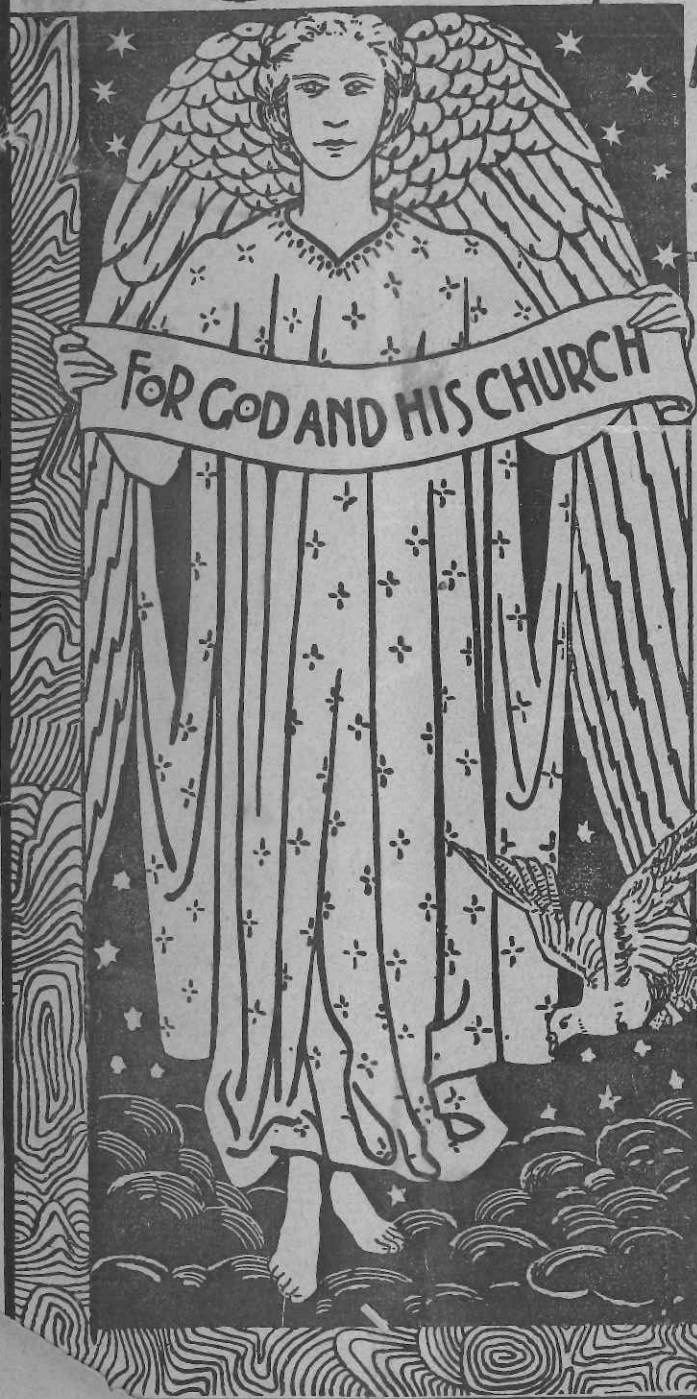


THE CHURCH MESSENGER

A
MONTHLY MAGAZINE
FOR
THE PEOPLE. . .



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Church Messenger.

VOL. II. No. 7.

JANUARY 23, 1897.

PRICE, ONE PENNY.

We give a very full and solid number of the *Messenger* this month, with full accounts of the most interesting meetings of the first Diocesan Conference. The papers, beginning with spiritual matters, dealt afterwards with some of the deep problems of the day in the intellectual and social world. The excellent report we give of these papers will be more than sufficient apology for the omission of much of our usual matter. All intellectual readers—such as ours are—will enjoy the “feast of reason” we provide for them.

WILLIAM MORRIS,

SOCIALIST AND CHRISTIAN.

ON October 6, 1896, William Morris, poet, craftsman, socialist, was laid to rest under the shadow of the little church at Kelmscott. A harvest wagon, yellow, with red wheels, lined with moss, and covered with twisted vine leaves and flowers, carried his body to its resting place; and thus, without any of the hideous conventionalisms of the gruesome modern funeral, but in all the beauty of simplicity, has passed out of our sight the greatest man in the socialist movement, and one of the greatest men of our age.

What his life work has been I do not think will be fully realised till this century has passed away. He was a great poet, as many others have been; and he wrote prose equal to his poetry, which few have done; as a decorative artist he towered head and shoulders above his contemporaries; but in one thing he was almost unique—he found in his art the secret of social reconstruction.

He loved his work, and rejoiced in the lovely tapestries and wall papers, and the thousand other things which he designed. But his art did not stop there. He asked himself why should not others have the same delight in work? Why should labour be a drudgery and a shame? He studied the middle ages which he knew and loved so well, and he found there had been a time when every workman was a craftsman, an artist; that is to say that men's lives had been blessed by the joy of intelligent work, when ordinary working men had found work an ennobling pleasure

and not a mechanical slavery, and every town and village and house had been lovely to behold and to live in. That made him a socialist. Because of his noble unselfish nature he wanted for all men the freedom and happiness which he had found himself in work. Because his mind was pure, he saw that work for the many would always be a slavery while competition and the lust of gain distorted men's minds from the sacredness and dignity of labour.

That was surely to carry one of Christ's great lessons into the heart of our age. Ruskin had done it in one way, and he did it in another, setting himself the splendid example of a life made happy and pure by labour. The fact that he dragged the whole world of art after him, and made people see that art must beautify the whole of life, and not merely the interior of a picture frame, showed how great was his work. His shop in Oxford street has put beauty in the way of all, for our churches and clubs and homes. His lectures and books and tracts have made the socialist movement in England a fuller and deeper thing than it is in other countries. And as he taught he lived, a simple, sturdy, unaffected Englishman, one who felt the truth of that sentence which he put into the mouth of John Ball—“Fellowship is heaven, and lack of fellowship is hell; fellowship is life, and the lack of fellowship is death.”—*Goodwill*.

MISSIONS.

FROM Norfolk Island the news of the Melanesian mission is cheering. Reports of the native teachers and clergy as well as of the whites are all encouraging. The first white lady ever landed in the islands has safely reached her work, in the person of the wife of Dr. Welchman, a medical missionary who was recently ordained priest.

The sympathy and support of the naval officers is always a helpful feature of the work. £18 has just been sent in by “A few officers of H.M.S. *Orlando*” as a “very willing contribution” to the mission.

One of our Tasmanian parishes supports the boy of Rev. Clement Marau (a native clergyman of a most saintly and earnest character) at Norfolk Island. The lad is but 12 years old. He has just written a letter

of his own composing to his friends here, of which we give a literal translation :—

NORFOLK ISLAND,
DEC. 9, 1896.

MY DEAR FRIENDS IN OUR LORD JESUS CHRIST,

I wish to write you about my father, who is the teacher at Ulawa in God our Father's church.

Some of the heathen have come already into the way of Christ's truth, but I do not know whether they have all come yet or not.

My father (Clement Marau) is building a big stone church and the four walls are already finished, and by-and-by he will, I think, get money together to buy a roof of iron.

When I was quite little I came here to St. Barnabas with my father and mother. I was very ill here and nearly died, but God's mercy rested on me, and I recovered. One of my brothers died when I went back to the islands; his name was Mark.

All of the boys and girls were well here at Norfolk Island this year, but there was one Santa Cruz boy died, he was called Neimeno.

Sometimes we say things that are not right. Do you speak for us to our Heavenly Father?

How are you all? I should like to know if you are well. We all are well, and so is the Bishop and Rev. J. Palmer.

The churches in all the districts are still in health, and both Christians and heathen are being well instructed. What a fine thing it is that some of them have come away into Christ's way of truth!

In my island one village (Ngorangora) gave the Church trouble, but my father went several days to them and spoke to them in the words of Christ's religion.

This is all, my friends. Good-bye to you, Christ's men. May the Lord be with you.

I, MARTIN MARAU, wrote this.

THE PIONEERS OF CIVILISATION.

A STRIKING change has taken place in the attitude of the average man towards missions to the heathen. For many years missionaries were looked upon as impractical enthusiasts, attempting a task which common sense declared, beforehand to be impossible. The noble examples of men in every quarter of the globe deliberately and steadfastly sacrificing the ties, the comforts, the prospects of their home life, and patiently undergoing exile, hardship, fatigue, danger, in the hope of benefiting the most ignorant and degraded of their kind has, however, done much to raise the public estimate of missionary effort. And the hard, patent, undeniable fact of bloodthirsty savages transformed into orderly peaceable members of society has conclusively disproved the prophesies of failure, based upon the impossibility of overcoming innate and hereditary instincts and practices. In a recent leading article the *Sydney Morning Herald* says:—"Nothing is perhaps more indicative of the work that has been done, and that is now being continued in the South Seas, than the brief shipping reports which are published in the most unostentatious fashion regarding the various mission ships. They call at many islands which were savage and inhospitable to the last degree within the memory of the present generation, and which have now been brought into peaceful connection with the port of Sydney. It is not merely that the domestic condition has been

improved on a hundred islands, and that some most barbarous customs have been swept away for ever; it is that lands which were thoroughly hostile to the white man have been brought within the pale of civilisation, and that their inhabitants are in communication with the people of more advanced countries. It is only necessary for us to call attention to two points: The one is that nearly every island in the Pacific has been made accessible; the other is that the bringing of these island groups under the influence of civilisation has led to a wonderful increase of trade with Australia. Whereas some ten years ago there was but a single line of steamers there are now several, and the whistle of the engine is heard in waters that were innocent of everything but the outrigger of the native canoe, or the appearance of a primitive schooner with brown sails. On the whole, the civilisation of the South Sea Islands is principally due to the missionaries." The article concludes by saying, "These are the facts, and the moral is obvious."—*Southern Cross Log.*

FRIDAY'S CHILD.

BY FRANCES.

VIII.

"The mistress's compliments, and could the Doctor come up to see Master Friday?"

It was the young groom who had the charge of George's horse, and he was waiting at the Doctor's door. And so the Doctor did come up, and was received by Mrs. Hammond, who ought to have been in Devonshire at that minute

"No, sir. When it came to the time, Master Friday was not well enough to go, and Miss Daly had to take the young ladies."

The Doctor did not seem surprised; he seemed to be more occupied in tracing the pattern of the carpet with his eye.

"No," he said, "I thought it would be so. How is he to-day?"

"I should say but middling, sir. He is n't in bed, and he never says he feels ill, but he looks it, though I hope you will think it only fretting at being left behind. He took it sadly to heart at first, but I think he's used himself to it now. It was the mistress wished you to be sent for, sir. She is quite shocked and put about at the change in his looks, and she could n't feel easy till you had come."

"Yes," said the Doctor, and paused; then concluded, "I can see him, at least." It was a curious answer, Mrs. Hammond thought.

"I will go up now," he added, rousing himself. "I suppose he is in the nursery?"

"Yes, sir. And the mistress would like to hear of him as you come down."

"I will see her. Thank you, Mrs. Hammond; perhaps I had better go to the nursery alone."

He went up the stairs and down the passage, and opened the door of the square old room where Friday chiefly lived now.

He was sitting in his tall chair by the window, with

his books near him on the window-seat, but he was not reading. It was only a very shadowy smile that he could summon up by way of greeting, but he held out his hand, and the Doctor shook it with ceremonious courtesy.

"Good-day," responded Friday, gravely; "I am very well, thank you. I did not stand up because my high chair is bad to get out of by myself. Will you sit down in Mrs. Hammond's seat?"

The Doctor took it, a great chintz-covered rocking-chair, and sat opposite to Friday, slowly rocking himself with much seeming laziness, and glancing keenly at the little figure from under his eyelashes. Friday was very thin and large-eyed, and rather a languid little host; but his behaviour was scrupulously exact, and he sat up with his hands on the elbows of his chair.

"Mrs. Hammond said you would come to see me, because I cannot go out. I am very much obliged to you. I am very glad to see you. Please stay."

"I will," said the Doctor, "as long as I can. And how are you to-day, Friday?"

"I am quite well, thank you," answered Friday, "but Mrs. Hammond says I am rather ill, and she knows about it. But I am a little tired. I miss my Crusoe a good deal."

"Ah, I dare say. Friday," said the Doctor, though he looked almost ashamed to say it, "if you would like another doggie I could get one for you. Just as black and curly as Crusoe."

"Thank you," said Friday, diffidently; "but I would rather not, if you please."

"I thought you would say so. But is there anything you would like?"

"No, thank you. I could n't love it like Crusoe. We loved each other very much, and we meant to possess one grave like the people in the 'Babes in the Wood,' when we had finished our travels, but now we can't. Crusoe is buried under the acacia, and it will bloom white over him every year. George did it; he is very kind. I can't see the acacia from this window. My knee feels very empty for Crusoe sometimes, and I think about him in bed. He was such a dear dog."

A great tear trickled down Friday's cheek and splashed in his lap, but the melancholy dignity of his face forbade remark, and the Doctor pretended he had not seen it.

"And so Friday could not go to Devonshire?" he said.

"No," said Friday.

"That was a very unfortunate thing."

"Yes," answered Friday, "it's with being a Friday. I can't help it."

"Did it feel very hard?"

"I minded at first," said Friday; "I minded very much, and I cried, and I was naughty to Mrs. Hammond. I was sorry after. I have tried to be cheerful since, but I do n't always do it very well. So then I read about my captains."

"Yes, you have plenty of books there."

"George has brought me some, but I like my old ones best. I felt that I wanted something very nice to read to-day, and I have read about the Perilous

Vale and the way to Paradise. Yesterday I read 'Master Frobisher,' the part where the *Anne Frances* ship struck on a rock and the crew made a pinnesse, and they had no nails, so they broke their tongs and gridiron, and everything in bits. And Master Captain Best went on doing his duty in this pinnesse, and went on with the voyage, and a storm came, and the captain sent his men into the ship *Michael* and stayed in the pinnesse himself, because the ship *Michael* would not hold all; and then the pinnesse presently shivered and fell in pieces and sank. Master Captain Best is one of my nice men. And in another place a dreadful storm came, and the ice closed in on the ships, and came in so fast on them that they looked for death, and the barque *Dionyse* sank, and the fleet was abashed; but the dear men got out the boats in the great and dreadful ice, and saved all the men. And the storm grew worse, and the ice was above the topmasts, and it passed the ships so that it was pitiful to behold. And they lay all night looking for death; but God made the wind cease in the morning and they got out of the ice, and praised God for their deliverance. I read it in 'Master Frobisher' yesterday, and then I had him under my pillow all night. And Zachary has been up here to see me, and he told me all about Captain John again, and I have read about my good ship's carpenter, and I dreamed about him. And I think I cannot wait much longer to go and find my undiscovered country—and how soon do you think I shall be able to go and explore by myself?"

(To be continued.)

TALKS ON NATURAL HISTORY.

BY WOODPECKER.

V.

"I HAVE just been on a flying visit to Hobart, and I consider it to be a unique city."

"On account of its harbour, I suppose?"

"No; other cities have good harbours. Rio, for example, and Sydney, and many other cities. The one peculiar charm about Hobart, especially to a naturalist, is that you can walk in half an hour from Macquarie street into the heart of a primeval forest. I do not know of any city in the world of equal size that affords this delightful attraction."

"What shall we do to-morrow?" said my kind host and hostess. "It is the Prince of Wales's Birthday, and a public holiday?"

"Go up somewhere on the mountain," I said; "I am tired of wire fences and Merino sheep."

So next morning, equipped with tin "billy" and all eatables, compressed into portable form, we set off, a small party of four; and, sure enough, after what appeared a very short tramp, if not among "the murmuring pines and the hemlocks," we were well into the Tasmanian "forest primeval," with its massive columns of bluegum, its dogwoods, sassafras, and innumerable ferns. What a grand sight it was; how cool, how still, and altogether lovely! Anyone who has seen an untouched Tasmanian forest, and knows

something of its peculiar fauna and flora, need never be at a loss for companionship. Perhaps the forests of the North-West Coast are more luxuriant than this one, and, certainly, those of the West Coast are more varied, for they are intersected by grand rivers which flow in deep gorges. But the charm of Mount Wellington is that it is so easily got at—only half an hour's walk from the streets of a busy city, with its streets, and tramcars, public buildings, and splendid wharfs, with big English steamers unloading merchandise—imagine this! What other city of the world has this unique attraction?

Well, we were not long in finding a creek, and at once boiled our billy. Presently I heard the faint note of the Wood Robin (*Amaurodryas vittata*), but knew it was too late for her nesting time. Then came the well-known sound "I'll wet you—wet you." "Ah," said I, "here's an Olivaceous Thickhead about, we may as well look for the nest;" and presently we found it on the branch of a native currant tree, with three naked youngsters, all gaping prodigiously. The next bird that flitted into view was a male Pink-breasted Wood Robin (*Erythrodryas rhodinogaster*). Now this was exciting, for although I knew the bird I had never found its nest. So we kept perfectly still and watched anxiously. Presently the hen bird joined her mate, and as they remained pretty close to us, we hunted for the nest everywhere, but did not succeed in finding it. This bird is confined to dense forests, and is never found in open bush land, where its congeners, the Scarlet-breasted Robin (*Petroica multicolor*), and the Flame-breasted Robin (*Petroica phœnica*), are common all over the island. Then we spied a pair of Spine-billed Honeyeaters (*Acanthorhynchus tenuirostris*), and after a while found what we believed to be the nest on the top of a slender prickly wattle. But I subsequently learned that this was the nest of a Goldfinch, numbers of which were flying about in the gardens in Hobart. The last nest we found was that of the Long-tailed Warbler (*Malurus longicaudus*), but this is a common bird, and we did not want the eggs. All the same, it is a very interesting species, from a naturalist's point of view.

"Why?"

"Because it is one of the seven or eight species that are absolutely confined to Tasmania, being found nowhere else in the world, and so Australian collectors are always glad to give something good in exchange for its eggs. But we must have a special 'talk' on this subject at some other time."

"And what did you do next?"

"Well, having exhausted enough of our time in birds' nesting, we moved off in the direction of some bush huts, which had been built by young men in Hobart for their occasional accommodation and that of their friends, during the summer months. We succeeded in finding three of these, about half a mile from each other, standing in small cleared spaces, with the dense forest all around them. Although built of the same materials—a frame of stout spars covered with sheets of bark—they were in different styles of rustic art. Through the glass window of each hut could be seen a table, with bunks on each side of it

for sleeping in, with a shelf in a corner for crockery. Very cosy and comfortable they looked. One had a raised verandah all round, which was reached by a flight of steps. Another was surrounded by a miniature garden, in which many ferns were planted in beds and small rockeries. And the third, which I think we all liked best, had a pretty little waterfall close by, which made sweet music; and over a rustic bridge we came upon a cleared space made smooth and level, from which everything had been carefully removed, except about a dozen huge tree ferns. In the centre was a table with seats all round, and the fronds of the ferns, almost touching each other all over the cleared space, made everything deliciously cool, and formed a charming picture. The trickling of the fall below us, and the faint rustling of the leaves, were all the sounds that could be heard.

"After staying as long in this charming spot as the light allowed, we began the downhill walk homewards. We soon left the untouched forest and came to lower levels, which had been partially cleared, and then to some rough paddocks where cattle were grazing; and here a saying of Tyndall's came to my mind. While standing on the Matterhorn, he said—'The aspect of the mountain, from its higher slopes, saddened me,' and then he proceeded to explain why. It was because the frost, the avalanche, and the unceasing denudation were fast wearing the mountain away. I too was 'saddened' on Mount Wellington, but it was the aspect of its lower slopes that caused a feeling of regret.

"It seems that some former Government, through a terribly short-sighted policy, made a grant of a large part of this mountain to the Cascade Brewery Company, and, as they use wood for their fires, an immense quantity of it is annually consumed. The consequence is that wherever trees are cut down the sun and the winds get to the surface of the ground and make it too dry for the sustenance of timber. In fact, the brewery consumes wood faster than the mountain can grow it; and, this being so, the end, though perhaps distant, is sure.

"Ah, thought I, were I a millionaire this vandalism should be stopped. I would buy out the interests of this company and protect the mountain, and give it to the people for all time. I would appoint rangers, who should admit all visitors on the simple condition of their committing no wanton destruction. Imagine what a possession this mountain and these lovely forests would be to the citizens of Hobart, a paradise to the botanist, the lover of nature, and the ubiquitous tourist; in fact, a joy for ever. And, putting aside all thought of æsthetic pleasures, if this easily accessible summer resort could only be preserved, even as it is, it would be a distinct source of wealth to the people of Hobart. It would pay far better than 'Tattersall's sweeps,' and hurt the moral sense of no man."

"But, I suppose, it will last our time?"

"Ah, my friend, you should not say that; it is a saying I dislike. Granted that this beautiful forest will last our time, have we not a debt due to posterity? Is it right to waste things, or use them recklessly? I

look forward with a feeling of sadness to the time when, if steps are not soon taken to prevent it, Mount Wellington will be bare of all its lovely trees and other vegetable treasures, and become a playground for the winds; its bare rock surfaces parched by the summer sun, and frozen by the winter cold, and nothing left but some chance record of what has been."

JOTTINGS IN GENERAL.

THE event of the month has been the successful inauguration of the Diocesan Conference. The visitors from Melbourne were most able and useful lecturers, the subjects brought forward are those interesting the whole thinking world, and we claim for Tasmania a humble place in that great world. The most learned and technical paper on so difficult and fascinating a subject as the M.SS. of the Greek Testament came, not from a cleric, but from a Launceston layman, a member of one of the Mission congregations of the Mother Church. Well done, Launceston. And who dare say that only clergy are interested in the scholarly researches into original texts?

The work behind the scenes in preparing for the Conference has been anxious, and, at times, most discouraging. There were the usual supply of wet blankets, but the fire blazed grandly at last. The Rev. Harry Edwardes, of Holy Trinity, had the brunt of the work as Clerical Secretary. It is a funny thing that this kind of work, which is eminently suitable for business men, generally gets slid upon the shoulders of some cleric.

* * *

Canon Kelly has arranged to hand over the proprietorship of this paper to one of the clergy, and arrangements have also been made for the editorship to pass into able hands: two members of the chapter and several clergy, both North and South, have promised to co-operate in carrying it on. It will therefore gain by the access of new blood, and enter upon an even more vigorous term of usefulness. Nothing after all succeeds like success; and this issue may claim to be fair evidence of a good paper being offered for a modest penny. Yet we fear even the modest penny many of our readers neglect to give their clergy. Surely it is a matter of honour to pay so small a subscription.

* * *

We must congratulate Devonport on the brilliant way in which they have managed their public exhibition. The success is great, we hear on all sides, and some £300 is in hand as profit.

* * *

Huonville, we rejoice to learn, has not only recovered its church, recently burnt down, but it now rejoices in a church bell.

* * *

The Bishop has appointed to the Mother Church of Launceston a clergyman of the highest reputation for thorough and effective pastoral work. Canon Beresford has made two thoroughly efficient parishes in Bothwell

and The Forth. S. John's may rejoice in the selection of a native Tasmanian of high calibre to uphold the responsibilities, both local and diocesan, attaching to the Mother Church of the North.

* * *

Mr. De Coetlogon, recently ordained priest, and who has done good work since in and near Hobart, succeeds Canon Beresford at the Forth.

* * *

The Synod meets on February 2, and immediately afterwards the Bishop leaves for Lambeth Conference. The Bishop said that he goes for his trip to England not merely as a holiday of his own choosing, but in obedience to a summons to duty at Lambeth. We wish Godspeed and a happy return to himself and his family.

* * *

A venerable priest, who was only blessed with one eye, travelling with a young friend in the bush, they both had to occupy the same room one night. In the darkness the priest was awakened by a vigorous choking and spluttering noise. "What on earth's the matter?" he called out. "Bah! Ugh!" returned the voice of his young companion; "I was awfully thirsty and I got up for a drink of water, and in the dark I've swallowed some beastly beetle." "Why, my dear fellow," exclaimed the old man, "you've *swallowed my glass eye* which I had carefully put in the tumbler!"

* * *

"Divine service," said a well-known London clergyman, "is advertised on the board outside the church to commence at eleven o'clock on Sunday morning. That is a mistake. Divine service begins when the tired servant gets up at six o'clock to light the kitchen fire."

JEWELS FROM THE TALMUD.

JUDGE not your fellow-man's condition
Until you be in his position.—*Abott* ii. sec. 5.

THE PROGRESS OF OUR PASSIONS.

First our passions are like *Travellers*,
Who but briefly with us stay;
Then like *Guests* upon a visit,
Dwelling with us many a day;
And at last become our *Masters*,
Keeping us beneath their sway.—*Succah* 52a.

KIND WORDS TO THE POOR.

Who gives his mite to one distressed,
With many blessings may be bless'd;
Who gives with words of sympathy,
With twice as many bless'd shall be.

—*Baba-Bathra* 9b.

DIOCESAN CONFERENCE.

THE first of what we hope will be an unbroken series of Annual Conferences was held in Launceston on December 12 and 13, and was a most happy inauguration of the movement. The idea was mooted at last Synod, and Major Wallack's motion launched it. The Ven. Archdeacon Hales was President, while the rural Decanal Conference was charged with making necessary arrangements. They selected committees, with Canon Kelly as chairman of the executive, and Rev. W. H. Edwards and E. Whitfield, Esq., P.M., as secretaries, and R. Green, Esq., as treasurer. The Conference commenced with special evensong at the three parish churches on the 12th, and Celebrations' early next day. Then the morning was devoted to a most helpful and refreshing Conference on Spiritual Life, Prayer, Worship, Penitence, and the afternoon to learned papers of a calibre which raised our work to a high rank. Space forbids our giving all in extenso, but the papers of our visitors and the highly technical paper of our learned layman will be found in full. Though out of the usual run of local matter, these papers will repay the study necessary to grasp them. The evening meeting was a most delightful social gathering, with capital speeches on Church Life and Work, and after the mind was thus stirred refreshments was provided in a beautiful selection of music by our leading artistes of the North, and tea and coffee dispensed to all. Votes of thanks to visitors, readers, the Bishop, and the secretaries closed a gathering which one and all voted to have been a great and striking success. Next year Mr. Back will have to provide special trains.

OPENING SERVICE.

The services on Tuesday evening at all three Churches were a very interesting prelude to the work of the Conference. At St. John's a very vigorous sermon was preached by the Rev. Canon Godby, M.A., of Melbourne, on "Redeeming the time because the days are evil." Pessimists, said the preacher, had always abounded, and they always could appeal to facts. There were two ways of acting in view of the evil abounding. One way, and a cowardly one, was to say, "Why should I go about to alter the inevitable?" After me the deluge! The only reason men were not deluged with evil was that there were other men beside the pessimist — men who, seeing evil, stirred themselves to stay its torrent. Tracing the origin of the prevailing tolerance of sin, which, said the preacher, was the characteristic evil of our day, he showed that it grew from losing the sense of absolute right, based on the righteousness of God. As long as smart and realistic effects were produced, the palliating of sin was more than tolerated in art and literature. What could be done? It was futile to talk of

the duty of the state, or of the church, or of society. The call sounded, and they heard it, and then started up to see whether their neighbour was going to answer it. But duty was intensely personal. It was a life, not an idea. Before all guilds and societies must come the man. Other rivals had retired, and no counter plan of any weight now stood in the field to rival the Christian gospel. The preacher then made a vigorous appeal for an out-and-out Christian life based on personal devotion. It was Christ in them—their hearts given to Him, He admitted to their hearts. This made men able to do their individual part in stemming the evil of the days. They should see to it then, concluded the preacher, that they were among the saved, and that the means of grace in prayer and Holy Writ and sacraments were used to bring Christ's life to their life.

At Holy Trinity Rev. R. Stephen, of Melbourne, and at St. Paul's Archdeacon Whittington were the special preachers. Holy Communion was celebrated at St. John's and Holy Trinity at 8 a.m. on Wednesday.

WEDNESDAY MORNING SITTING.

The conference met in the Mechanics' Institute. His Lordship the Bishop of Tasmania presided.

The Bishop, in opening the conference, referred to the idea of a Synod being held in Launceston, but the difficulties were serious, as Synod was confined to business matters. What they needed besides the Synod was an annual conference free from the restrictions of a business assembly, and that was inaugurated on that day. A better place could not have been chosen than Launceston for their first conference. It was the centre of that region which contained so much of the most fertile land in the colony as well as the mines. It was the centre also of that region to which he had devoted so much of the 170 days and nights spent out of his own home last year. There were always grumblers among them, as in all great bodies, men who gazed on the defects, and could not see the excellences of their workmen, like the old army colonels who always said: "The service is going to the dogs, sir; it is not what it was when we were boys." He (the Bishop) would refer to certain facts. The church in Australia had secured a more vigorous body of leaders in her bishops than were on the bench five years ago. They were also looking back and building securely on the old foundations in order that they might go forward more strongly in their mission. The test of the church was work, not eloquent preaching, but such questions as care for the poor, visiting the sick, depots, and hospitals, confirmations, the instruction of the young, and rescue work.

The Bishop then formally welcomed Canon Godby and the Rev. R. Stephen.

Archdeacon Whittington read a paper on "Private prayer." Looking to the example of our Blessed Lord, he noted the following points:—Prayer was His soul's atmosphere; the seventy returned, and immediately He lifted up His soul in prayer; the Greeks desired to see Jesus, and He turned to prayer; He foresaw that through the cross would this desire be satisfied, and lifted up His soul in prayer. So on such special occasions as the choosing of the twelve. And He made special times and special places for prayer—holy grounds which helped by association. Persistence in the habit of prayer was constantly emphasised in our Lord's teaching. The want of discipline in the spiritual life was next dealt with. The spirit of devotion must be educated; the work of prayer must be prepared for, and a definite system of intercession grow into the fibre. They wanted not so much forms of prayer as plans of prayer. He quoted the example of Archbishop Benson, who, though always hard at work till past midnight, rose up at a very early hour every morning to secure a whole hour for prayer. The third point was the nature and character of prayer. As in the Lord's prayer, the first idea must be thanksgiving and glorification of God's name, in which, after all, their happiness would lie. Dealing with answers to prayer, he said they must not be limited to what they could obviously see. Lastly, he referred to the incentive prayer gave to active co-operation with the Divine will. As Spurgeon said: "We should begin to pray before we kneel down, and should not leave off when we rise up." Prayer without self-denial would not rise up as the sweet incense of the soul.

The hymn "Lord, teach us how to pray aright" was then sung.

Canon Finnis read a paper on the subject "Worship in relation to frequent service." Was religion, he asked, devotion or philanthropy, worship or work? Was the ideal to be the nun in the cloister or a charity organisation committee? Devotion without philanthropy tended to superstition; philanthropy without devotion tended to hardness. The hardness and dread of a natural religion, the worship of a God who was only power gave way to the revealed idea of the righteousness of God, which induced the worship of devotion. This worship was not the end of religion, but a means to the one end which was the communion of the soul with God. The object of worship was to set forth His glory, and such worship had the greatest effect on the character. This he exemplified by reference to the services and worship of the church. A lower form, but a necessary one, of worship was that of personal deprecation or petition in prayer. This the church evidenced by ordering daily prayer in every parish. Interjectory prayer and momentary prayer also found place in the true idea of constant deeds of worship.

The hymn "Holy, holy, holy, Lord God Almighty!" was then sung.

The Rev. G. W. Shoobridge read a paper on "How best to cultivate a sense of sin." He dealt with this both in a general and a special sense—generally as regards the community, specially as regards the individual Christian. There were, he said, those who denied that there was such a thing as sin, and even among communicants there was a serious failure to realise the sinfulness of sin, with the too frequent relapses and a shallow religious life. The cultivation of a habit of repentance was therefore necessary. People were ready to join the Christian festivals, but shirked the Christian fasts. A French King once said to a good chaplain of his: "When I hear other preachers I go away satisfied with them; when I hear you, I go away dissatisfied with myself." They needed John the Baptist to arouse as well as John the Evangelist to comfort. Then, when sin had been confessed and overcome, the habit of penitence must in many cases still be continued and deepened. Only the passion of our Lord and the cross of Christ could teach them the full extent of this.

The hymn "O, Saviour, may we never rest Till Thou art formed within" followed.

The Bishop, in summing up, said that the general confession of the church, repeated twice daily, seemed to some unreal; but if it was remembered that each said it in the name of the whole body of baptised people it at once became a deep reality, and the sense of the presence of Christ would always make them feel the sinfulness of their state.

A most helpful and spiritual meeting was then closed by the Bishop pronouncing the benediction.

AFTERNOON SITTING.

The afternoon meeting was held in the large hall of the Mechanics' Institute. The Bishop took the chair punctually at 3 o'clock. The Ven. Archdeacon Hales not having arrived the order of proceedings was altered, and the New Testament papers were read before that on the Psalms.

A most valuable and interesting paper was read by Mr. W. H. Twelvetrees on the Greek Testament manuscripts now existing in the world.

MR. TWELVETREES' PAPER.

Some Remarks on the Greek Manuscripts of the New Testament.

Eighteen months ago there appeared in the "Quarterly Review" a trenchant article on the original text of the New Testament. The learned writer brought into the field the ponderous artillery which only a Quarterly Reviewer can marshal, and delivered a sustained attack upon the oldest Greek New Testament MSS. which we possess. The reviewer holds a brief for the traditional text and the numerous modern MSS. with which that text agrees.

In the presence of this assault upon our ancient monuments, I think it opportune to raise a dissentient voice. In the first

place we may ask upon what does our authorised English version rest? It certainly has not fallen from the constellations ready bound. In the nature of things, it rests upon a Greek text, of which it is a translation. This text was published by Beza and Stephens in their editions of the Greek New Testament in the 16th century, and was practically adopted by the Elzevirs, the Leyden printers, in the early part of the 17th century, who claimed to have placed before the public a text universally accepted—"Textum ergo habes nunc ab omnibus receptum."

Stephens, in his last edition, took the Greek text of Erasmus as a basis, noting a few MS. readings in the margin. We go back, therefore, to Erasmus. The Basle MSS. (modern ones) and a few others formed the chief foundation of the Erasmusian text. When he found gaps he was not dismayed. He promptly restored the text in such places by translating into Greek from the Latin Vulgate. Our English version, therefore, is, in this respect, and to this extent, historically indebted to these feats of Erasmus.

We have now traced our received text to its first publication and to its sources. It substantially agrees with that used by the Eastern Church in Russia and Greece for 1000 years, and by Protestant Europe since the reformation. Its critical supporters in these days contend that the MSS., from which it is derived, are, though modern, the descendants of ancient papyrus MSS., now lost to us for ever. Of course the editors, whom I have just recited, had no theory of selection. They took in successive decades just what MSS. became available. Since their time, and especially within the last fifty or sixty years, discoveries of first-class importance have been made.

The critical editors of the New Testament in Greek, noticing the existence of family differences in the readings, have endeavoured to classify their MSS. according to their supposed origin. Hence have arisen the groups, Latin and Alexandrian, Byzantine and Asiatic. There is difficulty in defining the boundaries of these divisions, but roughly the Egyptian or Alexandrian text represented by the earliest MSS. may be set over against the Byzantine or traditional text given by the crowd of MSS. from the seventh century onwards. I may mention here that the MSS. written prior to the 10th century are in capitals, and are called uncials; all the more modern ones are written in small or cursive hand, and are termed cursives. Even among the cursives we have a few such as No. 33 of the 11th century and No. 69 of the 14th century, which are evidently derived from older Alexandrian MSS.; and there is one cursive, viz., No. 1, which is anomalous in possessing the Alexandrian text in the Gospels, and the traditional text in the Acts and Epistles.

I recollect, as if it were yesterday, my first attempt at transcribing MSS. of the sacred text. It was 30 years ago, and the

document was the Uffenbach fragment of the Epistle to the Hebrews in the Museum at Hamburg (known among cursives as 53 Paul). It is a comparatively easy specimen as MSS. go, but it served as a good introduction to the crabbed and abbreviated style of many of these cursives. In the same library, at Hamburg, is the codex Seidelii, which illustrates the vicissitudes in the history of so many of these monuments. It is an uncial MS. of the Gospels belonging to the 9th or 10th century, but only a part of it lies here. The other part is in the library of Trinity College, Cambridge. If you visit Athens and climb to that peerless ruin, the Parthenon, you will see the frieze, that Attic masterpiece of bas-relief, still partly 'in situ', and 22 slabs of it set up in the little Acropolis Museum hard by. The remainder is in London: the guide tells you Lord Elgin stole it. I, for one, look forward to the realisation of Mr. Frederick Harrison's dream, when England shall resolve to be both just and generous, shall liberate these wondrous creations of the sculptor's mind from the murky air of London, which is destroying them, and from the cellars of Bloomsbury, where they are hidden away in the dark, and shall send them back to their proper owners, the Greek nation, and their native place, to form again an integral part of the despoiled marble temple, which has suffered from shot and shell, but resists decay in the pure air of Athens. What I want to say is, that if ancient temples survive in fragments preserved at opposite ends of Europe, we need feel no surprise if ancient documents have shared a like fate. In truth it may be said that many of these precious relics have survived in spite of the treatment which they have received. In 1844 Tischendorf rescued part of the Sinaitic Old Testament codex from the wastepaper basket, which had been emptied twice into the fire at the St. Catherine's Convent. Do we say these were only Oriental monks? Let us then return to the accident, and to the bounds of the United Kingdom.

The fine Alexandrine codex in the British Museum has been bound in modern times, but the binding fiend has bound in and otherwise mutilated the text in the inner margin. Up to the first part of this century the MS. does not seem to have been carefully watched, for controversial texts have been thumbed, letters obliterated, and retouched by modern hands. It is regrettable that texts of doctrinal significance are so often disfigured, sometimes put out of court by alterations, which, when modern, are discreditable. Lift not your hands in pious amazement. Rather recognise how easy it is to put zeal for Christian dogma higher than the dogma itself, and even to exalt both above the sacred claims of truth.

In 1801 Dr. Barrett published a 'fac simile' of a fragmentary Greek palimpsest of St. Matthew's gospel, dating from the 6th century. When I saw this venerable fragment in the library of Trinity College,

Dublin, in Dr. Todd's time, it had been chemically restored in parts by Tregelles, who by applying a revivifier had brought to light letters which had faded away. In my Barrett's 'fac simile' edition is a note by Tregelles, pointing out that since Barrett's days the vellum pages have been rebound, but that the binder only paid attention to the more recent writing of the palimpsest, and bound the work in such a way as to hide and destroy the ancient MS. Thus in trimming the edges he snipped off parts of the uncial text and buried other parts of it by pasting strips on the inner margins of the book. After this we need not profess astonishment at the indifferent care with which early generations or foreign monks bequeathed these priceless relics to us. Are we better custodians? or am I not entitled to ask, "Quis custodiet ipsos custodes?"

Egypt is the land of ancient monuments, and it is to Egypt that we owe our three great Greek MSS. of the Bible, the Sinaitic, the Vatican, and the Alexandrine codices. The two former are the oldest which we possess, and it is difficult, if not impossible, to say which was written first. Both are written with the rude, square letters and the provincial spelling of Alexandria.

Various considerations lead to the conclusion that these two MSS. were written between the years 331 and 350 A.D., and that, though more than one scribe had a hand in each, one writer at least wrote parts of both.

Notwithstanding this community of origin, their texts differ sufficiently to render the testimony of each independent and valuable. They are at variance with each other in about 600 places. There are readings which both sustain against contrary testimony from every known MS., and there are other variations which now the Sinaitic, now the Vatican, MS. holds against the world.

Taking the three sources of knowledge together, the versions, the fathers, and these venerable uncials, the text is on a safer basis than when guaranteed only by the host of the later MSS., which form the authority for the traditional text.

The Traditionalists deride our great uncials as transmitting the text of a single country, and as being less important witnesses than they would be if they contained a text derived from different sources. In reply to this, I would urge that these uncials from Egypt are the oldest which we have, and they are sufficiently attested by independent earlier sources. I do not for a moment assume that they transmit to us in all respects the true text, but they are the nearest in point of time to the emission of the true text.

At the same time, we cannot exclude the co-existence of a text in those times which had a strong traditional tendency. The text of the Alexandrine codex has that character, and it was written only 100 years later than the Sinaitic and the Vatican, and about the same time as the Ephrem,

and in the same country. In many passages the traditional reading, quite contrary to what we might expect, is confirmed in a striking manner by the old Latin and Syriac versions of the second and third centuries; I do not now give instances. Tischendorf imagined that in our two great codices we have a text which can be traced back through the third and second centuries to the sub-apostolic, if not the apostolic, age. Doubtless that conclusion, if substantiated, would be welcome to the church at large. But while undoubtedly we can refer back to the preceding centuries for many readings, we find also that other and opposite readings likewise existed in those centuries, and accordingly we are shut up to a recognition of the fact that the text was far from uniform at the earliest date for which we have any documentary authority. The ancient versions and patristic citations afford indications that the traditional text is not altogether a creature of later ages, but that, in some of its readings, it is a survival from a high antiquity. Therefore, I do not believe that our received text is the corrupted descendant of the Alexandrine uncials, but is rather a derivative, corrupted largely in the course of its descent, from another class of MSS., the existence of which collateral testimony compels us to assume.

It is interesting to figure to ourselves how the writers of these MSS. worked. Did they labour to make an exact duplicate of the copy before them, copying previous mistakes, provincialisms, etc.?

I think not; and hence the multitudinous readings, apart from accidental variations. Where a previous writer had added a marginal emendation, the copyist often added it to the text. As a rule, the scribes were more ready to add than to omit. The addition, for instance, of "Jesus" to "Christ" is quite common; and another common practice is to fill in from a parallel passage in another Gospel, so that the two shall harmonise thoroughly. Grammatical errors are often altered by later scribes. Accents and punctuation marks have been added in later times, sometimes with doubtful advantage. Even if the MS. had the spelling of the vernacular Greek of the islands, an Alexandrian copyist would use his own country's orthography, and especially so if he wrote from dictation. But the mistakes made are sometimes of such a kind as to convince us that they were made in copying. These are due to the eye catching a similar word below, and passing on to the lower line at once, sometimes even compounding a word with two meaningless half words. To make this plain, please imagine that I have to copy this sentence:—"When we had arrived at the Cataract bridge in the evening we met Mr. Bridgewater, who was hurrying towards town." If my copy reads—"When we had arrived at the Cataract Bridgewater, who was hurrying towards town," you would be right in inferring that I had passed unwittingly from one line to the next below it. There are hundreds, nay thousands, of such occurrences

in New Testament MSS. These and other mistakes, and fancied omissions, etc., lead to corrections by later hands. Correctors' hands were busy on both the Vatican and Sinaitic codices up to the 11th or 12th century. It is computed that there are 12,000 corrections in the latter MS. alone. Sometimes the writer himself corrected mistakes as he went along. It is not always easy to determine whether the scribe or his colleague made the corrections. This colleague was called the diorthote, and it was his duty to read the writing through afterwards and correct errors. In reading the Vatican MS. you will find that the diorthote was careless and perfunctory, for he has passed all sorts of mistakes without notice. The codex lay for many centuries before another reviser entered the field. He was a reformer. First, he went over the old letters and touched them up with fresh ink. Then he inserted accents and added a good many punctuation marks. But he was not content with this. He wanted to turn the old book into a new one, for he revised the text and brought it up to date, i.e., into harmony with the 9th or 10th century MSS., which he used himself. He tried to imitate the ancient lettering, but sometimes forgot himself, and wrote his corrections in running hand, especially where pressed for space. There was a third corrector at work on this codex; he coloured the initial letters and corrected the grammar, but was not very diligent. As Tischendorf notes severely, "Aliquoties dormitans correxit." It is these corrections which make the collator's work so arduous, and often uncertain. And so each age has left its impress on these writings. As the geologist finds in successive strata the remains of forms of life characteristic of far-off epochs, so we discern in these old documentary accretions the footprints of successive generations, and trace the history of the text, albeit tentatively, for the imperfection of the record hampers us, and links are missing everywhere.

I do not anticipate that we shall find any parchment MSS. of more ancient date than the two to which I have been referring. The earlier ones would be on papyrus. For parchment ones, the search which is now being made in the convent libraries of Greece is yielding some encouraging results.

The National Library at Athens has recovered over 2000 MSS., which have been transferred by act of Parliament from the convent libraries. You may ask how is it that MSS. are not made known to the world by the curators of the libraries in which they lie. Well, these libraries are not libraries in our sense of the word, but are often only boxes of books and writings. The custodians are incompetent to recognise the age of their relics. They are aware that certain documents are ancient, and these are put away, wrapped in a cloth, secure from the intruder's touch. They are kept as a secret treasure. If visitors make enquiries, more modern documents are laid before them. Thus treasures may still await discovery in

Eastern libraries. But for papyrus works of high antiquity, I think the most likely receptacles are early tombs, and in time to come, when that part of the world receives the advancing wave of western civilisation, the accidental disturbance of tombs will, I believe, bring to light some very early remnants of the sacred text.

Since the death of the lamented Tischendorf in 1874 new discoveries of vellum MSS. have continued to be made; within the last 20 years nearly 2000 have been brought to light. Most of these are cursive, and reinforce the main host. They thus belong to the great body of documents which agree with the church text for the last decade of centuries. But they cannot, by mere force of numbers, however overwhelming, shake the testimony of the older uncials. The unanimity of the cursive host suggests their mutual relationship. As a whole they stand in opposition to the great uncials in well-known passages, and the character of their readings is such, that if you know how they read in one of the disputed passages it is often easy to predict how they will be found to read in the others. This unanimity weakens their testimony. If we turn to the uncials, it is quite customary for them to be at variance with one another. In that pre-canonical era there were many writings and many readings. There was no unanimity as to the sacred books. How could there be as to the text? The church was not looking forward to the ages of history and polity upon which we look back, but lived in breathless expectation of a second advent of its great Founder. How could an assembly waiting daily for the heavenly apparition busy itself with settling the text of its literature for future generations? It was not till the great illusion had lived itself out that the church began to face sober realities and to address herself to the selection and definition of the writings of her early apostles.

A few years ago textual critics were agitated by Prof. Bickell's examination of a small papyrus fragment of a Greek Gospel brought from Fayoum, and judged to have been written between the years 200 and 230 A.D. It is a very small fragment, for it does not measure more than 2in. by 1½in., and it contains only one hundred letters. Small as it is, a theory of considerable interest has been built upon it. It is alleged to have been a translation from Aramaic. From a quotation from Zechariah, which it contains, it is inferred that the writer had the Hebrew before him, not the Greek septuagint. Prof. Bickell asserts that it is part of a fifth Gospel, which has not survived. I have not seen a critical edition of this fragment, and therefore can only base my remarks upon the reviews. The restored text is as follows:—"Before my departure. Likewise: Ye shall all be offended this night, according to what is written: I will smite the shepherd, and the sheep shall be scattered. When Peter said: Even though all, not I: the cock will crow twice

and thou shalt deny me previously thrice." This is all that is extant. There has been a critical extension of the passage, ingenious, but necessarily conjectural. The theory of advanced critics is that the fragment is a translation from the Aramaic Gospel, or sayings of the Lord, supposed to have been written by the apostle Matthew. The data appear too scanty to make much use of, but further discoveries in this direction will be looked for with intense interest. In the meantime we cannot deny that the recovered fragment is rugged and brief in style, much less elaborate than our present St. Matthew. It is very likely to have been derived from one of the Gospel narratives or reminiscences circulating among the churches in Judea prior to being arranged and edited finally in the form which has proved acceptable to the church. That early era cannot have lasted long, for by common consent our present Gospels were in use at the end of the first century.

The time at my disposal has not allowed me to go into much detail, but I hope you will have gathered from my remarks that my aim has been to bring out the comparatively modern nature of the MS. authority for our received text, and, at the same time, to emphasise the fact that as far back as any document will take us, we have divergent readings of equal authority. Judging from the old versions and patristic quotations, if we had second century MSS., we should still be as far from uniformity as ever. Some of the fathers support two different readings of the same text within a few lines. Seeing that the text was in an unconsolidated condition, I would ask what do we gain by going back to those days before the 4th century? It looks very much as if in the earliest age the distribution of the apostolic text proceeded without the checks which would have been applied in later times, and as if each geographical province speedily acquired a family text of its own. The consequence is that the Christian Church has grown from infancy to adolescence without textual certainty. The incontestable conclusion is that textual certainty has not been an indispensable element of her growth. This means that oral teaching and traditional teaching, and not an authoritative text formed the bond of union. Nevertheless, though the text has come down to us embellished variously, and perhaps mutilated, with all its changes, it constitutes a precious record of the early days of Christianity. No impartial mind can avoid the conclusion that the church in those past times was, on the whole, guided wisely in the selection of her sacred books. What she rejected left no fatal lacunae. What she retained has nourished the religious sense for generations past, and will doubtless do the same for the generations to come. Rightly used, these books exert no tyranny over the human mind, though theologians, let us hope of a race now extinct, have used them tyrannically. They present to us vividly the history and thoughts and

aspirations of men who have moved the world, and taking us back to the time when the world was young, they impart a freshness and force to our own aspirations in a way absolutely unique in literature. Merely on the lower plane of literary genius no student can afford to ignore these letters and narratives, while in the domain of ethics they have contributed to the building up of the mighty nations which now rule the world. I do not stop to define the power which they possess of stirring the soul of man, nor do I hazard any explanation of its source. That it exists is an undoubted fact attested by history and individual experience. The humblest reader owns this strange, satisfying power; while the ardent searcher after the truth of things, after noumena behind phenomena, rises from the study of these pages, not unrefreshed, baffled indeed, perplexed, agnostic before the great enigmas of life, yet hoping, trusting, nay, believing that their solution awaits him in the Hinterland, the dim eternities beyond.

The next paper was by the Rev. Canon Godby, M.A., on

THE TEXT OF THE NEW TESTAMENT.

Is there a traditional Greek text of the New Testament? I take down three Greek Testaments containing the Greek only which I have had in use during the last five and twenty years, and I find that each differs from the other two. One in the text of Mills; one in the text of Scholz; and one in the text of Stevens. (I have no doubt that many here could produce many others.) And we might refer loosely to any one of them as the traditional text, or the 'textus receptus.' I suppose that practically for the majority of readers any Greek Testament not containing an 'apparatus criticus' is the traditional text.

If we take the three which I have mentioned, as being perhaps the commonest, we shall see what meaning, if any, can be attached to the word "traditional." Robert Stephen published his 'Editio Regia' in Paris in 1550. Dr. John Mill published at Oxford in 1707, and Scholz published at Leipsig in 1830. In addition to these the most likely text to be in common use is that of the Elzevirs, published at Leyden in 1624; and, perhaps, someone may possess Bengel's printed at Tubingen in 1734. I take these, as I said, as being the manual Greek Testaments most likely to be in our hands. To what extent do they represent anything which may be called a tradition? Scholz, the Roman Catholic Dean of Theology in the University of Boarn, apparently aimed at evolving his text from MS. authorities alone without any great regard to the labours of any of his predecessors. Bengel followed the older printed texts to the extent of admitting into his own no reading that was not found in one or other of them. Mill's text is a reproduction of Stephen's, with a few variations. The Elzevirs, who, in their preface, claim that they are giving un-

changed and uncorrupt the text received by all, practically reprint Stephen; and finally Stephen, while chiefly compiling his text from MSS. in the Royal Library at Paris, acknowledges the assistance of the "Complutensian Polyglot," published by Cardinal Ximenes, 1517, and adopted some readings from Erasmus, whose fifth edition is dated 1535. There seems to be no tradition then, so far. The main source of all subsequent texts is no doubt the 'editio regia' of Stephen; yet all differ each from other.

So far we have not looked at the first of all printed texts; the Greek of the famous "Complutensian Polyglot," the result of many years of labour and of an expenditure reckoned at £24,000 of our money, by Cardinal Ximenes. Its great importance to our particular question lies in the fact that it is the first printed text of the Greek New Testament; and we may expect if there is a traditional Greek text of an antiquity greater than that of the invention of printing to find it here. The very form of the book shows us that there was no such traditional Greek text. In the Old Testament the Vulgate holds pride of place, with the Hebrew on one side, and the LXX Greek on the other, and the preface states:—"Mediam autem inter has latinam beati Hieronymi translationem velut inter Synagogam et Orientalem Ecclesiam posuimus; tanquam duos huic et inde latrones, medium autem Jesum, hoc est Romanam sive Latinam Ecclesiam collocantes." What could now be said of scholarship, which identified the LXX with the Greek Church, and likened it and the Hebrew Scriptures to the two thieves, the Vulgate, representing Jesus, in the midst. Such, however, was in Biblical scholarship of the early 16th century. We are reminded of the worn out old story of the local preacher, who, having sat wearily through a discussion on the Greek and Latin of a certain passage, desired the assembled brethren to return to the original English. But what becomes of the tradition? Before the beginning of the 16th century the Bible was known in Europe in Latin, and practically in Latin only. After that time the editions of the New Testaments in Greek have been as various as the editors; and it is purely by accident if any two of us this morning have read in identical copies of the Greek Testament. I think we must say that there does not exist a traditional text of the Greek Testament.

But there is a 'textus receptus,' a text that is with which all textual critics have compared the variations which they have found in MSS. and versions. Yet, even here there is not perfect agreement. English scholars chiefly follow the third edition of Stephen, published in 1550, and Continental scholars the second edition of the Elzevirs, published in 1633. Among English scholars, however, Dean Alford adopts the Elzevir as the received text. This is not of much consequence since the edition of Elzevirs is founded on the third of Stephen. Alford states that

Stephen founded upon Erasmus, while Scrivener is so positive the other way as to complain that Stephen does not so much as name Erasmus and his services to sacred learning, nor adopt him for a model of his earlier editions; but that in his third edition only he adopts many readings of Erasmus, and some from the "Complutensian."

The "Complutensian Polyglott," magnificent work as it was, does not seem to have been founded upon any manuscript of value. In spite of the fact that this compilation cost Ximenes no less than £24,000, modern textual critics have not been able to identify among existing codices any of those which the Cardinal seems to have procured at such vast expense. His preface states:—"That not any sort of models had been used for this imprint," but in the place where they should be found, namely, the University Library at Alcalá, no "models" of any sort have been found, at least for the Greek New Testament. The readings of the "Complutensian" are said to be "not widely different from those of the codices written from the tenth century downwards." It has been charged that the Greek of the "Complutensian" was largely corrupted from the parallel Latin text. Certainly one whole verse I. John, v., 7, was interpolated. When in 1518 Erasmus enquired whether the editors of the "Complutensian" had found MSS. containing so serious a variation from any he had seen as the verse of the heavenly witness the reply was sent:—"You must know that the Greek codices are corrupt, but that ours contain the very truth." Another instance of the now almost incredible ignorance of the value of Greek which prevailed among Biblical scholars of the early 16th century. But the consequences were serious, for Erasmus having issued the challenge that if the verse were found in any one Greek MS. he would insert it in his forthcoming new edition of the New Testament, a MS. was found in Britain—now identified with the Cod. Montfordianus, in the Trinity College Library, Dublin—containing the words, and Erasmus inserted them; and the English translators translated them:—"There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one."

But this is not the worst legacy which the 'textus receptus,' and through it the English authorised version has received from Erasmus. He worked in a hurry. A worthy publisher at Basle, hearing that Cardinal Ximenes was about to publish, and desiring to be first in the market, sent an invitation to Erasmus, who was then lecturing at Cambridge, and urged him to edit a Greek edition of the New Testament. Erasmus was very poor, and Froben promised to give him as much as any other publisher would. The proposal was sent in April, 1515. The publisher's preface was written in February, 1516. Ten months, not only to have brought out any sort of edition, but to have critically examined the whole text, in Greek,

and that not rashly nor at small pains, but in consultation with very many of the best codices, both of Latin and Greek, and those not of all sorts, but the most ancient and most correct. That is his account. He wrote his dedication on February 1, 1516. He had received his commission on April 17, 1515. Shall we marvel at his diligence or doubt his veracity? Scrivener describes Erasmus's first edition as typographically the most faulty he knows; and no wonder. Erasmus seems to have used his codices themselves as printer's copy, and to have made no transcription, and where the Greek failed him, as it did notably in the last verses of the Apocalypse, he boldly made Greek for himself, Greek which still stands as part of the 'textus receptus.' The MSS. which he had were few, and all cursives. Only one seems to have been of any particular value, and that one he used little. In the year before his death, 1535, Erasmus published the fifth edition of his text, having taken more pains over his subsequent than he did over his first issue, and having, especially in his fourth edition, greatly amended his text from the Compl. Pol.

Stephen was a printer in Paris, living and working under the patronage of Francis I. and Henry II. He speaks in his preface of having employed "Codices ipsa vetustatis specie pene adorandos," and professes to have been so careful in his editing that hardly one single letter is without the confirming authority of many books of the best sort. In his third edition, 1550, he entered in the margin the various readings of his authorities, thus giving the first text with apparatus criticus. He professed to have collated the whole of sixteen authorities of which the Complutensian was one. His citations of the Complutensian, however, are false, in a great many places. His best MS. was Codex Bezae, the D of uncial MSS. of the Gospels and Acts, of the highest antiquity, but containing many remarkable variations from all known authorities. It was given by Beza to the University of Cambridge in 1581. The identification of Stephen's other MSS. has not proceeded beyond conjecture.

The Elzevirs of Leyden published their first edition in 1642, and the second in 1633. They vary in a very small degree from Stephen's of 1550, the variations of all sorts numbering probably less than 300 in the whole book. Its popularity was gained by the extreme beauty of its printing, and its publishers do not claim to have consulted any original MSS.

I must not weary you by giving details of any later printed editions of the Greek N.T. I think we have seen enough to come to the conclusion that as there is no tradition in favour of any Greek text, so there is no critical value to be attached to either of the texts, which may be called the received text. They were compiled before the oldest and the best of known

MSS. had been discovered, and their compilation itself marks the very first beginning of textual criticism; but their compilers had neither the material upon which to work, nor the skill and training wherewith to work.

But when we say that the manual Greek Testaments, which are in the hands of all, and supply the devotional readings of all, are of no critical value, let us be careful to guard ourselves from being misunderstood. In their preface to their most masterly text, Westcott and Hort put the position thus: 'With regard to the great bulk of the words of the New Testament there is no variation or other ground of doubt, and therefore no room for textual criticism. . . . The proportion of words accepted on all hands as raised above doubt is very great, not less on a rough computation than seven-eighths of the whole. The remaining eighth, therefore, formed in great part by changes of order and other comparative trivialities, constitutes the whole area of criticism. The office of textual criticism is to reduce this very small residuum within the narrowest possible limit. The lack of value then of the manual Greek Testaments, which we commonly use as authorities where readings are in dispute, does not argue a corresponding lack of value of the book for our every day purposes. More than 180 years ago, Bentley, the greatest of English scholars, himself the planner of an independent text founded only upon the best authorities, wrote thus: "The real text of the sacred writers does not now lie in any MS. or edition, but is dispersed in them all; nor is one article of the faith or moral precept thereby diverted or lost in them. Choose as awkwardly as you will, choose the worst by design, out of the whole lump of readings; even put them in the hands of a knave or a fool, and yet with the most sinister and absurd choice, he shall not extinguish the light of one chapter, nor so disguise Christianity, but that every feature of it will still be the same." "Thus," adds Scrivener, "hath God's Providence kept from harm the treasure of his written word, so far as is needed for the quiet assurance of His church and people."

It seems, then, that we arrive at three conclusions. First, that there exists no text of the Greek Testament which has any claim to be called traditional; secondly, that any text which we may happen to possess is sufficient as containing effectively the whole Christian revelation; and thirdly, that the text commonly known as 'textus receptus' is of no value or authority where readings are in dispute. It does not, for instance, help to establish the genuineness of the last half of Mark xvi., or of the story of the woman taking in adultery in St. John vii., 53, to viii., 11, to say that Stephen or Elzevir or Erasmus of the Compl. Pol. contains or does not contain them. It

probably lies out of the power of textual criticism to restore to us the 'ipsissima verba' of our sacred writings. Except from a sentimental point of view we should not be greatly the gainers if it could. But textual criticism may, and I firmly believe will, ultimately produce a text separated from the sacred autographs by so short a time as to make impossible that other criticism which is seeking to dissolve the sacred story upon which all depends into mythical legends, which Christians have woven about the memory of their hero. It does not lie within the power of us living here in the ends of the earth to do anything in the great work in this direction which is being done. But we can thank God that by the power of His indwelling and spirit the church has through all the centuries guarded the sacred trust of His word given into her keeping. We can ourselves treasure and diligently study "the sacred writings, which are able to make wise unto salvation, through faith, which is in Christ Jesus."

A useful discussion here took place. The Bishop asked the dates of the best MSS. of the great classical writers, such as Homer. In reply it was pointed out that few MSS. are as ancient as those of the Greek Testament, and further that there is nothing like the correctness of text in these classics which we have in the New Testament MSS. Canon Kelly quoted the words of a great critical scholar—that though it is never possible to say of any single sentence that every letter was as the Apostle wrote it, yet not a single doctrine or thought of the Sacred writings was in any degree invalidated by any textual criticism.

Then followed the social work of the church with a paper by Rev. Reginald Stephen, M.A. (lecturer on Political Economy, Melbourne) on

SOCIAL SCHEMES AND HUMAN CHARACTER.

In the year 1824 Robert Owen went from England to America to establish some small self-supporting communities in accordance with a scheme of his own devising. With the details of this scheme I need not trouble you, but at the back of it was the theory that human character depends on environment. Given perfect institutions, and you will develop a perfect character. Filled with this idea, Owen determined to build up in a new land a series of communities in which human nature might freely develop towards perfection. Eighteen years later Albert Brisbane and Horace Greely established a similar series of small societies, according to the plans of the French philosopher, Fourier. Altogether the societies established on the models of Owen and Fourier numbered forty-five. Their historian sums up their fate thus:—"All died young, and most of them before they

were two years old." And yet it is a significant fact, of which you will see the full force later on, that communities established on religious principles, however grotesque the form of religion might be, communities such as the Shakers, or Rappites, or Ebenezers, or Zoarites, these alone survived and flourished.

Now, why did the purely social communities fail so miserably? Owen himself explains the reason for the collapse of the experiment at New Harmony. He lays the blame upon the character of the members. As he expresses it, "He wanted honesty, and he got dishonesty. He wanted temperance, and he was continually troubled with the intemperate. He wanted cleanliness, and he found dirt; he wanted carefulness and found waste; he wanted desire for knowledge and he found apathy;" and so on. Perhaps his grievance might be shortly summed up. He wanted angels, he found men. Similar complaints come from other communities. The epitaph upon Yellow Springs records that "self-love was a spirit that could not be exorcised." At Northampton there were complaints of "want of harmony and brotherly feeling," and also of unwillingness to make sacrifices." At the Prairie Home "the members had not entire confidence in one another," and the Ohio Phalanx made use of a sentence which is an epitome of the whole question. "There was a deficiency of wealth, of wisdom, and of goodness." A deficiency of wealth for economic reasons, which need not now be discussed. A deficiency of wisdom and goodness, because human character is imperfect.

I have taken these American experiments simply as illustrations of the universal fact that the most carefully devised social schemes do habitually fail because a due allowance is not made for the disturbing element of human character. And when we examine the matter more closely we shall see that reformers of society are liable to fall into two diverse though related errors.

For one thing in schemes which deal with large masses of men, there is not enough distinction drawn between the characters of various groups. It is assumed that the character of the mass is of the same type as the character of a select few, and that the motives which appeal forcibly to the few will be just as effective in the case of the many. Or sometimes it is assumed that a large body of men composed of groups with utterly different inheritance and training will have a sort of average character, and that you can reckon on this average character as a safe basis for a plan of action.

Speaking generally, there is a want of accurate observation and careful discrimination of human character. Let me give you an illustration or two of what I mean.

Some socialists aim at the immediate removal of what is rightly termed the degrading competition for material wealth.

And when the objection is raised that in this way the one great stimulus to energetic work would be lost, and thus society would be impoverished, the reply is that other sufficiently strong motives to exertion would remain. Men would be induced to work their hardest by the love of social approbation, or by a high sense of duty, or by the disinterested wish to serve the community. And then we are pointed to the example of University life, where severe and exhausting work is done without any thought of a material reward, or to professional life where the best work is done without any thought of pay, or it may be to English public life, where men gladly sacrifice time and strength and money in the service of the community. In other words, the character of the mass is supposed to be of the same type as the character of a select few, and it is assumed that the motives which appeal forcibly to the few will be just as effective in the case of the many. Or those words of Carlyle may be quoted:—"It is a calumny on men to say that they are raised to heroic action by ease, hope of pleasure, recompense, sugar plums of any kind in this world or the next. In the meanest mortal there lies something nobler. The poor, swearing soldier, hired to be shot, has the "honour of a soldier," different from drill regulations and the shilling a day. It is not to taste sweet things, but to do noble and true things and vindicate himself under God's heaven as a God-made man that the poorest son of Adam dimly longs. Show him the way of doing that, the dullest drudge kindles into a hero." Quite so, there are many men who may be roused to action by an appeal to the highest motives, and if you establish a society which appeals only to the highest motives you will gather into it the noblest of the race, and you will elicit their most devoted service.

But it takes all sorts of men to make a world, and unfortunately there are many who need the stimulus of lower and more selfish motives. I suppose all men will be stirred by the vision of a grand ideal. But some are too blind to see it in all its beauty, and some are too weak to persevere in the path where the only help is its attractive force. And to apply to a nation composed of bad as well as good, of poor as well as noble natures, to apply to all sorts and conditions of men a scheme which only takes count of a special type of character is obviously to court disaster.

Then again it is often assumed that a mass of men has an average character. You might as well assume that all the different materials—wood, iron, and steel—which go to the building of a bridge, have an average strength; consider, for instance, the many schemes for dealing with the unemployed. The one fatal principle is to treat all alike. Take two men, one an

artisan, with energy and self-control, with a character trained by work and discipline. If he, through no fault of his own, is thrown out of work, you may safely extend to him any form of help. Food, shelter, relief work, even money. Another is a fragment of what is termed the social 'residuum.' Shiftless, lazy, undisciplined in body, mind, or will. There seems to be no form of relief that you can safely offer. Whatever you give seems to teach the recipient more clearly that he has no useful function in society, and that it is easier for him to live without regular work than with it.

The same fault is shown in village settlement schemes. In one place a number of settlers, carefully selected in regard to industry and capacity, establishes a thriving little community. A Government or a Benevolent Society proceeds to imitate this highly successful scheme. A general invitation is issued. The loafer, the helpless, and the crank take a prominent position, and the inevitable failure follows. However, that is the first great error into which social reformers habitually fall. Obvious as it is in theory, it is constantly forgotten in practice that the character of a large body of men cannot be judged by the character of one of its component groups, nor as an average, but that each group must have allowance made for its peculiar characteristics. We want more accurate and discriminating knowledge of human character as it actually is. Then the second great error is with regard to the means by which human character is to be transformed.

It is too often supposed that character depends entirely or even mainly on environment. That if you change the environment a rapid change will take place in character. That if you make the environment perfect, you will produce a perfect character. You will all remember a book which created a great sensation when first published, "Progress and Poverty." This is an extract from the author's description of the social state which he hoped to introduce:—"With want destroyed, with greed changed to noble passions, with the fraternity that is born of equality taking the place of the jealousy and fear that now array men against each other; with mental power loosed by conditions that give the humblest comfort and leisure, and who shall measure the heights to which our civilisation may soar. Words fail the thought! It is the golden age of which poets have sung and high raised seers have told in metaphor. It is the glorious vision which has always haunted man with gleams of fitful splendour. It is what he saw whose eyes at Patmos were closed in a trance. It is the culmination of Christianity—the city of God on earth, with its walls of jasper and its gates of pearl. It is the reign of the Prince of Peace!"

And what is the secret of this wonderful transformation of character? It is the change of an institution; it is the establishment of a new form of taxation, the

taxation of rent. But he must be a hopeful man who expects the kingdom of God to come upon earth because the single tax is the chosen means of raising revenue. In Bellamy's sketch of socialism, called "Looking Back," he teaches this doctrine that character varies directly as environment, and he enforces it by an illustration. "Let me compare humanity in the olden time to a rose bush planted in a swamp, watered with black bog water, breathing miasmatic fogs by day, and chilled with poison dews at night. Innumerable generations of gardeners had done their best to make it bloom, but beyond an occasional half-opened bud with a worm at the heart, their efforts had been unsuccessful. Many indeed claimed that the bush was no rose bush at all, but a noxious shrub, fit only to be uprooted and burned. Then he tells us how the rose tree was transplanted, and set in sweet, warm, dry earth, where the sun bathed it, the stars wooed it, and the south wind caressed it. Then it appeared that it was indeed a rosebud. The vermin and the mildew disappeared, and the bush was covered with most beautiful red roses, whose fragrance filled the world."

The figure is a striking and useful one. The soil represents the material conditions under which men live their lives, poverty or wealth, health or sickness, the country home or the city slum.

The atmosphere represents the thoughts and ideas by which men's lives are moulded, the beliefs, the hopes, the ideals of the place and time. And the plant itself is the human will, the character which develops in this environment.

The dreamer of dreams suggests that if the soil and atmosphere be suitable, if the material and moral environment be perfect then the character will be perfect. But the practical man knows that the character, the will itself is diseased, and must be itself transformed, besides being allowed to develop amid new conditions.

And that is why the Church of Christ is the only efficient means for the regeneration of society, because the church alone can act effectively on these three factors of human life. The church, as well as a human institution, can work for the improvement of the material conditions of life, for the removal of poverty and hunger and disease, and overcrowding. The church, better than any human society, can purify the atmosphere of thought, and teach true beliefs, and inspire great hopes and surround human life with magnificent ideals. But the Church of Christ can also do what no merely human society can do, and that is, to convey the grace of God to men for the regeneration of human character, to inspire human life with the life of the Incarnate Son of God. There is the true path of social salvation. Thus will the city of God be brought down upon the earth; not only by modifying the environment of life, but by the grace of God, making perfect the life itself.

This was followed by a paper from the Rev. J. C. Brammall on

THE CHURCH LADS' BRIGADE.

"What is to be done with our boys?" he asked. The answer was given by a wise old lady, who said, "marry them to our girls." His subject, however, was what to do with the boys of 12 to 18. A few years ago, after the Boys' Brigade, the Church Lads' Brigade was started to work on church lines. Among the lay patrons were the Commander-in-Chief of the British forces, and Lord Roberts, V.C. The brigade was self-governed, and a captain was named by the vicar of the parish, where it was introduced. The badge had the legend, "Fight the good fight of faith." Its object was to promote reverence, discipline, and all that tender to manly Christian character. Drill formed the basis, and was supplemented by Bible classes, and there were now 730 brigades, and over 35,000 members.

The Rev. W. Shoobridge spoke of the Boys' Home in Hobart, which he helped to manage, and appealed for assistance on behalf of the Home, which maintained boys from the north as well as the south. He pointed out that their training had been successful in teaching them to lead upright, honest lives. The meeting then closed.

THE CONVERSAZIONE.

The large hall of the Mechanics' Institute presented a brilliant scene in the evening, when the proceedings of the Diocesan Conference were brought to a conclusion by a well arranged and extremely enjoyable conversazione. The hall was for the time shorn of its orthodox appearance, and presented more the aspect of a tea garden, as in place of many of the old and somewhat uncomfortable seats, small tables were distributed about the centre of the room. There was a very large attendance, including a strong contingent of local and visiting clergy.

Bishop Montgomery presided, and, dispensing with the customary opening address, called up the Rev. Canon Godby to speak.

The Rev. Canon Godby said the subject he proposed to address them upon briefly was "The continuity of the Church of England," which church, he said, was the same as that which was paramount in England 1000 years ago and more. There was in reality no new Church of England. He traced in the brief time at his command the history of the church from the earliest times, particularly instancing certain important events which marked the progress of the church from William the Conqueror, who refused to do fealty to Pope Gregory II., to King John and Henry VIII. One solid evidence of the continuity of the one and only Church of England was the interesting fact that quite recently a lease of some land for 999 years had fallen in. This had been leased

by a Church of England parish in Bristol to the City Corporation just 1000 years ago. To whom then did the land belong when the lease ran out? Why to that same institution which had first given the lease, viz., the Church of England, which was the same in that Bristol parish now as was long before the Norman Conquest. This all business men could thoroughly understand. After a passing reference to the stirring period of the reformation, which he contended was more of a re-formation of the church than a slash in the middle of the Church of England, he most ably combatted the recent document of the Curia of Rome under the seal of the Pope, relative to the validity of Anglican Orders. Relative to the legal continuity of the Church of England, he referred them to the wonderful and masterly judgment of the late Archbishop of Canterbury on the trial of the Bishop of Lincoln. If they read through the evidence of that historic case, they would agree with him that the venerable Archbishop's decree was a brilliant recital of what the church had done prior to the sixteenth century. In concluding he pointed out that the practical impost of this continuity was that it gave them assurance of the authority of their Christian privileges; they had the full assurance of the doctrines of the church; also the assurance of the validity of those sacraments which made them Christians and gave them strength as Christians, and, finally it was the guarantee to them that the Bible they had received from the Church was in very deed the Word of God. (Loud applause.)

The Rev. Canon Whittington next spoke on "The relation of the church to colonial life." By the church he did not mean the church invisible or the church in Paradise, not even the whole of the church habitant on earth, but that part of the church which was represented in these lands, and which possessed all the essentials of the ancient faith, and which they all valued so much. Now, what did they mean by colonial life? It was that peculiar type of character which was developed in the colonies. There were two features of that character which he desired to emphasise in the few remarks he had to say to them that evening, and they were—first, the independence; and second, the restlessness, which were such prominent features in the colonial character. These were conducive to a strong commercial spirit, and what was most beneficial was the existence of a relationship between the political and social life of the people and the church. Professor Seeley, in his great work on the "Expansion of England," said that he looked upon religion "as the strongest bond of a nation. The church was the salvation of the state, and where a state grew up without a church it was not long a power in the world." He contended that the first mission of the church was the social amelioration and improvement of the poor, to make their homes more tolerable, and to lift what was generally known as the work-

ing classes out of that rut and groove of their everyday toil. In connection with this matter, he paid a high compliment to the Rev. Canon Kelly, who would long be remembered for the splendid work he had done in connection with St. John's Mission. (Applause.) The whole English Church, he said, had a special mission in directing the current of colonial life and developing the great Australian nation to its best advantage. (Cheers.)

The Rev. Reginald Stephen addressed himself mainly to the question of what he considered the greatest curse of the colonial character, and that was the almost insatiable desire for material wealth. It was a painful feature to see the way this covetous feeling attacked the young people of the colony, and in the course of his speech he made some trenchant remarks relative to the existence of a great gambling agency in Tasmania, and said as it had been driven out of every other civilised country, it was, he felt sure, only a matter of time when it would be driven out of Tasmania. (Hear, hear.) As an instance of the ultimate end of a nation which cultivated a spirit of covetousness and amassing of wealth, to the detriment of their moral obligations, he quoted the fall of the city of Tyre, and the great Phœnician Empire, which was, as predicted, now quite forgotten, for it had not contributed one great thing or act to cause its memory to be revered. (Cheers.)

The concert and refreshments followed, and before closing Mr. Whitfield, P.M., on behalf of Launceston churchmen, bade the Bishop a hearty God speed and safe return in view of his near departure for the Lambeth Conference.

The following paper by Ven. Archdeacon Hales was received after we had gone to press, and too late for insertion in its proper place.

THE PSALMS.

The Book of Psalms was the hymn-book of the later Jewish Church. When first compiled no one knows. Though called the Psalms of David, some only were composed by him. One at least is ascribed to the age of Moses. Others are ascribed to the times of the Maccabees. It thus took 1000 to 1400 years to complete the Psalm Book. The authors are mostly unknown. It does not contain all the hymns of Israel. Some may have been lost. Others are found in other Old Testament publications; in Genesis, Exodus, Deuteronomy, Judges, and Samuel. Other hymns are found in the New Testament, ascribed to the Virgin Mary, Zacharias, and Simeon. Sometimes a psalm was composed from older hymns. When David brought the Ark to Jerusalem, the hymn sung was a combination of parts of Psalms 105, 96, and 106, with a few alterations. The 18th Psalm is found in II. Samuel 22, also altered. The 14th and 53rd Psalms are identical, the chief difference being that Gaveh Lord is used in the

14th and Elohim God in the 53rd. This proves that ancient compilers, or musical authorities, exercised a certain right to alter original words. This is emphasised by the numerous differences between the Septuagint, the Greek translation of the Bible, and the Hebrew; and that most of the quotations of St. Paul agree with the Greek, rather than the Hebrew. Perhaps old Hebrew manuscripts differed, in the same manner as Greek manuscripts of the New Testament.

The Bible does not present one only form of truth, or of the character of God. The Old Testament is the religious history of an Asiatic tribe, passing from idolatry to Monotheism, and from absolute freedom from moral restraint to submission to moral laws. Their ancestors were idolaters. Then they were taught that all the powers of heaven and earth were centred in one Supreme Being. They rolled all their old gods into one, and still used the old language and called him

not god, but Gods, the Hebrew word Elohim being plural.

Then they were taught that Elohim was the Creator, that He was Everlasting, that He was not changeable, that He was righteous, that He was holy, and that He longed to Israel only, that He hated all the rest of humankind. All good things rightly belonged to Israel. All evils things were the proper inheritance of other men. The natural effect was, that the Israelites were proud, scornful, fierce, and savage towards all mankind. They believed many things true, which were not true, and many things right, which were not right; and said things, and justified things by quoting the authority of God, which could not have come from the Father of the Lord Jesus Christ. They were honest, half educated fanatics, but not in agreement with the gentle spirit of our Lord. This explains those awful sentences in the Psalms, in which most shocking curses are invoked upon the

enemy. The very strength of their piety deepened the deception, and stereotyped the mistake. The Psalm was the exact photograph of the religious spirit of Israel. The Hebrew hymn writer describes the grandeur and defects of the worshipper with stern and truthful reality.

Christ corrected his mistakes, and supplied his defects. He taught that God belonged to all the world as well as to Israel. He explained, that He was the Father of all. He explained the nature of righteousness, and also the meaning of Holy, which the Israelite knew not before. Yet the spirit of deep devotion filled the Hebrew hymn-writer with a force and fire irresistible.

These old Psalms are the outpouring of hearts that sought Yaveh above all things. They present masterly pictures of the true religious feelings of those wild old worshippers in the ancient days of Israel.

PARISH ECHOES.

[We are in no way responsible for the matter or manner of these Echoes.—EDITORS.]

EVANDALE.

OUR Sunday School Anniversary Services were held in St. Andrew's Church on December 6, the Rev. H. W. Atkinson officiating in the morning, and in his address directing his remarks chiefly to the teachers and parents of children attending the school. In the evening the Venerable Archdeacon Hales kindly occupied the pulpit and delivered a very earnest and instructive address to the children exclusively. The congregations were very large on both occasions, and the singing of the children was excellent in all respects, no pains having been spared by Miss Atkinson, the organist, in preparing them for this occasion, which to them is the most important one of the year. The School Treat came off on the following Wednesday. The weather was beautifully fine, there was an abundance of good things, a large gathering of people, and nothing occurred to mar the harmony of the proceedings. The school prizes were distributed to the children on a subsequent occasion, in the presence of their friends and teachers, by the Rev. H. D. Atkinson, who congratulated the latter on the good work they had done, and expressed his pleasure at the steady improvement of the school in numbers and efficiency. At the close of the proceedings the superintendent, Mr. Albert Sutton, presented an illuminated address, together with a handsome gold bracelet to Miss Atkinson from the children and their teachers, in recognition of her services in training them for the Anniversary.

S. JOHN THE BAPTIST, HOBART.

CONFIRMATION.—The Annual Confirmation took place on Christmas Eve. There were nine boys and seven girls presented to the Bishop.

THE GUILD OF PERSEVERANCE.—After the Confirmation most of those confirmed joined the Guild. We would remind members that they are pledged to Church work according to their opportunities and abilities, and that we are in need of district visitors and Sunday school teachers. The Guild badge may be had from Mrs. Norris, price 1s. 3d.

CHRISTMAS SERVICES.—At the first celebration (choral) there were 141 communicants, and 16 at mid-day; but counting 25 others who made their communion during the ten days or so before or after the festival, being prevented by sickness or absence from attending church on Christmas Day,

there were 182 communicants. This out of a total of 256 names on the roll is not as large a muster as might be, but still it is something to be thankful for. May the faith and wishes of us all be in accordance with our intentions at this holy service! At the first service the celebrant was the Bishop; and at the second the Incumbent, assisted by Rev. J. Babington as epistoler. The music at the Christmas festival, was a simple setting for the Communion office in E flat; the anthem, "Behold I bring you good tidings," by Goss, and a carol, "There dwelt in old Judea," by Maunder. Mr. Bradshaw Major had taken pains with the choir, and to his and their credit it can be truly said that all the music was particularly well rendered, with care and devotion. The church was tastefully decorated by a goodly number of workers, and commenced the day before Christmas Eve, was finished in good time.

ANNUAL MEETING.—The Annual Meeting of parishioners and members of the congregation for the purpose of receiving the accounts of the outgoing churchwardens, etc., for the election of wardens and councillors for the current year, will take place in the schoolroom on the evening of January 22, at 8.15.

THE PARISH ALMANAC has been issued, and can be had from the district visitors. On it will be found a list of Church services and names of Church workers, together with a letter from the Rector.

The Offerteries and Collections for December were as follows:—week ending 6th, £4 1s. 10d.; 13th; £4 4s. 1½d.; 20th, £6 2s. 10d. (includes £1 19s. 3½d. for Melanesian Mission); 27th, £11 17s. 5d.; 28th, 10½d.

BAPTISMS.—Albert Edward Alexander Fry, Ruth Christine Clark (private), Daisy Winifred Laura Barry, Helen Elizabeth Yule (riper years), John Henry Yule (riper years), Vivian Sims Raymond Reid.

MARRIAGES.—December 27, Frank Dinham to Charlotte Eliza Cresswell; 30th, Robert Edward Schoene to Margaret Helen Elizabeth Klitzke.

BURIALS.—December: Corinda May Slannard, aged 17 years; James King, aged 82 years; Cyril Dysart, aged 6 months; Ruth Christine Clark, infant; Alexander McVilly, infant.

RICHMOND.

ABOUT the middle of December the Children's Temperance Classes and the Girls' Guild closed till the summer months are over.

The rector and his wife have to thank Miss White for a Christmas present of a pair of fowls, Mrs. Chivers and Mrs.

John Flexmore for a fat goose each, and Mrs. Ratcliffe for a turkey, besides innumerable tokens of kindness and consideration from other friends.

The churches were decorated for Christmas by skillful fingers and loving hearts, and notwithstanding the scarcity of flowers the results were greatly admired; in St. Luke's the gems were a Star of Bethlehem upon the pulpit, done by Mrs. Currie, and another upon the altar rails, by Miss T. Nichols. On New Year's eve the Gleaners and other friends and visitors met at the rectory at 8 o'clock, and the usual monthly meeting was followed by a social, and several sacred songs were sung. At 11:15 the usual watchnight service was held. At midnight there was a pause; the bell tolled forth the hour, and all present engaged in silent prayer. This was followed by a celebration of the Holy Communion, when 23 communicated (last year there were 33). The congregation numbered 73, last year it was 97. This and our congregations generally show the steady decrease in our village population. The usual public picnic for Boxing Day was not got up, so on New Year's afternoon the members of the local Christian Endeavour invited between 30 and 40 to a tea up the river, thus making amusement for those not otherwise engaged.

The country is looking white and dry, and the crops, it is feared, are very poor; but the earth is the Lord's and the fulness thereof.

We wish all our readers a truly happy and prosperous new year, and we give them this text:—"God is our refuge and strength: a very present in trouble. Therefore will we not fear, though the earth be removed and though the mountains be carried into the midst of the sea." Psalm xli. 1, 2.

BOTHWELL.

THE RECTORY, BOTHWELL,
January, 1897.

MY dear friends,—You will have heard with pleasure that Canon Beresford has been appointed to S. John's Church, Launceston. He writes me that he cannot under the circumstances fulfil his promise to come and see his old friends at Bothwell after Synod; that pleasure must be postponed.

Our church debt is reduced by £25, and if only those who are able to do so will take up the debentures, the saving of bank interest will be nearly sufficient to enable the Treasurer Warden to pay off £50 per annum instead of £25. Everyone will regret that Mr. C. T. Jones resigns the office of Treasurer Warden. His fellow Wardens have asked Mr. G. Goddard to accept the office of Treasurer.

The choir earned a nice but not sufficient supply of books by their carol concert, for which we are indebted to Mrs. Webster's exertions. The music was nicely rendered and much enjoyed, and a full church was a treat not often seen.

Many thanks to those who kindly helped to decorate the church at Christmas, especially to Mrs. North for lending the contents of her greenhouse.

The Missionary Association has been successfully started; I sent up £1 3s. 9d. for the quarter. I believe that the young ladies who collect will meet with even greater success next time.

Before my next letter reaches you I hope that Mrs. Webster will have successfully staged her pretty "Elf's Mission," which was very successful in Launceston and Sheffield. The proceeds will be devoted to much needed repairs to the rectory.

BAPTISMS since December 9.—Mildred M. Honner, Russell C. Creed, Stanley Creed.

Your affectionate pastor,
WILLIAM H. WEBSTER.

S. JOHN'S, NEW TOWN.

CHRISTMAS.—The festival of the Nativity was marked in a way for which there is indeed cause for much thankfulness. At the 7:30 celebration there were 76 communicants, more than the total number at the three celebrations last Christmas. At the 9 a.m. and mid-day (choral) Communions

there were 25 and 31 communicants respectively, giving a total which exceeds any other recorded in the parish. Of course, the newly confirmed did much to so increase the number of those who honoured the Saviour's birth in His own appointed way.

CONFIRMATION.—The Bishop very considerably left the train on his return journey from Launceston on December 23rd that he might confirm in S. John's. The service was quiet and reverent, and it is noteworthy that the majority of candidates were males, three of whom were over 20 years of age, and one a married man, while two married women, each over 50, were also confirmed. There were 24 confirmés in all.

ST. JOHN'S DAY SCHOOL.—The removal of the popular State School teacher, Mr. Smith, from New Town to Trinity Hill, has induced the Archdeacon to carry out a long contemplated project in the opening of a day school in S. John's school-room. The Misses Annie Seager (organist) and Myra Seager, both of whom have had experience in teaching, are to have charge of the school, and already several promises of support have been received. Special attention is to be given to the morals and manners of the children, and, of course, regular religious instruction will form part of the course, unless parents expressly ask that their children shall be exempted. It is to be hoped our people will do all they can to help forward what should prove a valuable adjunct to our parochial machinery.

CLARENCE.

THE rector wishes to hail the introduction of the *Messenger* into the parish by wishing all and sundry "A happy New Year."

S. MARK'S, BELLERIVE.—The proposed new church is again to the fore, and, we are happy to say, likely to be brought at last within the pale of things practical. Early in December the Ladies' Committee organised a tea meeting and entertainment. The Bellerive Institute was just large enough to hold the amply provided tables and the people who sat down to them. The special object of the meeting was to stir up interest in the proposed new church. Addresses were given by the Rector, Archdeacon Whittington, Canon Banks-Smith, and Mr. Thomas Westbrook, interspersed with readings and songs. It was proposed to issue an appeal to all the church families in Bellerive to give some definite sum towards the Building Fund. The meeting was most enthusiastic, and realised over £5 for the fund. Between 70 and 80 appeals were accordingly sent out, and many have been returned. Some are necessarily delayed owing to absence from home, but we are hoping that a sufficient sum will be promised to justify the Building Committee in commencing operations at once. We have also to acknowledge the gift of a small stained glass window entitled "Ecce Homo," painted by Mrs. H. E. Westbrook, leaded and put together by Mr. Hedley Westbrook, assisted by Mr. Dion and Mr. Major Hood. The whole forms a small reredos, and serves to obscure the plain window behind the altar. There were 35 communicants at the early celebration on Christmas Day.

S. BARNABAS, SOUTH ARM.—We have to acknowledge the receipt of a donation of £10 from Messrs. E. and R. Musk; part of which has been expended in repainting the church, and the balance is to be put to the fund for fencing in the churchyard. A very pretty and appropriate addition was made to this church also by Mrs. Ling, in the shape of a brass altar cross and pair of brass vases for the retable. For both these timely gifts to the church the Rector and Churchwardens offer their sincere thanks.

S. JOHN'S, LAUNCESTON.

ON Tuesday and Wednesday, December 22 and 23, the Juvenile and Industrial Exhibition, which has now become an annual affair, was held. It was a great success, the articles entered for competition being many and various. The room was nicely decorated with flags, kindly lent by various friends for the occasion, and the platform, on which were several pot plants, also looked well. A collection of

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photographs lent by the Northern Tasmanian Camera Club and others elicited a good deal of admiration from visitors. The competitions aroused the greatest interest. A special prize was won by Miss J. Sicklemore for the best made dress for a child under five years, and another for shirt ironing by Ruby Quigley. It was a noticeable feature that most of the competitions were entirely confined to juniors, the seniors being very conspicuous by their absence. This is not as it should be, as a larger amount of entries would have made the competitions better, and also excited greater interest. The greatest praise is due to the judges and the two secretaries, Messrs. F. Tevelein and H. Brownrigg, who worked hard for the success of the Exhibition.

The Confirmation was held on December 21, when 29 candidates, very many of whom were married persons, were confirmed.

The Christmas festival was specially happy this year. Never have so many joined in the bright and happy service at the early celebration (95 communicants), at which the singing, only possible when a fair number are present, made the service more clearly what it should always be, a joyous act of thanksgiving. With later celebration and the celebration at S. Aidan's, 153 communicated. This is far more than on any previous Christmas recorded, and as the Christmas holiday always takes so many out of town, represents a fair proportion.

Mr. Walter Westbrook, who for many years has been a confirmed invalid, has just passed away in his prime. Mr. Westbrook was a most earnest and zealous lay reader, taking services Sunday after Sunday in many of the surrounding districts.

The Annual Meeting will be held at S. John's School on January 27.

The Rector and Mrs. Kelly will bid a sad farewell to this parish on February 15.

MISSION HOUSE.—The following donations are received with thanks since November 13:—H. C. H., £1; E. M., 10s.; R. G., £10; A. G., £1; Miss Horne, 10s.; Miss G. J. Williams, 10s.; Mr. J. D. Johnston, 10s.; Mrs. Massey 6s. 6d. Mr. M. E. Robinson, £1; Mrs. Doubleday, 6s. 6d.; Mr. R. Cooke, 10s.; Mrs. Headlam, 15s. (plum puddings); collected by Miss Nellie Evans, 11s. 3d.; Miss L. Williams, 10s. 6d.; Miss Phillips, 5s.; Olof Kelly, 1s. F. J. Read, Sec.

BAPTISMS.—Edward Harold Sanders. Karl Vincent Miller, Willoughby George Tevelein, Harold James Scott, Albert George Gray, Ellen Archina Ethel Harris.

MARRIAGE.—Dec. 30, William Ford to Margaret Barrie Edgar.

BURIALS.—Robert Dawson, John Bellora Sidebottom, Alec Graeme Gaunt, Joshua F. Westbrook, William Shirley Perrier, Walter Westbrook, Elizabeth Hardman.

HOLY TRINITY, LAUNCESTON.

THE year just passed shows a gratifying increase in the number of communions made, the difference between 1895 and 1896 being 320. On Christmas Day, 1895, 32 communicated; this year there were 103. The offertories have also slightly improved, and the Parochial Fund has proved useful; most of the congregation contribute regularly an amount they feel able to.

On Christmas morning the Rev. W. Harry Edwardes found in the vestry a Christmas present of 17 guineas, being "a small Christmas offering from a few friends." A letter of thanks was sent by Mr. Edwardes to ladies of the committee.

The Sunday School festival was celebrated last month, the morning preacher being Mr. Edwardes, and the evening preacher Archdeacon Hales. The hymns were of a stirring character, especially the one beginning "God bless the Church of England."

The electric light has been installed in the church, and gives great satisfaction.

The holiday seasons usually deplete choir stalls, but Holy Trinity choir mustered in good numbers, and the services were bright and ably rendered.

Miss K. Richardson commences duty as organist from February 11, and Mr. Edwardes has been requested by the Archdeacon and Wardens to act as choir master.

HUONVILLE.

CHRISTMAS Day, 1896, will long be remembered, as on that day a church bell was heard for the first time in Huonville. It did not arrive in time for the consecration of the church, as it was hung on Christmas Eve, just in time to ring out the tidings of peace and goodwill to all men at an early hour on Christmas morn, and again for the early celebration. It is a splendid bell, weighing 350 lbs., the gift of a generous friend of the Rev. S. Bucknell's in England, to both of whom our warmest thanks are due; the former for the generous gift, and to Mr. Bucknell (our Rural Dean) for the interest and trouble he has so untiringly taken on behalf of our church.

We were grieved to hear of the death of the Rev. J. Clampett in Melbourne; he was much respected in this parish, having laboured amongst us for over two years, and during that time made many friends. Another very old resident (Mr. J. Smith, of Claremont, North Huon) has also passed to his rest.

BANGOR.

TUESDAY, the 24th Nov., was a day to be remembered in Bangor, for on that day his Lordship the Bishop administered the rite of Confirmation for the first time in the newly completed church. There were five candidates, all of whom were married, and a good congregation. After the service the Bishop, accompanied by the Rev. R. H. Green and the vicar, left for the residence of the former.

Our Sunday School roll has reached 30, and we have the additional pleasure of welcoming Mr. Fred. Murray as a teacher, and we feel sure that he and Mr. Bladon will keep the school up to the standard to which the latter has brought it.

LEBRINA.

WEDNESDAY, the 25th November, was marked by three important events. The first was the marriage of our organist, Miss Bertha Whitehead, to Mr. D. G. Bostock. The marriage was solemnised by the vicar in the little church. The same morning the little church, now out of debt and furnished with the necessary adjuncts of Divine worship, was consecrated by his Lordship the Bishop. The congregation was small, owing to the excessive heat. In the evening three candidates were confirmed by the Bishop. The Bishop left for Hobart on the following morning.

LILYDALE.

OUR sale of work and produce in aid of the church building fund came off at the Mechanics' Institute on Wednesday, the 9th ultimo. Mr. and Mrs. Harrison have been indefatigable in preparing for it, and in response to their efforts a number of ladies of St. Aidan's sent a parcel of useful articles. We have also to thank some friends at Cressy who sent us a welcome contribution per Miss Norman, and certain other friends in Hobart, whose gifts were forwarded by Mrs. Rule. We are very grateful to Messrs. James Barclay, J. R. Green, Frank Hart, and other Launceston friends, for generous contributions. Our local church people did their very best, and the result was a most creditable display of goods. The stalls were presided over by Mrs. Roche, Mrs. Harrison, Mrs. H. Littler, Mrs. Frank Littler, Miss Horne, Miss Erb, and Miss Daisy Church, whilst Mrs. Erb, Mrs. Miller, Mrs. W. Bardenhagen, and Mrs. Chick attended to the creature comforts of the visitors. In the evening musical items were rendered by Mrs. Bardenhagen, Miss Brewer, and Mrs. Lowe. The proceeds amounted to about £16 clear, which, although less than we hoped for, must be regarded as satisfactory, considering how very few people from Launceston took advantage of the excursion train to lend us a helping hand. Perhaps they will come out shortly to the laying of the foundation-stone.

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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

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Natural Llama $\frac{1}{2}$ hose, from 1s

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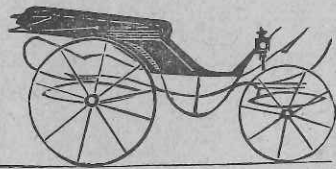
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