through olive-groves and vineyards, or a short journey of five or six miles by rail, brings us to the capital. The first glimpse we catch of the city is indeed striking. In front stands out the famous Acropolis, crowned by the Parthenon, which sits proudly on its rocky throne like some stern monarch over-awing his subject tribes beneath. Truly, the Athenians of old had something to boast of when they could point to that Parthenon and say, "Behold our temple, and see how gorgeous a tribute we offer to the great Minerva; mark its proportions, designed by the hand of Phidias; examine the marble which our quarries yield, and search in vain for one defect in the work of architect or mason!" But the days of pride and pomp are over. No priestly procession now moves with measured step upon its overhanging battlements. No sound of life; no shout of victory; no song of praise to the gods; no voice of busy general or gallant statesman falls as of yore from the heights above. All is still and silent, yet grand in its desolation.

The modern town is well constructed. Its population, whatever it may since have increased to, then numbered about 40,000. Its chief objects of interest are, of course, its ruins. Of these there are many, the principal of which are as follows:—

The OLYMPIEUM, or Temple of Jupiter Olympus. This, with one exception hereafter to be noted, is the largest Greek temple extant. It was enclosed by 120 Corinthian columns 66 feet in height and 7 feet in diameter, and the ground measurement was 375 feet by 185 feet.

Close by stands the ARCH OF HADRIAN, of more modern date, and the MONUMENT OF LYSICRATES, better known as the Lantern of Demosthenes. This was erected as early as B.C. 300.

bush, who are only too ready to lapse into carelessness or join other congregations; thus, while the Church people in the bush have no valid excuse for their disloyalty, the indifference of their more favoured brethren is to a great extent responsible for the many lapsed members.

Take another excuse of lapsed members. "The Church people are too stiff!" This, unfortunately, one has to candidly admit, is often noticeable in congregations of the Church of England. There is a lack of friendly feeling and Christian union. Let us foster Christian sympathy, and in matters appertaining to the salvation of souls, a Christian equality.

While many have to cultivate this, others have to guard against presuming upon this spirit in matters purely social.

Then we come to the excuse of not being able to get into the ways of the Prayer Book.

This is a very lame excuse, for anyone with ordinary ability would overcome the difficulty if he got a friend, or the clergyman, to point out the order of the service once or twice, and if he would read the Rubrics (or directions); these are printed in italics in the Prayer Book. And there are Prayer Books (S.P.C.K.) printed with full directions and reference to pages. These could be got by the clergyman on application.

As to excuses based on individual opinions of what the Church teaches, as a rule this betrays ignorance or prejudice on the part of the lapsed member. In nine cases out of ten his fears or conclusions are wrong, and would be proved so if he would candidly talk them over with a clergyman and be open to conviction.

There are other lapsed members who are apparently indifferent to any claims of religion upon them or who are too selfish to support their Church. With these the clergyman can do but little; he must pray for them, and when he has an opportunity give them a practical illustration of the nobility and beauty of a true Churchman's character.

With regard to lapsed members, it may be remarked that they are the great losers; they deprive themselves of many privileges, which God has chosen to convey, *through the Church*, to faithful believers.

They incur a great responsibility by cutting themselves off from the visible Church of which they were made members at their baptism, and which membership many ratified at confirmation. A person who has once been thus connected with the Church has more to answer for than one who has never been enrolled. They should remember, too, that they have *no claim* on the ministrations of the Church, such as attendance of clergy when sick, or their services at a funeral. Though from a broad charity the Church deals mercifully, rather than justly, with lapsed members, it is questionable whether a little more discipline would not have a salutary effect.

If this is read by a lapsed member, may it appeal to his better feelings—may it infuse some *esprit de corps*—may it encourage a noble loyalty—loyalty to God, to the clergy, and to fellow Church people.

W. H. E.

Below the Acropolis Rock are the remains of the marble THEATRE OF DIONYSUS. Here the dramas of Æschylus, Sophocles, and Euripides were performed. There was sitting accommodation for 30,000 people! It was founded about the year B.C. 500.

Greatly smaller than this, yet sumptuously decorated and roofed in, was the ODEUM OF HERODES ATTICUS (B.C. 140).

But the sight of Athens is the ACROPOLIS itself, which is reached by flights of steps and stairs, and is a perfect museum of art-treasures. By nature, of sugar-loaf appearance, with a broad base sloping up to a wooded summit, the Pelasgians levelled the crown and cut away the sides, leaving them precipitous and barren, and guarding the approach by nine gates. The kings dwelt here for a time, but their castle was afterwards dedicated to the gods, and, in time (B.C. 450), Pericles and Phidias commenced the construction of those magnificent buildings—the PARTHENON, TEMPLE OF WINGLESS VICTORY, PROPYLÆA, PINACOTHÈCA, and ERECTHEUM, the ruins of which still testify to their ancient splendour.

Of the PARTHENON some special mention must be made. It is still almost perfect in form, though ruined, by a shell from a Venetian mortar, which fell into it in 1687, in respect to detail. It stands on the highest point of the Acropolis, 471 feet above the sea-level. Built of pure white marble throughout, of perfect proportions and of exquisite workmanship, the Parthenon must be regarded as one of the greatest wonders of the world. It covers a surface of 250 feet by 111 feet, and the roof was supported by 46 columns 37 feet in height and 6½ feet in diameter. Within the temple stood once the masterpiece of Phidias, the statue of "Athene Parthenos," wrought in gold and ivory at a cost of £125,000. Outside towered another work of his, the colossal figure of Athene, attired in full armour, measuring 66 feet from helmet to sandal, the gilded head of whose spear was visible far out at sea, so that mariners, homeward-bound, made it their landmark or lighthouse.

Though the limits of space forbid that the THESEUM, the PNYX—from whence Demosthenes "thundered his Philippics,"—and the PRISON OF SOCRATES should be more than named in passing, the MARKET PLACE possesses an interest which will outlive all other Athenian monuments, for it was here that that great Apostle and famous traveller S. Paul did plead so eloquently, earnestly, and nobly in the cause of his Master. If we follow him up to the AREOPAGUS, or Mars Hill, we will see him addressing, from that rocky platform, "certain philosophers of the Epicureans and Stoics," setting forth, in all its purity and simplicity, the Gospel of which they had never heard. "For as I passed by," he said, "and beheld your devotions, I found an altar with this inscription, 'TO THE UNKNOWN GOD.' Whom, therefore, ye ignorantly worship, Him declare I unto you." But few were his converts in Athens. "Some mocked, and others said, We will hear thee again of this matter. So Paul departed from amongst them."

To speak of modern Greece and its people in the same breath as of ancient Athens and the Athenians borders upon an insult to a mighty but extinct race. The events of the past six months tell their own sad tale; and history has never had to record a war more rashly begun, more ignobly continued, or more disastrously ended, than that in which Greece has been recently engaged. The writer speaks feelingly on this subject, knowing something of both belligerent countries, having partaken of the hospitality of the Sultan and the King of the Hellenes alike, and having fondled on his knee those now prominent, rather than famous, leaders of a rag-tag army and navy—the Duke of Sparta and Prince George.

A sight strange to our eyes, but only too familiar to those who have lived amongst Greeks, is a funeral.

Long ago the Greeks were planning one of their many revolts against Turkish rule, and, in order to ensure the success of their plot, they had recourse to stratagem, in imitation of their forefathers at Troy. Accordingly deaths became very numerous though, strange to say, the decrease of population bore no proportion to the mortality. At last it was discovered that the coffins, instead of containing *bodies*, only contained *arms!* Then there went forth a decree from the Sublime Porte ordering that, in future, all coffins should be carried *open*—a sure method of suppressing further mock funerals. Since then the custom has passed into a religious observance; and now, every day one may see the "mourners go about the streets," carrying their dead, dressed much as in life, in an open coffin. When, however, the deceased is a maiden of tender years, it is customary to attire her in bridal costume, with wreath and jewels and bouquet, and they

"Cross her hands humbly,
As if praying dumbly,
Over her breast."

When a priest dies they clothe him in his full canonicals and so bear him to his grave; but when a Bishop or Archbishop is dead they carry him sitting in his chair of state, wearing his episcopal robes and mitre, and with his right hand upraised, as though in the act of pronouncing his last and farewell benediction.

ERRATA.—In last number's "Jottings," for "drained," read *derived*; for "in gained," read *it gained*; for "as making the difference," read *as marking the difference*; for "which prevailed his entire life," read *which pervaded, etc.*; for "to those who came after," read *come after*; and for "charity or piety," read *charity and piety*.

(To be continued.)

It is not pleasure that corrupts men; it is men who corrupt pleasure. Pleasure is good in itself. It is the seasoning which God, the All-wise and the All-good, gives to the pursuit of useful things and to needful acts, in order that we may seek them.

The silence of a wise man is more wrong to mankind than the slanderer's speech.

When alone, watch your thoughts; at home, your temper; in company, your tongue.

NOTES.

WE are thankful to know, as announced elsewhere in this issue, that the Rev. Montagu Stone-Wigg has been offered, and has accepted, the Bishopric of New Guinea.

* * *

On account of his great age and growing infirmities Canon Moreton, of S. Luke's, Burwood, New South Wales, has sent in his resignation of that cure. Canon Moreton, who upwards of fifty years ago was a Church Missionary Society agent in Borneo, is well known in Tasmania.

* * *

Many of his old friends and pupils in Tasmania will receive with great sorrow the news of Archdeacon King's death in Sydney on the 24th ult. The late Archdeacon was the eldest son of the late Admiral King, and was born at sea in 1823, while his parents were on their way to Australia. For some years the Archdeacon was principal of Moore Theological College, near Sydney, where a large number of our colonial Clergy were trained prior to ordination.

* * *

The many friends of Dean Dundas will have heard doubtless of a very severe accident which befel him by a breakage of his bicycle. From more recent accounts the good Dean seems to have almost recovered his usual vigour, for which we are thankful.

* * *

We have very little news to record as to the Bishop's movements. His Lordship, however, is working hard in the interests of the Diocese, and has collected £100 towards the payment of the debt on the Cathedral chancel, and has also secured a large number of fine books for the Cathedral library.

* * *

We await with some degree of uncertainty the issue of one phase of the Commonwealth Bill. We refer of course to the recognition of God in its preamble. As the bill drags on its weary length we notice, as in all such matters, two sides are being gradually formed—the clerical, so called, and the secular; the former composed of men who rightly believe that all blessings, temporal or otherwise, come from God; and that no nation can possibly be prosperous, and no people are likely to be happy, who repudiate Him as the Author and Giver of all good things. The secularist party, on the other hand, may be fitly termed the temporisers—men who would sever all political life from the idea of God because the two will not, as understood by them, harmonise. Let us hope this may be a very plain guide to all true Christians when polling day comes round again. If certain members will insist upon rejecting God's name from the Articles of our Constitution, we cannot do better than find more loyal representatives. To vote for such candidates is to come dangerously near committing what old patristic writers termed the sin of spiritual adultery. Without a full and open recognition of God where is our standard of morality? There is none other!

The members of the Church should be careful to notice how very gradually (and may we not add how very certainly?) the Church of Rome is preferring her claims to a share in the Educational grant. It was by the merest accident that the wording of Mr. Cameron's resolution—permitting children attending Roman schools to use the railway at a reduced fee—was amended, and a like privilege extended to other private schools of a primary character. Later on we shall not be surprised to hear, as noted above, that this effort has been pushed on a little farther in the direction of a distinct grant in aid of such schools. Should this ever be mooted, as it doubtless will be in the near future, the Parliament must be prepared, as the Bishop warned it during its last session, to grant equal privileges to all other schools in the colony claiming such aid. We have drawn notice to this matter in our leader.

* * *

The annual meeting of the Church Missionary Society was held in Exeter Hall, London, in May last, the Archbishop of Canterbury presiding. The Primate of Australia was present, and in the course of his speech said: "I have been asked to say a few words on this occasion to express sympathy from the ends of the earth with your work in England. I do so gladly. I testify to the unity of purpose and aim which we out there have with you here. We have a special small compartment of the missionary field in direct communication with our Church organisation there—the Board of Missions. We have also a Church Missionary Association, to whose energy and fervour I gladly bear witness to-day."

* * *

In the year under review, at the above anniversary, the Church Missionary Society established a financial record. The receipts from all sources applicable to general work amounted to £297,626, which exceeded that of any previous year by £25,000. This was irrespective of special funds to the amount of £43,774, which brought the grand total up to £341,400. The society is not in debt and never has been. It has properties in buildings, etc., all over the world, and it has reserve funds.

* * *

Nothing is more striking, says the *Record*, in the sixty years of the Queen's reign, than the enhanced position of the Bishops. While other institutions have lost ground, episcopacy has gained it. It is not a sentimental gain, it is still less a stately one. Now, a Bishop is an acknowledged worker; he is one of the most hard-working specimens of the working classes. For such toilers in the vineyard the country has been willing to pay £417,000 divided amongst six new bishoprics.

* * *

The Bishop of Ripon gave an address on preaching last month at S. Paul's Chapter House, London. He discussed the relative merits of read and spoken sermons, and gave some valuable and practical hints. He bade men be natural: he begged them not to preach beyond their experience.

The Bishop of London wore a white cope and mitre at the ordination service at S. Paul's Cathedral. This was the first time for 400 years that these vestments had been worn by a Bishop of London.

* * *

It appealed to the sensitiveness of a good many people as being incongruous and out of place when the railway was opened from Jaffa to Jerusalem, but now there is a fresh shock to their susceptibilities in store, as the first steamer has travelled up the Jordan.

* * *

Here is something to encourage our "homing societies." When Dr. Nansen had been gone from home many months, and was now far up in the high latitudes of the frozen north, he liberated a carrier pigeon which had been taken for the purpose, having previously attached a message for his wife to its wing. The frail courier darted out into the blizzardly air. It flew like an arrow over a thousand miles of frozen waste, and then sped forward over another thousand miles of ocean and plains and forests, and one morning entered the window of his wife's house and delivered its message saying "All was going well." It had been absent thirty months. We boast of human pluck, sagacity, and endurance, but this little messenger accomplished a feat so wonderful that we can only give ourselves up to amazement and admiration of its wonderful powers both of instinct, speed, and strength.

* * *

An Irish priest had laboured hard with one of his flock to induce him to give up the habit of drinking, but the man was obdurate. "I tell you Pat," said the priest, "whiskey is your worst enemy. It should be hateful to you." "My enemy, is it, father?" replied Pat, "and wasn't it your reverence's own self as told us last Sunday to love our inimies?" "True, Pat," rejoined the holy man, "but I didn't say you had to swallow them."

* * *

A certain Canon, who was a tremendous favourite with children, was recently asked to assist at a juvenile party. Arriving at the terrace of houses in which the hostess resided, he selected what he supposed to be the right door and rang. "Don't announce me," said he to the domestic, and thereupon the rev. gentleman went down on all fours, ruffled up his hair, and crawled into the drawing-room uttering the growls of an angry polar bear. What was his horror and amazement to find when he got into the room two old spinster ladies petrified with astonishment. He had found his way into the wrong house!

"The poor old men again" (scene in the picture gallery at the Melbourne Exhibition).—Two women were standing before Mr. Gladstone's life-sized portrait. First woman (to her friend): Who is that? Second woman: Oh, that is Mr. Gladstone. First woman: Oh, no! it can't be; it is too young looking. Second woman: Oh, it was taken before he went to the bad.

A MEDIAEVAL PRAYER BOOK.

THE Prayer Book mentioned in the June number is a volume consisting of four distinct books. 1. The Booke of Common Prayer, etc., imprinted at London MDCXXXIII. The title page is very elaborate. At the head is the name; under it an altar of burnt-offering, with the kneeling figures Fides and Religio at the sides; beneath them, the pillars Boaz and Jachin, and David kneeling between the bases with his crown and harp. 2. All the genealogies from the Pentateuch, Chronicles, and SS. Matthew and Luke, with a map and description of Canaan; the genealogies being arranged in heraldic fashion. 3. A Concordance. 4. The whole Book of *Psalms*, collected into English *meter* by Thomas Sternhold and John Hopkins, with apt notes to sing them withal.

Preceding the tables, etc., found in all Prayer Books are the Act of *Unifor milie* (Elizabeth) and the Proclamation of James I., the former in Roman type, the latter in black letter.

Morning and Evening Prayer. In all rubrics Priest instead of Minister; sentences from Cranmer's Bible—1st, Ezek. xviii. 21, 22; last sentence, only v. 8. There is no respond to "Praise ye the Lord." The anthems for Easter day are not given in this book.

THE BOYS' BRIGADE.

IT is good news indeed to be able to note the formation of a Launceston branch of the above most promising and helpful organisation. To relate its history from the inception of the movement would be a long task, so a few of its main features will have to suffice. It meets with our warmest approbation, and if at any time we can forward its interests in any way whatever, it will be a pleasing duty so to do. The brigade was instituted in Scotland in 1883, starting with one company—three officers and thirty boys. Since then it has rapidly advanced until now there is a grand total of 71,000 members, 27,000 of whom answer to the roll call in the United States, while the remainder are divided between Great Britain and her colonies. Although the Archbishop of Canterbury is the president the movement is entirely unsectarian, as shown by the initial company in Launceston having been formed from the Wesleyan Sunday schools, numbering forty members, with a captain and two lieutenants. The chief work of the brigade lies among the artisan, apprentice, and errand boy section of the community. None are admitted under the age of twelve, neither are they allowed to remain beyond seventeen. This bridges over the gap from the time when the Sunday school begins to lose its influence, to the period when members are eligible for enrolment in the Young Men's Christian Association, or other kindred institutions. The Boys' Brigade does not foster the military spirit, it simply employs its organisation, drill, and discipline as the most stimulating and interesting means of securing the attention of a volatile class, and of promoting self-respect, chivalry, courtesy, and a host of similar virtues.

OUR MISSIONS.

THE appointment of Canon Stone-Wigg (Brisbane) as first Bishop of New Guinea is a matter not only for congratulation but deep thankfulness to God that our prayers have been answered, and one so well suited to the post been selected. God grant he may long be spared in health and strength to be the leader

General Gordon is credited with having stated that anything could be done with the most unruly of boys if you only put them into a uniform of some sort or another; of course, the brigade is thus supplied.

Everything is subsidiary to the idea that the movement is a religious one, but religion is dealt out to them in short, mild, and diplomatic doses, inculcating "a true Christian manliness," which is their motto.



OUR FISHERIES.

TASMANIA owes a debt of gratitude to past and present Commissioners of Fisheries, who have done so much lasting good to the colony by stocking the inland waters with salmon and other fish. A tribute of respect to the memory of the chairman of the Commission, Mr. Matthew Seal, who recently passed away in Hobart, will not be out of place here. He was an ardent and indefatigable worker in all that pertained to the fisheries of the colony, and his place will be hard to fill. The locality of our illustration is Lake McKenzie, but whether it is named after "Jock" of that ilk, and now of Launceston, we are not in a position to state. Members of the Commission are represented as setting free, in the broad waters of the lake, a multitudinous consignment of juvenile salmon trout, or, to be very precise, *salmo trutta*.

in the great cause of preaching the gospel to the heathen. One cannot but admire the devotion and determination of Rev. Copland King, who, by the death of Rev. A. Maclaren, was early left the head of the mission; but now that the staff will be so greatly strengthened, the work must progress rapidly. It has been slow, but sure; but it has been a disgrace that the Church has not supported this mission better. Now we hope churchmen will do their duty, and loyally rally round the Bishop and his brave assistants.

At last one has been found to take up the work of the A.M.U., so long conducted by Rev. A. H. Yarnold, and we hope Rev. J. Hargrave (the new Secretary) may stir up much enthusiasm.

A cheerful report comes from Melanesia. Last year was one of sorrow and trial; but again, "after clouds comes sunshine," and a bright picture is presented to us in the last "Southern Cross Log." This

little paper ought to be better known (1/- a year). This, with "Mission Notes," makes good reading for all Christians. We hope that a Diocesan Secretary may soon be appointed, so that these publications may be pushed here, and the scheme by which attacks are made upon various islands by unions better known. As a result of 50 years' work in these isles there is a native Church of 12,000 souls, and trade has begun on a large scale. Who will help by alms and prayer, that the attack may be well sustained and the light of the gospel shine in all these isles? The Bishop baptised 50 persons on Trinity Sunday, a number of chiefs and old people among them. Asked why they were so anxious they said, "We are afraid to die;" another gave as the reason, "They are seeking eternal life in Christ Jesus." Everything is well, except in Santa Cruz. Let all thank God for having preserved many native Christians in the Faith during very troublous times, and pray for a blessing on Santa Cruz.

Our Bishop was present, in London, at the annual meeting of this mission the day after he landed. His speech is in the last "Log."

Why don't we have a good missionary meeting in Launceston, in a school-room?

Said a heathen woman—"Tell your people how fast we are dying; and ask if they cannot send the gospel a little faster."

PRIZE COMPETITION.

BOOKS, value 10s., will be given at the end of the year to the best answerer of six questions every month on Acts i. to xii., and Prayer Book, Baptismal, and Confirmation services. Anyone can compete, under a *nom de plume* or otherwise, on declaring the work has been done without help from others. Answers to be sent to "Caritas," Carrick, within 30 days.

For any questions asked see "Answers to Correspondents."

QUESTIONS.

1. How often does the word "Christian" appear in New Testament? What distinct Christian principle does it refer to in each place which is taught by Baptism and Confirmation?
2. What instances have we of Roman citizens that were connected with the early Christian Church?
3. Trace the connection of the following words:—"He is Lord of all," "It is his angel," "And killed the Prince of Life," "The son of consolation," "What was I, that I could withstand God?"
4. What arrangements are to be made for the baptism of a person who has come to years of discretion?
5. What fact is stated in the Exhortation to candidates for adult baptism which is absent from the service of Infant Baptism?
6. Mention clearly all the differences you can find between these two services of Holy Baptism.

PARISH ECHOES.

DELORAINE.

THE event of the early spring is the Jumble Fair to be held at Chudleigh Hall on September 29 in aid of urgent repairs to the church. It is hoped that the Church people will support Mrs. Carter by sending all kinds of produce, cakes, needlework, drawings, or anything that will sell. Here is an opportunity of giving in kind of the produce of the earth as well as using talent. A keen competition will take place amongst the children of the State Schools in handwriting, mapping, needlework, etc. Readers, remember the date, Wednesday, September 29, from 3 to 10 p.m.

The clearing of S. Mark's churchyard has begun in earnest. The hedge is being cut, being very unsightly at present. Donations in money or labour for this, or for grubbing or gravelling, will be thankfully received by Mr. W. D. Harris. Those who have relations or friends "sleeping" in the cemetery should take more interest in it, and keep it tidy when once it is in good order, as it never has been for many years.

It is most likely that the corner stone of S. Saviour's, Meander, will be laid by Canon Beresford on Wednesday, September 22, when it is hoped there will be a large gathering to see the beginning of this good work.

On Holy Cross Day, September 14, it is intended to hold a special service at Elizabeth Town at 7.30.

A great show, cake, and produce fair, will be held at Deloraine on November 17.

HOLY TRINITY, LAUNCESTON.

ARCHDEACON HALES was present at the jubilee celebrations connected with the foundation of the See of Melbourne, and he was treated with special honour and respect as being the sole survivor of the clergy who came out with Bishop Parry. The journey, however, was rather much for him, and he returned very unwell; we are glad to be able to say that he is recovering, though only slowly.

During the Archdeacon's indisposition all the work of the parish has fallen upon Mr. Edwardes, who desires to acknowledge the considerate help from the Rev. A. Barkway, Canon Beresford, and Rev. E. C. Spink, by effecting exchanges. The services at S. George's, the Gaol, and the Depot have been kept up, thanks to our good lay helpers, Messrs. Sinclair, Haslam, James, and Shearn.

Mr. Chas. Kent is widely known as a liberal supporter of the Church: he has given many sites, and put many bricks or boards in many churches. He has now presented S. George's, Invermay, with a very handsome set of communion vessels, which the Bishop has been asked to select and bring out.

Mr. Massey has kindly undertaken the duties of superintendent of S. George's Sunday school. A social to welcome him and to draw the scholars together is to take place on Wednesday, the 18th, to which any friends are invited. Adults are to be charged 6d, which goes towards the S.S. funds.

We still want an organist for S. George's. Holy Trinity Sunday school has been provided with new Bibles, and boxes to keep them in have been made for each class. The scholar who obtains highest marks during each six months is made top of the class, and has charge of the books. It is hoped that to become top boy or girl in class will be the cause of healthy rivalry amongst the scholars.

That which naturally is causing some flutter amongst us is the building of a portion of a new church; amended plans have been submitted by Mr. North, and accepted by the Rector and wardens. A sketch of the design will be distributed soon, and we must at once start collecting. As the design will show, it is intended to build a house which will be at once beautiful and noble. The idea is to build a chancel and transepts first, and then add other portions as time goes on and funds come in. Who knows but what some generous churchman or churchwoman may come forward and raise this noble pile as a memorial or thankoffering to the glory of God, and the lasting benefit of generations to come?

S. JOHN'S, LAUNCESTON.

OUR news this month is meagre. Matters amongst us have gone smoothly along, and few incidents outside the usual parochial groove call for special comment.

The Rector's letter in connection with the Parish Council has had to be delayed for reasons which will be explained later on.

Much regret was expressed, when, after the publication of our last notes, it was discovered that the name of Mr. W. Martin had inadvertently been omitted. We are sure that gentleman will forgive the omission, which was wholly unintentional.

The Rev. C. R. Pollock, M.A., F.R.G.S., delivered his splendid lecture on "The Land of the Pharaohs" in S. John's Schoolroom, on Friday, August 20, in aid of the funds of the Mission House, which is in a needy condition. The Misses Ferguson and Mr. Thomlinson sang, whilst Mr. H. S. Smith took part.

S. JOHN'S MISSION HOUSE.—All who were doubtful as to the excellent work done by the Deaconess in the above home, would have had it dispelled had they been present at the Annual Tea, on the 10th inst. given to the girls of the working and serving clubs in connection with the same. Owing to the illness of some, about eighty only entered an appearance. After tea, the evening was spent in viewing scenes exhibited through the lantern, by the Rev. H. W. Wilkinson, to whom our thanks are due, and later on in games. Sister Charlotte has got together the very stamp of girl which is so often overlooked, and is doing a wonderful work amongst them. Only the girls were admitted on this occasion, though we understand similar meetings for the "women" and "boys" clubs are to come later on. A good many of our S. John's people give freely to the work of the Salvation Army, and yet overlook this splendid effort of the Church doing exactly the same work on better lines. We trust they may come forth now attention has been called to our needs and do their best for us.

The warmest thanks are due to our valued secretary, Mr. F. Reid, and to all the large band of ladies, who, by personal exertion and generous gifts, made the above gathering such a splendid success.

The following donations and subscriptions have been received since last date (June 12th), and are thankfully acknowledged:—D. M. W. 2s. 6d., Mrs. Doubleday 6s. 6d., Miss Horne £1 10s., a friend 10s., Miss Field £1 10s., Mrs. Bushman £1, Mr. Alfred Green £1, box at Miss Dakin's school 3s. 4d., Miss Weatherhead 5s., Mrs. Barnes 6s. 6d., W. M. 10s., Miss Green 10s., Mrs. Latta 5s., Mrs. M. Stackhouse 4s., Mrs. R. L. Parker 5s., G. E. H. 5s., Messrs. Wilkinson and Gillett £2 2s., Mrs. Dempster 10s. 6d., Mrs. Gaunt 5s. 3d., Mr. H. Littler £1 1s., Miss Hogg 10s. Any further donations will be gladly received by Canon Beresford, the treasurer (Mr. W. Martin), or F. J. Read (secretary).

S. OSWALD'S, TREVALLYN.—Our new Rector-in-charge has been with us a little over a month, and prospects are brightening considerably. The increase in the attendance at both morning and evening services is most marked, and the improvement is evinced in a corresponding degree in the offertories, whilst the Sunday School is also feeling the effect of the revivifying influence. At the monthly meeting of the committee, the Rector was placed in possession of all the information regarding the condition of the church, and expressed the desire, that before any arrangements are entered into, the debt should first be cleared, and it is expected that the end of the year will see the building free from debt. Several improvements were mooted, but of them more anon.

The Rev. C. R. Pollock gave a most interesting and instructive lecture during the month on Egypt, illustrated by some excellent lantern views, and as a Fellow of the Royal Geographical Society, he treated his subject in a masterly manner, with the result that all present were sorry when he concluded.

The initiation of morning services is likely to prove a step in the right direction, judging by the attendance so far, and altogether S. Oswald's is decidedly on the up grade.

S. JOHN'S, NEW TOWN.

PARISH MEETING.—A special parishioners' meeting took place in the schoolroom on Tuesday evening, July 27, to elect a Parish Council in accordance with the regulations passed at the last session of Synod. There was a good attendance, and after the Archdeacon had explained the purpose and duties of the proposed council, the following were, on the motion of Mr. H. C. Lovett seconded by Mr. T. W. Sutcliffe, elected as the first parish councillors:—Messrs. F. R. Seager, W. J. McWilliams, M.H.A., W. F. Stephens, Wm. Andrewartha, T. Dunbar, C. Viney, A. H. Street, and Stewart. The Archdeacon then asked for additional district visitors, and the following volunteered:—Mesdames Mason, Innes, Richardson, Andrewartha, and Wm. Andrewartha. A half-yearly progress report from the Churchwardens showed that the ordinary revenue was £22 11s. 10d. above the corresponding period of last year, but that there were still several long standing liabilities, and these had been added to by imperative expenditure in renovating the interior of the church. The Archdeacon urged the introduction of the envelope system as a means for obtaining a larger and more regular income from the collections, and also as encouraging small contributions to parish funds. He hoped the Parish Council would take this matter into early consideration.

Winter Entertainments.—The series of monthly entertainments for the winter season was most successfully inaugurated by a concert very kindly given in the schoolroom on Thursday evening, July 1, by the choir of Holy Trinity, Hobart, under the direction of Messrs. F. P. Bowden and J. W. Gould; over 40 performers taking part. The choruses and part songs of the choristers were a genuine treat, and evidently thoroughly pleased the crowded audience, while some of the solos and duets, both serious and comic, called forth hearty applause, which, in several instances, would only be satisfied by an encore. At the close of the programme, the Archdeacon cordially thanked the choir, who were subsequently entertained with light refreshments by Mrs. Seager and the New Town choir. The evening was unanimously voted a most enjoyable one. For Thursday, August 12 (the entertainments are always fixed for moonlight evenings), Canon Shoobridge has promised a lantern lecture on "S. Paul's Cathedral, London." For September a produce sale will be held in the afternoon and continued in the evening, supplemented by a concert. Promises of contributions for the sale will be welcomed by Mrs. Whittington. On Thursday, October 7, the S. John's Baptist (Hobart) Dramatic Club, are good enough to supply an evening's amusement by reading Sheridan Knowles' comedy, "Love's Chase," and for November, Mr. Churchwarden Lovett half promises a concert from the Orpheus Club.

Diocesan Jubilee Fund.—The children's cards for this Fund produced £4 3s. 5d., and on Wednesday evening, July 14, the children, under the direction of Misses Whittington and Lilian Boyes, produced two plays, "Rumpelsteilskin" and "Princess Melancholia," before a crowded audience, the result being a sum of £4 11s. 6d., making a total of £8 14s. 11d. raised by the young folks of the parish for the Jubilee Fund. The juvenile performers acquitted themselves uncommonly well in most of the leading characters, and succeeded in thoroughly amusing both their elder and young patrons.

Our Day School.—The first "breaking-up" of our recently established day school took place on June 18th, when the children went through a programme of music and elocution, and were feasted by their teachers, the Misses A. and M. Seager. The Archdeacon's prizes for Holy Scripture Examination were taken by Majori Taylor in the senior, and Vera Cooley in the junior division. Thirty scholars had been enrolled during the first half year, but some of these are now leaving to go on to other schools. Miss A. Seager has resigned the headmistresship, and Miss Evelyn Gerrand, who has had two years' training in tuition at the Sydney Deaconess's Institution, takes her place, Miss Myra Seager continuing in charge of the younger children. The school ought to have a useful and successful future, and deserves the sympathetic support of our people.

BOTHWELL.

THE RECTORY, AUGUST 7.

MY Dear Friends,—The reduction of our church debt has been much in our thoughts for months past. In response to the call of the Rector and Churchwardens a number of ladies met and formed themselves into a committee to work a series of entertainments at popular prices, the proceeds of which are to reduce our bank overdraft. It was decided that a monthly entertainment should be given commencing with a social on August 7, the musical part of the programme being for this occasion entrusted to Mrs. Webster. This social is now over, and proved, I think, a brilliant success, the net proceeds being £4 10s. This sum, with £6 12s. resulting from the concerts given by Mrs. White and Mrs. Boyes, together with some £6 subscribed and an anonymous gift of £2, makes already the respectable sum of £19 towards the £30 required of us by Christmas. We must not forget that there is a large sum owing to Mr. Lewis, who has waited patiently for many years without asking for interest or capital, and I hope that whatever we can raise before Christmas above £30 will be given by the Churchwardens to Mr. Lewis as an earnest of our desire to pay him what we owe.

Alternately with the committee's entertainments will come Mrs. White's concerts, so that an evening's pleasure will be provided every fortnight. Host Bowden, of the Castle Hotel, gives us a liberal donation of 10s. every time we hold our entertainment in the Assembly Room.

A sad gloom was cast over the whole township by the untimely death of Mrs. McCarthy, and sympathy poured forth to her sorrowing husband and parents. As in the case of Mrs. Reynolds, a little one—the first—remains motherless.

The question of a doctor for the three townships of Bothwell, Kempton, and Hamilton becomes very serious: human life is being frittered away through the want of medical knowledge, and a doctor's authority to compel obedience to the simplest laws of medical science.

Mrs. Webster commenced her mother's meetings in July, and hopes that they will prove a means of drawing together and helping many who have plenty of life's drudgery, and to whom a couple of hours a week, pleasantly and profitably spent at the Rectory, will prove a welcome rest from the cares and duties of the home.

I beg in the name of the Churchwardens and myself, and indeed of all who love our Church, to thank the ladies and gentlemen who assisted at the social on Saturday.—Your affectionate pastor,

WILLIAM H. WEBSTER.

DEATH.—Helen Winter McCarthy.

S. JOHN THE BAPTIST, HOBART.

S. ANDREW'S brotherhood made a forward step on the evening of July 22nd, when under Mr. Goode as director, eight members were enrolled, and application made to the Central Council in Sydney for a charter. On the following Sunday, the members made their communions in a body at the early celebration. Hereafter the brotherhood will communicate at the Guild celebration on the first Sunday in the month.

The Young Men's Club is increasing in numbers and popularity, and under its auspices a Magic Lantern Entertainment was given on the 21st. The room was crowded, and the views were good. We believe that another of a different kind is being prepared for.

The musical part for church services have shown evidences of increased care in practices, and the attendance of members of the choir has improved. Mr. Z. Lindley has, under Mr. Major's direction, taken the boys in hand at a weekly practice every Wednesday. He will doubtless make something of the very good voices which some of them possess. We understand that the Rev. Chris. Lumsden was ordained a priest on Lammas Day, August 1st, by his lordship Bishop Green, of Grafton and Armidale. The Ember Collect was said on his behalf during service on that day at S. John's. His friends

in this parish wish him all success in his ministry, and congratulate his father and mother on this honour and place of responsibility achieved by their son.

The S. John's Association gave an excellent concert on July 13th, but the very wet evening made a large attendance impossible. In addition to the local performers, assistance was kindly given by the Misses Dalker and Baxter, visitors from Ulverstone. The concluding entertainment of the series took place in the gymnasium, at the Barracks, on July 27. The pupils of Mr. Graham's classes, including a number of ladies, gave a very pleasing exhibition of their skill as gymnasts to a large audience. The Parish Council is under obligation to Mr. John Graham for his kind assistance in providing this item of their programme. On August 4th, the Strauss orchestra gave a most enjoyable concert to a crowded house. In a neat speech, Mr. Alex. Reid welcomed the members to our parish, and Mr. Wallace, the hon. secretary, replied, thanking the Churchwardens and Council for allowing them the use of the schoolroom, and expressing the pleasure it always gave his performers in helping S. John's people. Mr. Reid announced that a second series of entertainments had been organised by the Parish Council, and would commence at an early date.

A girls' confirmation class has been started; it is held at the Rectory at half past seven on Wednesday evenings. The Rector will be glad to receive additional members.

The offertories and collections for July were as follows:—Week ending 4th, £3 0s. 2d.; 11th, £5 4s. (including £1 special for Jubilee Church Fund); 18th, £6 6s. 4d. (including £2 4s. 0½d. for Melanesian Mission, Sunday school offering for four months); 28th, £4 10s. 5d. (including £1 for the poor); 29th, £1 2s. (including £1 for the poor.)

During June the total receipts from offertories and collections came to £18 9s. 2½d.: £1 5s. 6d. and £6 18s. 6d. came from the treasurer of the Parish Council, the first amount for subscriptions to the Stipend Fund, the second as net proceeds of S. John's Association entertainments; £1 appears as rent of church cottage, and 2s. 1½d. from the children of Lansdowne Crescent Sunday school towards the rent of their room. The gross receipts for the month were £27 15s. 4d.; balance overdrawn at the bank, £8 17s. 7d.

Expenditure was as follows:—Clergyman's stipend in full to March 31st, £32 10s.; Organist for current month, £2 10s.; organ blower and bell ringer, 10s.; Poor Relief for six months to June 30th, £6.

Outstanding Liabilities were:—Clergyman's Stipend, £62 10s.; rent of room for Lansdowne Crescent Sunday school at 2s. 6d. per Sunday, £3 5s.; Printing, etc., £3.

BAPTISMS. July 7th, John Stanley Piesse; July 9th, Lilian Victoria Abbott; July 8th, Annie Lake Smith (private baptism); July 23rd, Thelma Lilian Jackman; July 25th, John Roy Goldie; July 30th, Davis Morris Morgan.

BURIALS.—July 18th, Geappen, aged; July 26th, Daisy Harris, 8 months; July 30th, Mary Jane Kog, 35 years.

CARRICK.

THE unsightly ruin of a fence in front of the church green has been removed, and the new one is being erected. Mr. Monds very liberally supplied the timber and the carting of the gravel. The Churchwardens let the contract for £12 for erection to Mr. A. Frost. A concert was held this week towards payment. Several friends travelled from Launceston. Mr. Sutton's song, "Come into the garden, Maud," was given in his well-known style; while Miss Lawson's "Listening," and Miss Ella Sidebotham's "Dreams" were delightfully rendered. Mrs. Jolly's second song was also thoroughly appreciated. Mr. Tevelein gave us some selections on the auto-harp and two songs; while Mr. Morgan in "Off to Philadelphia" and "Simon the Cellarer" scored a success. Miss Hall accompanied in her exquisite style. Mr. A. J. Hawkins gave us some of his well known selections, and Mr. Prewer, of Bracknell, was well heard in "Anchored." One pleasing feature was a quartet by our newly formed band, which was greatly appreciated, and showed the good progress

they were making under Mr. Fritzell, who also rendered a concertina selection. The proceeds will half pay for the fencing, and next concert we hope our local talent will come forward to liquidate the remainder.

A pleasing ceremony took place last Sunday at Illawarra, when a youth, who had been previously carefully prepared by Miss Eva Watson, received the Holy Sacrament of adult baptism.

A concert was held here a short time ago towards a new organ, and a sum of £5 16s. was raised, including a subscription of £1 from Mr. John Mitchelson, and 10s. from Mr. Geo. Eastoe. We hope to have a good concert in the spring, getting our singers from Launceston.

BAPTISMS.—Thomas Robert Ayton, Benjamin Clark, Daphne Panton, Edward John Panton, Elsie Louisa Panton, Percy Charles Guest, and Margaret Guest.

MARRIAGE.—John Curran and Ethel Bowman.

BURIAL.—Richard Kirkham.

EVANDALE.

WE have to record the death of Hilda Roberts at the early age of 15, which occurred on the 21st July, after a brief illness, from which she made no effort to rally. Hilda was a very good girl, and had greatly distinguished herself at the Sunday School, always taking the prize in her class, and winning the goodwill and affection of her teachers. The funeral took place on the 24th, and was attended by all the school children, the choir singing appropriate hymns. Her loss was a great grief to her parents, and it is shared by many others.

We have also the melancholy duty of recording another death, that of Mr. James Cox, of Clarendon, caused by a sudden attack of cerebral apoplexy, which resulted in a fall from his horse on the 7th inst., after which he never regained consciousness. Mr. Cox was taken to Dr. Johnson's house, and received every care and attention that skill could afford, but it was seen from the first that the case was a hopeless one. The funeral, on the following Monday, was very largely attended, upwards of three hundred men from all parts of the country being present. Mr. Cox was a member of one of the oldest families in Tasmania, being grandson to the well-known Mr. Cox who founded Clarendon, and was a wealthy and liberal man. Amongst his other good works he built and liberally endowed the church at Lymington. The late Mr. Cox was also a man widely known and respected. He was well educated, and had a wide experience; he was also a capable and strictly impartial magistrate, and at the same time a good friend to those who knew him well, one, in fact, whom the Evandale district could ill afford to lose, and is not likely soon to see replaced.

RICHMOND.

THERE is very little of interest to record for the parish this month. An old resident, Mrs. Godfrey, went to rest on July 26, aged 71, after a long illness, which she bore with great patience. We tender our sympathy and condolence to her sons and daughters. Sunday, 25th July, was a red-letter day in our Sunday schools, because on that day Diamond Jubilee medals were distributed to teachers and all deserving pupils. These pretty bronze tokens were specially cast in Melbourne for the Colonies, and were given to us by the generosity of a kind friend whose name is not to be given. The superintendent of S. Luke's Sunday school, prepared an address for the occasion, the subject being, "The life of our noble Queen," and she was amply repaid for her trouble by the riveted attention of all present. The address ended, the medals were arranged upon a small table, looking very pretty, their bright yellow metal contrasting harmoniously with the navy, and pale blue, and scarlet ribbons attached to them. The teachers were asked to come forward, and were surprised and pleased when they were told to choose one for themselves. Then the girls' classes were called up, and then the boys', and each one was decorated with a medal to their great satisfaction, and the

proceedings were concluded with the hearty singing of the National Anthem. The children were asked to learn Psalm li. 10 for the following Sunday, and also to respond to a collection in aid of the New Guinea Mission, which requests were complied with in most cases, especially by the girls. Both schools tendered their grateful thanks and good wishes to their unknown friend, who has been instrumental in giving them all so much pleasure, who must have been amply repaid by the sight of the bright and happy faces, and the good conduct of every child present.

Services at S. George's, Campania, during September 5th, 12th, and 26th.

FORTH AND LEVEN.

A SPECIAL service consisting of sacred selections is to be given in Holy Trinity Church, Ulverstone, on Wednesday, August 18th. The organist, choir, and others, have been working hard, and we anticipate a large congregation, and a good offertory for the Church debt. Our friends at Sprent are having a great day on September 8th, sports, refreshments, concert, coffee supper, etc., all in aid of the Church. It is a vigorous attempt to pay off the thirty pounds still owing on the beautiful church of S. Andrew at Sprent. We, in other parts of the Parish will do our best to help them.

Our great undertaking in Ulverstone is the Exhibition which is to come off on September 15th and 16th, and is to be opened by Canon Beresford, who will receive a most hearty welcome from his former parishioners. Among the attractions are exhibits of cut flowers, pot plants, children's work, cakes, etc., fancy work, specimens of natural history, laundry work, art, writing and mapping, etc. There is also to be an afternoon tea stall, jumble fair, fish pond, sweet stall, etc. The hon. secretary, Miss Lodder, has worked hard, and an excellent schedule has been drawn up, and well printed at the North West Post office. Messrs. Nichols and Frampton, together with a combined committee of ladies and gentlemen, have helped in every possible way, and it is to be noted that many valuable prizes, in money and otherwise, are to be given. Altogether we expect to have a real good time, and much success.

Abbotsham church enlargement has been decided upon, Messrs. Shaw, Swift, and other members of the congregation speaking strongly in favour of it. God willing, we shall have a beautiful church by Christmas. Ulverstone church is to be painted next month, and will look all the better for it. Upper Castra, with its two good rooms added on to the church school, and with money in hand towards a new organ, is to be heartily congratulated.

Earnestly do we pray and hope that the Bishop will send us a clergyman very shortly to take Mr. Roper's place. To do the work here as it ought to be done, there should be four clergy at work, but even with three we can get through a good deal: at present however, there are but two, and consequently the outlying centres do not get all the services, etc., that they ought. The help given by our excellent Readers is simply invaluable. We expect, D.V., to begin the New Year with an additional clergyman and another reader. So may it be.

QUAMBY AND HAGLEY.

WE had very hearty services on Accession Day; Skeffington's hymns were sung with great spirit. On the 4th July the services were renewed at Westwood, where a State school has just been opened under Miss Viney, who has been a great help both to the late and present Rector. There was a congregation of about forty.

Vicar (to little boy who does not know his Sunday-school lessons): Why don't you know your lessons? What Sunday is it? Please, Sir, the second Sunday after jubilee!

ACKNOWLEDGEMENTS.

The following subscriptions are to hand:—Miss Harris, 1s.; A. M. Blyth, 1s.; E. G. Gisborne, 1s.; Mrs. E. R. Thomas, 2s.; Mrs. F. Shepherd, 4s.; Rev. J. H. Corvan, 27s.6d.

CORRESPONDENCE.

To the Editor of the "Church Messenger"

SIR,—It will be observed that a class for specimens of natural history finds a place in the schedule of the Ulverstone exhibition of flowers, arts, and industries, which will be held on September 15 and 16. Some people may fear that by offering prizes for collections of bird and animal skins, eggs, butterflies, and other insects, we are only encouraging the wanton destruction of many curious, beautiful, and often rare, species of the indigenous fauna. But that is far from being the object of the chief promoter of this particular class of exhibits; no one would more sincerely regret any such indiscriminate slaughter of the innocents. The prize given in each section will be some suitable book, treating of that particular branch of natural history if possible, and will be chosen carefully in the hope that the winners will thereby be induced to study all the more closely subjects that will provide them with a life-long source of interest and enjoyment, affording occupation both mental and physical for minutes and hours that otherwise are too likely to be wasted, if not actually misspent, for lack of some such resource. There is so much to be learned by any one who cares to observe and study the ways and habits of all living things; the knowledge gained thereby for oneself is far more valuable and interesting than what is merely learned from books, although, of course, the help of books written by clever and careful students of Nature cannot be dispensed with, but one must endeavour to be an actual student of out-door nature, not a mere cabinet or book naturalist. The latter may be compared to a man who thinks himself qualified as a carpenter because he has read manuals and treatises on carpentry, but has had no practical experience in the use of the necessary tools. We beg that all collectors will forbear from destroying life ruthlessly or in a wholesale fashion. Take no more birds' eggs, kill no more birds, animals, or insects than you really need, and be sure to kill as quickly and painlessly as you possibly can. Just think how easily life is extinguished, but who can restore it to any creature whatsoever? Let no one kill for mere killing's sake, or because any living thing is ugly or a nasty thing in their eyes. Unless any animal or insect or reptile is really harmful, it has as good a right to live and enjoy itself as any human being has. Every creature has some special beauty of its own, and is wonderfully fitted in form, in colouring, and in its habits for its particular mode of life. Protective colouring and form and general mimicry are a very special and interesting branch of study. And in the plant world there are numberless wonderful adaptations of a similar kind to reward the careful observer. It is very probable that on some future occasion book prizes will be offered for essays by our young people on the zoology and botany of the district.—Yours, etc.,
M. LODDER,
Hon. Sec. Ulverstone Exhibition.

To the Editor of the "Church Messenger."

SIR,—A correspondent in your notes for July makes enquiry concerning Old S. David's, Hobart. The old building was pulled down in 1874, and almost upon the same site now stands S. David's Cathedral. A few items in the history of this departed edifice will doubtless interest many of your readers, as well as furnish your correspondent with the information he seeks.

The foundation stone of S. David's Church, Hobart Town, was laid by Lieutenant-Governor Davey on the 19th day of February, 1817, just fourteen years after the founding of the colony. A *Gazette* notice dated February 18, 1817, is an interesting record handed down to us of this event. It runs thus:—"The civil and military officers are requested to attend at Government House to-morrow morning at half-past 11 o'clock, to accompany the Rev. Robert Knopwood to the ground prepared to lay the foundation stone of S. David's Church."

"In consequence of which the same will be observed as a holiday throughout the settlement; and the Acting Assistant Commissary-General will cause to be issued to each of the non-commissioned officers and private soldiers, superintendents, overseers, constables, and other persons in the actual employ of Government half a pint of spirits."

"By command of His Honour the Lieutenant-Governor,
"J. B. BOOTHMAN, Clerk."

On Good Friday, April 5th, 1822, the church was opened for Divine service, rather more than five years after the laying of the first stone.

As regards the consecration of S. David's, Bishop Nixon was only in his 21st year when that ceremony took place, the act of consecration being performed by the Rev. Samuel Marsden, senior chaplain of New South Wales on the 9th of February, 1823 (*vide Hobart Town Gazette*, February 15).

There were then no bishops in the Australian colonies to perform ceremonies of this kind, but on this occasion the Rev. Samuel Marsden visited Hobart Town under commission from the Bishop of London, in order that he might consecrate both this church and the burial ground.

As regards the name S. David, the patron Saint of Wales may have been thought of, but it is certainly strange that we should find the following words inscribed upon the foundation stone:—

To perpetuate the memory of
His Honor, the late David Collins, Esq.,
Lieutenant-Governor of Van Diemen's Land
And Colonel in the Royal Marine Forces.
Departed this life the 24th of March, A.D. 1810,
In the Administration of his Government.

The old building had its admirers in those days, though it was hardly up to our modern ideas of what a church should be. The *Sydney Gazette* of January, 1822, has the following:—"At Hobart Town is a church, which for beauty and convenience cannot be excelled by any in the Australian hemisphere."

Trusting I have not exceeded your space limit,—
Yours, etc.,
ERNEST WHITFIELD.

CHURCH GUIDE.—SUNDAY SERVICES

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

CHURCHES.	HOLY COMMUNION.	MATINS.	EVENSONG.	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 ...	
Bangor ...	...	...	7.15 on 4th Monday	
Launceston—St. John's ...	8 a.m. on 1st, 3rd, 4th, and 5th S	11	7	10 and 3
	11 a.m. on 1st and 3rd S,			
	10 a.m. on 2nd and 5th S,			
	and 7 p.m. on 2nd S			
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.....	11 a.m. on 1st and 7.30 on 3rd S	11 on 1st and 3rd S	7	
St. Augustine's, Broad Marsh	11 a.m. on 2nd and 4th S ...	11 on 1st and 3rd S	...	
St. Thomas', Tea Tree ...	10.30 a.m. on 5th S ...	...	3.30 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	
Miss Viney's, Westwood	3 p.m.
			...	2.30 p.m.

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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—	According to notice	11 a.m. ...	7 p.m. ...	
Campania	" " "	" " "	3 p.m. ...	
Jerusalem	" " "	11 a.m. on 1 and 3 S	" " "	
Lower Jerusalem	" " "	" " "	According to notice	
Wh. Kangaroo Road	" " "	" " "	" " "	
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 2 on 1, 3, & 5 S 10 a.m.
Hadsden (Entally Chapel)	11 a.m. on 3rd S (alternately)	11 a.m. on 3rd S	7 p.m. on 1st S...	
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 1 a.m. ...	" " "	3.15 p.m. ...	2.30 p.m.
Risdon	5th S. at 11 a.m. ...	" " "	3 p.m. ...	
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.	
Clarence—				
Bellerive	1st S after Matins, 8 a.m. Festivals	11.15 a.m. ...	7.15 p.m. ...	10 and 3
Rokey	4th S after Matins, & on Festivals	11 a.m. 4th S	7 p.m. 1, 2, & 3 S	11
Sandford	5th S after Matins	11 a.m. 5th S.	3 p.m. on 2 & 4 S	
South Arm	2nd S in alternate months	10.30 a.m. on 2nd S	7 p.m. on 5th S	
Beltana	3rd S in quarter, after Matins	11 on 1st & 3rd S	" " "	2.30

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.

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Church Grammar School.

LAUNCESTON.

FOUNDED 1846.

PRINCIPALS:

REV. C. G. WILKINSON M.A. (Honours), St. John's College, Cambridge.

H. GILLET, M.A., Cambridge, certificated of English Education Department, Whitehall; and of South Kensington Science and Art Department; late Lecturer to Teachers Birkbeck Institute, London.

ASSISTANT MASTERS:

L. ALSTON, M.A (Honours Trinity College, Melbourne.)

H. FRASER, M.A., B.C.E., Melbourne, formerly Director of Horsham Technical College, and late Master at Grenville College.

J. CAMERON, Mathematical Scholar and Prizeman, Tasmanian University.

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Children's stout ribbed Hose, all sizes, 6d per pair
Girls' fast dye black cotton Hose, all sizes, 6d per pair
Ladies' full fashioned Hose, double toes and heels, fast dye, black cotton, at 6d per pair
This is the most wonderful value ever seen. It is the result of our superior buying facilities that we are able to give such good value
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Ladies' sanitary cotton Hose, in all qualities, from 1s to 2s 6d per pair
Ladies' superior Hose, treble spliced feet, heels, and ankles
Ladies' sanitary Lisle thread Hose
Ladies' black Balbriggan Hose, with fancy worked fronts
Ladies' silk finish cotton Hose, from 1s per pair, quite new
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Ladies' black summer cashmere Hose, from 1s 2d to 3s 6d per pair

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Cashmere Socks and $\frac{3}{4}$ Hose, in all sizes

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Merino $\frac{1}{2}$ hose, 6d to 1s 6d per pair
Striped cotton $\frac{1}{2}$ hose, extra stout, 10 $\frac{1}{2}$ d per pair
Summer Cashmere $\frac{1}{2}$ hose, 9d per pair; reduced from 1s 3d
Summer Merino $\frac{1}{2}$ hose, 1s per pair
Natural Llama $\frac{1}{2}$ hose, from 1s
Black and navy Cashmere $\frac{1}{2}$ hose
Job line fancy stripe cotton $\frac{1}{2}$ hose, 3 pairs for 1s, very cheap
GENTLEMEN'S VESTS AND PANTS
Brown cotton pants, from 1s 11d
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Natural Llama, Cashmere, and Merino, at all prices
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Natural Llama, Cashmere, and Merino, in all sizes and prices
Gents' pyjama sleeping suits, from 6s 6d to 12s 6d
Tennis shirts, 3s 6d, 4s 6d, 4s 11d, 5s 6d
Cricketing shirts, white flannel, 4s 6d, with collar and pocket
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