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MARCH 20, 1897

# THE CHURCH MESSENGER

A MONTHLY MAGAZINE

FOR . . . .  
THE PEOPLE . . .

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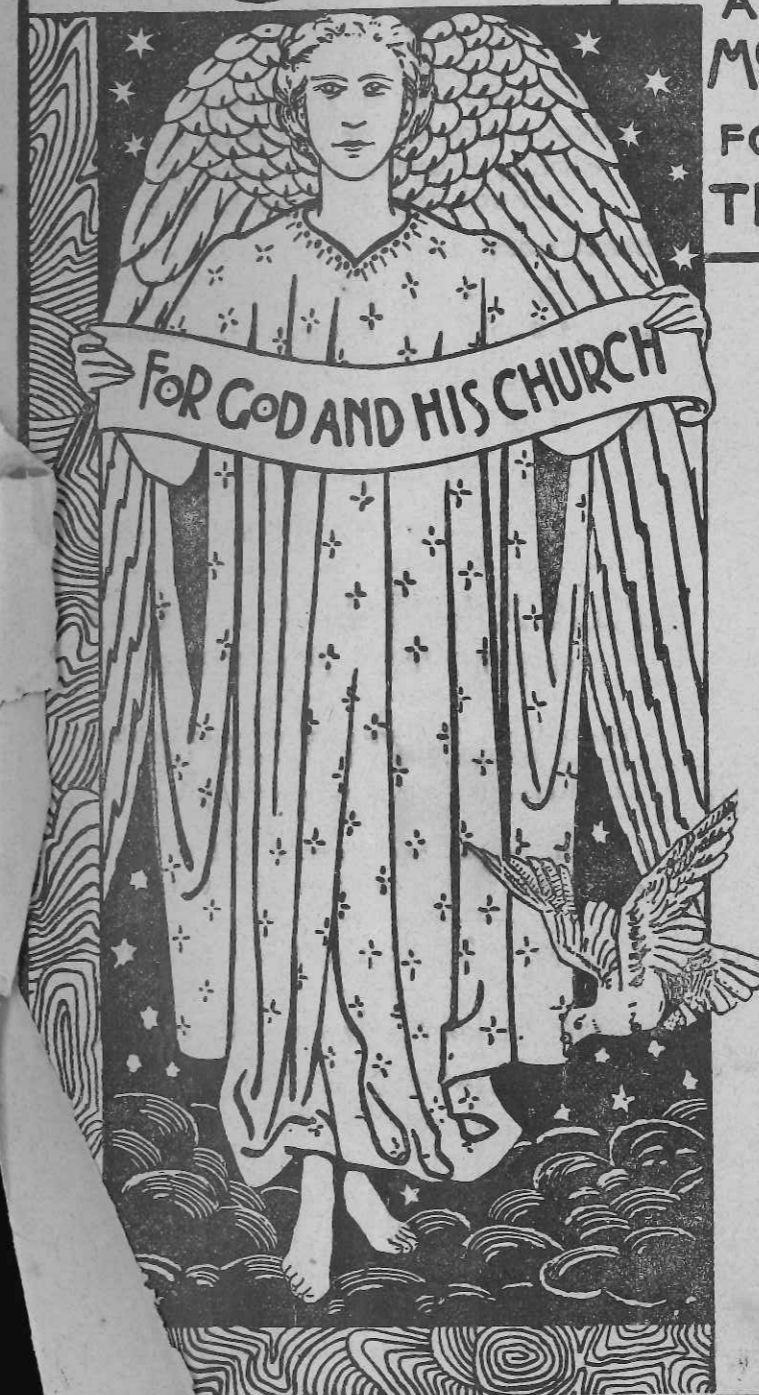
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## Church Messenger.

VOL. II. No. 9. MARCH 20, 1897. PRICE, ONE PENNY.

### NOTICE to AGENTS and SUBSCRIBERS.

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

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

The following subscriptions are to hand:—Miss Belstead, £1 11s. 3d.; Miss Spotswood, 2s.; Mrs. Kennedy, 2s. 6d.; Mrs. Shutz, 1s.; Mrs. Weatherhead, £1 3s.; Rev. Fielding, 3os.; Rev. J. H. Corvan, 6s.; Mrs. Greaves, 1s.; Rev. W. H. Webster, 2os.; Mrs. Matthews, 1s.

### ANSWERS TO CORRESPONDENTS.

[We shall be glad every month to answer any questions with reference to church work, parish law, etc. Queries to be sent to EDITOR, S. John's, Launceston.]

ADA.—The proper colour for a Lenten dorsal is violet.  
D.J.M.—Yes; the clergyman is chairman at the Wardens' meeting and convenes. "Other arrangements" means this: He is given the position in Clause 2, and by purity of reasoning in Clause 9. The greater authority includes the lesser. The church and graveyard are the parson's freehold, which no churchwardens can imperil. It would be impossible for wardens to interfere with parish arrangements unless the parson were a party to it; hence he is one of the corporate body—Ministers and Churchwardens.

H.R.F.—Thanks; next month.  
J.B.—Get Sadlier's "Church Doctrine—Bible Truth," 3s. 6d.; or Maclean's "Coat without Seam torn," 3s. 6d.; or Westcott's "Bible in the Church," 2s. 6d.  
M.E.—For Mothers' Union apply to Sister Charlotte, S. John's Mission, Launceston. She will gladly supply information as to working.

### EDITORIAL.

ONE of the editors of the *Messenger* having left the colony, his place on the directorate will be filled by the Vicar of S. John's, Launceston, whose duties will commence with the next issue. He will have as his coadjutor the other of the two editors who initiated the magazine. All communications to be addressed to Editors, 2 George Street, Launceston, as heretofore.

### BEGGING PARSONS.

"THE clergy are too mealy-mouthed," said Mr. Lovett, in discussing the poverty of the clergy at our recent Synod; "let them ask from their people as the Roman Catholic priests do." A good suggestion indeed! Pity 'tis, 'tis necessary. Are the days of mendicant friars to come again? We remember hearing of an up-country parson who always carried a bag in his buggy, who praised the butter to his hostess, who never tasted such fresh eggs and wondered if she could spare a few. The saddle of mutton was the sweetest he had tasted for many a day, and he suggested whether there was any of that particular sheep left. That man's visits became a burden, and spiritual influence deteriorated, and yet because of the meagre stipend doled out by those very people, he had to use his wits to live. To our clergy, to a refined and educated man, such a plan is most distasteful, yet when we know that out of the fifty-seven clergy in the diocese nearly one half receive under £200 a year, and eleven more under £250, while out of that they pay for horse and trap, horse feed, and insurance, etc., the wonder is that they exist at all. These paltry stipends represent double of what the parishioners directly give to the support of the clergy, for nearly one half comes from funded interest. A Presbyterian minister, when settled in a charge, receives £300 a year under written guarantee. If the contract be not kept the Presbytery calls upon the guarantors. A country Wesleyan minister receives £200 in cash each year from his people, £6 for each child's education, his horse and its keep and buggy provided, his parsonage (perhaps meagrely) furnished, and a large interest in a Worn Out Ministers' Fund, equal to an insurance policy costing £20 a year. If his circuit fails to do its duty the District meeting will know the reason why. In the larger liberty of the Church, the authorities never interfere with the law of contract

between the parish priest and his people, therefore each churchman ought to see that the man who serves him spiritually should have a living wage. It is as much part of that same morality incumbent on him as paying his butcher's and baker's bill. Where are the old Christmas and Easter offerings? If subscriptions have to be reduced, surely the parson's larder may be replenished at such seasons, not by the few, but by the goodwill of the many. A load of straw or hay may help to meet the heavy travelling expenses, not given as patronising the parson, but to God and for God's service. A poverty-stricken clergy is a disgrace, a begging parson is a calamity to any people.

#### LENTEN THOUGHTS.

O THOU, that nailed upon the bleeding tree,  
Breathest Thy soul away, let us draw nigh,  
And hang our weary hearts and eyes on Thee,  
While with Thine arms outstretched, bleeding and bare,  
As to Thy throne of Godhead, Thou to Thee  
Dost draw the big round world, let us draw near.  
And clinging to the foot of that dread tree,  
Beneath Thy withered frame and bleeding side  
Hide ourselves, and look up, dear Lord, to Thee.—

*From the Paris Breviary.*

SHE read in the "Imitation of Christ"—"Forsake thyself, resign thyself, and thou shalt enjoy much inward peace." Here, then, was a secret of life that would enable her to renounce all other secrets—here was a sublime height to be reached without the help of outward things—here was insight, strength, and conquest, to be won by means entirely within her own soul. It flashed through her that all the miseries of her young life had come from fixing her heart on her own pleasure; and for the first time, she saw the possibility of shifting the position from which she looked at the gratification of her own desires—of taking her stand out of herself, and looking at her own life as a part of the divinely-guided whole.—*Georg Eliot.*

The Church, in her prayer-book, has ordered a season of fasting and penitence. How can we show the reality of our repentance? Repentance includes reparation, and, if possible, restitution. Have we given God His due? Of His worship, of His alms, of our loyalty to Him; how much, and how often, have we robbed Him? Now is the season to make good to God His right. We are reconciled to God by His Son; but that does not show that we are really repentant: an act which precedes this reconciliation. For instance, a son robs a father of a sum of money. Estrangement arises. The elder brother reconciles them on the son's penitence. Will not that son endeavour to show the sincerity of his penitence by paying back part of that sum of money, when he could?

Those broken vows! Those barren Sabbaths! Those neglected Sacraments and prayers! Those forgotten alms! Those secret sins! Let us strive to

make up for some of them by frequent devotions during Lent by examination of conscience, by earnestness in the Three Hours' Agony, by some special act of self-denial, by humiliation in confessing sins, by a godly penance, and so prepare ourselves for a good Easter Communion.

"Show me thy faith by thy works"—H. C.

#### PRIZE COMPETITION.

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

#### QUESTIONS.

1. Where did S. Paul probably meet with S. Stephen before his martyrdom?
2. Explain fully the four cardinal principles of the Catholic Faith in Acts ii. 42?
3. Acts iii. 18.—Mention all Christ's sufferings fulfilled, and quote from the prophets where foretold?
4. Prove from Scripture why infants have always been baptised in Catholic Church?
5. Show from Epistles that infant baptism has taken the place of circumcision?
6. Mention types of baptism in O.T., and quote references to them in N.T.?

#### FRIDAY'S CHILD.

BY FRANCES.

#### IX.

"Will the Doctor come up to Master Friday at once?"

It was another summons, and the Doctor went, knowing it to be the last. Never again should he be brought to make little Master Friday better, for Master Friday was almost quite well now.

Grandmother was sobbing in her bed.

"I cannot go to him," she said; "it is as if he had no one in the world. You will stay with him?"

The Doctor bent his head and went out. He went slowly up the nursery stairs, up which he had been so very often on the same errand. Never again—never again! For Friday was dying.

There were not many to take his hand and go with him to the edge of the Valley. The Doctor sat down by the bedside, and Mrs. Hammond drew back into the corner and sat still, wiping her eyes. George was bowed on the foot of the little bed; but the room was very quiet.

He had been dying all day, and as the sunlight fell level in the garden outside, the shadows began to lengthen about Friday's journey. He was quite conscious, but he said, very tired, and he lay with his eyes closed. He knew that he was dying; he had known it all day, and spoken of it in his grave, composed fashion; but how much he understood of it no one could say. For how much God in the last hour gives to children to understand, and how much in mercy He veils from them, not all the mighty ones on earth—with all their wisdom—can tell us.

He had asked for the old hymn, so quaint, and yet as full of quietness and comfort as it was two hundred years ago—

"Ah, my sweet home, Jerusalem,  
Would God I were in thee!  
Would God my woes were at an end,  
Thy joys that I might see!"

Once he had opened his eyes, as if some sound broke in on his stillness, and said uneasily—

"Why does George cry so?"

"For you, Friday," said the Doctor.

Then Friday said weakly—

"Don't cry, George. It doesn't hurt now." And a little after, he looked quietly at Mrs. Hammond, and said: "Mrs. Hammond, I beg your pardon for being naughty a good many times. I shan't be naughty any more."

"My little darling, God bless you, you were never naughty!" cried Mrs. Hammond, covering her face with her hands. "You were always just the best little child in the world, so biddable, and so happy-natured."

But Friday did not hear, for he had taken another step on his journey. Friday had made his peace with the world. He had sent his love to Zachary, and a request that Crusoe's grave should be kept weeded, because he was not coming into the garden any more.

And Zachary in the garden was mourning him, and within George was sobbing, and the Doctor's face was very sad—three men, and he only a little boy! Friday had never done anything great in his life; he was not very clever or very beautiful; he had "converted" no one in his life; he spoke of no visions of glory in his death.

But the Doctor was a man who had odd fancies, and it appeared to him as if Friday's shield hung upon the wall above his head, a very fair achievement, having a quartering of gentle courtesy, of simple obedience, of humble faith, of steadfast patience. And the pebble of his tiny life cast into the water threw out ever-widening circles, which shall be measured with no earthly compass, but with the reed that measures the City. There were only two or three to remember his name; but so remembered, Friday's name was surely crowned.

Grandmother and Mrs. Hammond remembered it with women's loving tears; Zachary kept it with the memory he gave to Captain John Broke, R.N., when on Sunday afternoons he read the Book by himself. The Doctor laid it by in his heart as the name of the noble little soul he had once been glad to call friend.

And it was ordained that the remembrance of Friday should be George's guardian angel to the end of his life. Saturday's child had truly far to go, but that memory went with him, not to fade, but to abide.

In the garden Zachary was sitting under the warm wall. They told him that Friday would die before night, and he sat gazing across the garden, and thinking that he should no more hear the little young gentleman's step down the walk; no more tell him about the Expedition; no more hear him reading from the big leather books.

In the nursery above, the watchers were waiting for the end—the last and only thing to do. Friday was conscious again; but his story was almost ended. The shadows were very, very long now. There was one cast by a tree on the wall above Friday's head, that crept upward and seemed to wait.

Once, as he dimly saw something mighty drawing near through the silence, and the darkness settled slowly down over him, his little childish heart quailed for fear. In the grasp of that cold, unknown terror, he looked at the Doctor with his imploring eyes, and whispered between his fluttering breaths—

"Friday is—afraid."

The Doctor leaned over him, where the tiny shaking fingers were stirring feebly on the coverlet.

"Yes, Friday, it is like your way to Paradise. It is the great waves and the roaring of the waters. Nevertheless, by the grace of God the Saviour—"

The wandering, imploring gaze grew tranquil at his voice; but it was still questioning.

"Friday is going down into the Perilous Vale, and it is very dark, but he will pass through, and be quite, quite safe with Jesus Christ," said the Doctor.

The simple obedient faith failed not even in death. Friday never doubted.

"Will Friday be long passing through?"

The Doctor's eyes were dimmer than they had been for years; but he kept his voice steady by an effort of will.

"I think not, Friday."

Whether Friday heard, and hearing was comforted, they did not know; but all things were slipping away from him now. The little fingers groped powerlessly on the coverlet.

"Friday does not see," he said.

The Doctor took his right hand.

"Here I am, Friday."

"Will you hold it all the way through?"

"Yes."

"Hold it quite fast till Friday has passed. And then put them together for prayers—when Friday is quite through—to thank Almighty God for His grace."

It was only the old tale of the Perilous Valley; but to him it was true.

And then he lay and never stirred again. Only he opened his eyes, and looked round, with the flicker of his own gentle smile, at the Doctor beside the bed, Mrs. Hammond beyond, and George resting on the foot.

And so Friday went down into the darkness. And the light of the day faded with the light of life.

"A Friday's child! A Friday's child!" wept Mrs. Hammond to herself. "I knew it! I knew it!"

"Oh, no, no, good Mrs. Hammond, in this at least fortunate! That Friday's merciful Father should call the little soul in all its whiteness—beyond a thousand fortunate! No more unlucky. Happy little Friday, to come to his undiscovered country so early, and find his El Dorado, and the fountain of perpetual youth, and the Place of the Blessed, all in one, beyond all disappointment and failure for ever!

"Thy turrets and thy pinnacles  
With carbuncles do shine;  
Thy very streets are paved with gold,  
Surpassing, clear, and fine.

Quite through the streets, with silver sound,  
The flood of Life doth flow;  
Upon whose banks on every side  
The wood of Life doth grow.

There trees for evermore bear fruit,  
And evermore do spring;  
There evermore the angels sit,  
And evermore do sing."

George had fallen on his knees beside the bed, and hidden his face; but Friday did not know, for he was blind and deaf for the noise of the tempest, and quiet for weariness of rowing against the strong waves.

And the roaring of the water drew nearer. Nevertheless, by the grace of God—

Friday's breaths grew fainter and fainter, and the Doctor, watching the shadow on the wall, seemed to count. And the last rays of the sun lit up the wall, and perhaps in that shining the Doctor saw Friday's shield in a glory.

And the light glancing up the wall fell on the sweet old words—

"A Passage Perillus makyth a Port Pleasant,"

and the following shadow crept up, and gently blotted them out, and with that came one tiny fluttering sigh. And so the Doctor loosed his hold on the fingers, and reverently laid the waxen hands together as one praying.

For Friday, by the grace of God, had passed.

[THE END.]

### THE STORY OF THE ENGLISH CHURCH.

SAINT COLUMBA.

**S.** COLUMBA, or Columbkille, "the dove of the cell," to whom the founding of the English Church is due, was born in Gartán, a wild district of Donegal, in 521. He studied in Clonard when Ireland was the "island of saints and learning." Ussher mentions there were three thousand scholars there. He was consecrated by S. Eichen when the bishop went with the tribe rather than the diocese. Till he went on his great mission to Iona he was engaged in founding monasteries, preaching the Gospel, and copying the Bible amongst his own people. An event occurred which changed the poet and scholar into a great missionary. While visiting S. Finian at Moville (near our bishop's old Irish house) he took the psalter

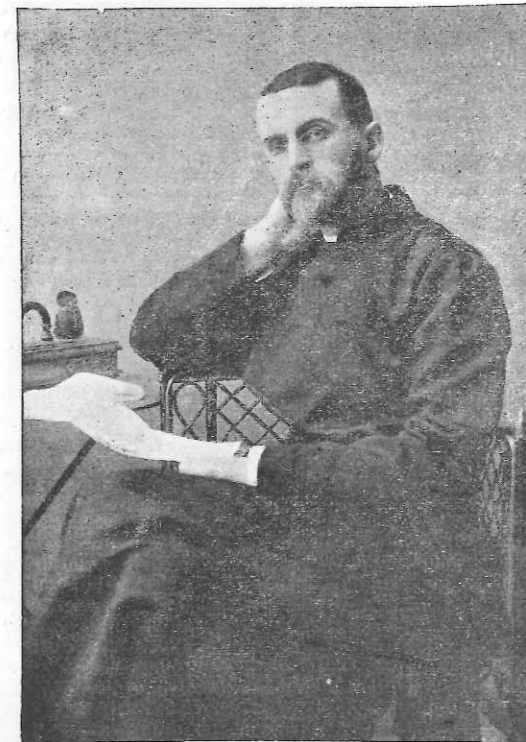
of the abbot, and, shutting himself up in the church, copied a great part of it. Finian claimed the copy, and the king being appealed to decided against Columba on the ground that "to every cow belongs its calf, so to every book belongs its copy." This old psalter or *Cathach* is still preserved in the library of Trinity College, Dublin. Bad passions stirred Columba to an unholy tribal war in his disappointment, which resulted in a great battle and the loss of three thousand souls. He was excommunicated and fled to Innismurry, a lonely island on the coast of Sligo, where S. Molase lived among its beehive cells and cashel—a fact clearly showing that Christianity came to Ireland from the Greek Church rather than the Roman. He advised Columba to make reparation by going to Scotland and win the cruel Picts to Christ's religion. To Iona he repaired, and there he spent the rest of his life. During thirty-four years of his life he laboured in winning the Picts from the cruel rites of Druidism. King Brude was converted, and where all was dark and dreadful the bright lamp of Christianity lit every hilly strath and deep glen. His death was calm and beautiful. Having a presentiment of his end he visited his monks working in the fields and the storehouses. He then went to his cell and continued the translation of the thirty-fourth psalm, but stopped at the 10th verse: "They that seek the Lord shall not want any good thing." "I must stop here," he said, "Lord, now lettest Thou Thy servant depart in peace." When the chapel bell rang to prayer he was not, for God took him. From Iona went forth Oswald, and Aidan, and Boisil to convert the heathen of Northumbria, and from thence to revive the almost decayed mission of Augustine in the south, and Holy Isle became the centre of that English church life which is found in the uttermost parts of the earth to-day. "If all islands, as claimed by Adrian IV.," says the Rev. T. Connellan, a Roman Catholic priest, "belonged by right to the Bishop of Rome, how comes it that Columba set up an establishment without a charter from the Pope? Who will be rash enough to state that Columba went to Rome for jurisdiction? "As to Columba," says Dr. Laingan, "it is evident from his whole history that he never visited any part of the Continent. O'Donnell's fable about his journey to Rome in the time of Gregory the Great is treated with indifference even by Colgan, who shows that some parts of it are absolutely false" (vol. ii. 146). As the Archbishop of York says in his recent pastoral, the Roman Church "has no descent *whatever* from the Church of Columba. It has neither part nor lot in our past history."

**FUNERAL TOLLING.**—In the north of England they still ring nine knells for a man, six for a woman, and three for a child.

**"SOUL CAKE"** was a sort of bun which people used to make and give to each other on All Souls' Day.

**KNEELING AT THE "ASCRIPTION."**—In one of two places it was once the custom for the congregation to kneel during the Ascription after the sermon.

### REV. R. C. NUGENT KELLY.



**S**TRAIT as a poplar; firm as a rock even to the loss of ease and esteem of men, when the path of duty was clear; tender as a little child to an enemy, if he had one; with a spice of democracy in his nature which causes men to write such books as "Merrie England" or "Alton Lock;" it was no wonder his brother clergy, in saying farewell, spoke of him in their address as a "type of the good old English priest," and his people at S. John's gave him a substantial "send-off" of 50 sovereigns and a hearty "good-by" at a special social. Mistakes! Save us from the man who never makes them! Yes,

of policy perhaps, but never of charity. The priest of yesterday sits at ease amidst his fashionable congregation, or passes by on the other side, fearful of mi-takes in moving out of the trodden path, while the worker of to-day rushes among God's forsaken poor, bleeding and dying on the wayside, and places them on "the world's great altar stairs which slope through darkness up to God," and S. John's mission becomes a fact! We are glad to hear of the hearty welcome he received in Bendigo, and regret his loss to this Diocese. To the readers of the *Messenger*, which he founded, we present his picture.

## THE QUEEN'S JUBILEE FUND.

THE administrator of the diocese has requested us to call prominent attention to the above fund. It is proposed to inaugurate it in commemoration of the completion of the sixty years record reign of our beloved Queen. All members of the Church in Tasmania are invited by our Bishop to heartily co-operate in making the fund a success. Its object is to strengthen the General Church Fund of the diocese. The interest on all money collected will be devoted to the support of the clergy in country parishes, mission districts, and new bush centres. All the present organisation of our Church is to be called into requisition to further this good work. Further information concerning it will appear in the next issue

## GENEROUS CHOIR BOYS.

THERE is something especially beautiful in the piety of children, especially of lads, and we therefore make no excuse for mentioning a little incident which reflects great credit on two groups of boys.

In the large and extensive Parish of Runcorn, in Cheshire, there is a thickly populated village, Weston, which has no church.

The place is very poor, but it seems that all these poor people have set themselves desperately to work to build a proper church.

Amongst these, the choir boys of the temporary church (the village school-room) were not to be left behind, and first giving very liberally out of their pocket savings (seven gave half-a-guinea, and ten five shilings each), these working lads set about to write and ask other choir boys to help them. They wrote, it appears, to the choir boys of Newcastle Cathedral just before the fifth of November, and the Newcastle lads were so moved by the appeal for help that they generously voted that the money which had been collected for them to spend in fireworks should be sent instead to the Weston Church Building Fund.

We know not who the teachers of these lads are, but they have evidently been taught to look upon almsgiving as a work very acceptable to God.

We wish, too, the Weston lads every success in their noble endeavour to help themselves, and we feel sure that many of our readers will feel that they would like to encourage them.

THE privilege of seeking sanctuary in churches was abolished in 1624.

DOGS AND HAWKS IN CHURCH.—In pre-Reformation times ladies frequently brought their dogs and hawks with them into church.

SLEEPERS AWAKENED.—It is recorded of one church that there was an official who awoke sleepers with a wand with a nob at one end for men and boys, and a fox's brush at the other to tickle the nostrils of dozing ladies.

## JOTTINGS IN GENERAL.

THE Federal Elections have returned men who are sufficiently versed in constitutional principles to form a Federal Government on a fair basis for the Australian Commonwealth. For some reasons it is to be regretted that Cardinal Moran did not succeed in obtaining a place. It seems beneath the dignity of a Prince of the Church to mix himself up in the throes of political strife. In spite of the charge of Orange bigotry, there are even-headed men who think that a Cardinal's oath, viz., to subvert every government to the temporal sovereignty of the Pope (see Blue Book, Imperial Parliament, 1850), is inconsistent with the framer of a free Constitution. However, as a good advertisement, the candidature of the Cardinal was admirably worked. Our Vicar-General (Archdeacon Whittington) was asked by an influential deputation to stand, but his reason for declining—that he required all his time for his priestly office—is indeed weighty.

\* \* \*

Two esteemed Australian clergymen have passed away. The Rev. T. B. Garlick, aged 83, was a son of the Tasmanian Church, being ordained by Bishop Nixon in 1847; the other, Rev. B. A. Schleicher, Principal of Moore College, Sydney, was of those distinguished Germans to whom the Church owes much, such as Bishop Reichel, Dr. Kraff, etc. He took a First-class in Greek, and was a distinguished Hebrew and Syriac scholar at Oxford.

\* \* \*

The Rev. A. Barkway, of S. Paul's, Launceston, explains the fact of no collection being made there for the General Fund, by the parish giving up its claim to an annual grant from the said fund; but it is to be remembered that all city parishes have done the same, and yet carry out the Synod regulations by making two collections yearly. There are, perhaps, exceptional circumstances in S. Paul's case.

\* \* \*

A clergyman on a visit to a neighbouring colony called upon an old college friend in a country parsonage. Both had fine prominent heads, but destitute of hair. His host was so charmed with his visitor's chatting about old times, that he asked him to spend the night at the parsonage and go on his journey next morning instead of catching the late train. At a late hour the two old friends went to bed. The visitor suddenly remembered that he had forgotten his bag in the hall, and, groping his way downstairs, was about to return, when he caught sight of a white form on the steps above him. Before he had time to beat a retreat, smack came from a plump hand on his bald head, and another followed, while a voice, which he recognised, said: "Take that—(smack)—and that—(smack)—for asking him to stay the night!" What was said next morning when they met at breakfast is not recorded, but our friend believes now in the celibacy of the clergy, and recommends matrimony as an excellent tonic for a bald head.

As another instance of direct giving we gladly record that the Rev. W. Curzon-Siggers at S. Matthews, Dunedin, made a special appeal in the beginning of December for an offertory on Christmas Day which would pay off the overdraft incurred for Church expenses. He asked for £125—not a penny less. He urged the congregation to make a weekly self-denial during Advent, so as to sweep away the debt in one day, that they might begin the new year with a clean sheet. On Christmas Day the congregation (whose usual offertory is £7 or £8) gave £139 9s 10d. This is another proof of the power of Church people to give, if they make up their minds to do so as to God and not to man.

\* \* \*

The Rev. G. M. Fielding goes to England, Rev. C. Vaughan to Mount Lyell, Rev. W. M. Hurburgh to Fingal, and the Rev. Mr. Collison to Port Cygnet.

\* \* \*

It sounds like a romance, but it is a fact. On the top of the Rocky Mountains there has been erected a cathedral, in the little town of Laramie, by Bishop Talbot, of Wyoming. It cost £10,000, and £3000 for the three towers. It is of cruciform shape, with aisles, cloisters, and a beautiful Virgin chapel, all in the Early English style. The high altar is raised nine steps above the choir of Caen stone, with a massive and lofty reredos behind of the same material. The organ is a magnificent instrument, and was, like the reredos, a memorial gift. The vestries, three in number, are large and spacious, and a crypt, extending beneath the whole area of the building, is to be used for Sunday schools, etc.

\* \* \*

"Are there any Puseyites in this parish?" said the new strongly Protestant Incumbent on taking possession. "Naw, sir," responded the clerk, probably confusing the objectionable persons with peewits; "there used to be some, but for the last two years the boys have took all their eggs." This is on a par with the answer (familiar enough) which the lady received who asked if they had any Matins in the church. "No, mum; we has linoleum"

\* \* \*

Mr. E. T. Hooley has presented to the Dean and Chapter of S. Paul's a handsome service of gold communion plate for the cathedral service—"the most munificent gift ever made to a church," Archdeacon Sinclair describes it. The plate comprises two flagons, four chalices, and four patens of pure gold, made from the classical model. The whole set contains 250 ounces of gold. The gift is made by Mr. Hooley "as a thankoffering for the sixty years of her Majesty the Queen's reign," and will first be used at the service in celebration of the sixtieth anniversary of the Queen's accession. Mr. Hooley has done the Church another good service, Archdeacon Sinclair says, by buying the advowsons of three poor country livings, and adding a considerable sum on his own account to the present inadequate stipends of the vicars who hold them.

There are probably few ministers who would resent the "left-handed" compliment once given to a preacher by Mark Twain. One Sunday when Mark had happened to specially like the sermon he heard in church he lingered at the door after service, waiting for the minister to come out, in order to give him a pleasant word, which he did in this fashion: "I mean no offence, but I feel obliged to tell you that the preaching this morning has been of a kind that I can spare. I go to church to pursue my own train of thought. But to-day I couldn't do it. You have interfered with me. You have forced me to attend to you, and have lost me a whole half hour. I beg that it may not occur again."

\* \* \*

The Rev. Lindon Parkyn, lately a Congregational minister, has been appointed Dean of Ballarat. He was ordained in 1892, and has been very successful as Vicar of Lightcliffe, Halifax.

\* \* \*

The monthly grants to the clergy stipends by the Diocesan Council are stopped for the present for want of funds, as the trustees cannot get their interest. At the same meeting they increased the Diocesan Clerk's salary by 20 per cent. *O tempora, O mores!*

#### CORRESPONDENCE.

THE ASSYRIAN CHURCH AND ENGLISH MISSION.

To the Editor of the "Church Messenger."

SIR,—I do not often get a newspaper or magazine in this out-of-the-way place, but I had the good fortune to receive your number of September 19, and I must confess it was a pleasure to find that I was remembered, as well as my late father, in my old home. It is very encouraging to lonely missionaries to see that in various quarters Christian sympathy is being expressed in words and by gifts for other parts of the one Church of the Saviour. The same mail that brought me the *Church Messenger* brought a letter of sympathy from a Bishop in South Africa and his clergy and laity for the Catholics of the East, and his Bishops, Priests, Deacons, and laymen, which I am presently to translate into Eastern Syriac. The kindly feeling expressed is clearly not personal, but the manifestation of brotherhood in Christ and fellowship in the communion of saints, for the Synodical Letter confuses these Eastern Syrians or Assyrians, with their neighbours, the Armenians. May I add that there is also an error in your kind notice of us? The late Archbishop of Canterbury did indeed send a mission to help the Copts in the way you describe, but he also reorganised and revived the mission to the Assyrian Christians in Kurdistan (I must not call them by their ancient name, "Chaldeans," because the Roman Catholics of Mosul have appropriated that name to their own proselytes, and have dubbed the old churchmen "Nestorians"), which began in 1842 by the sending of Dr. Badger and Mr. Fletcher to Mosul, and was started afresh by Archbishop Tait in 1881. This people abhors Eutychnianism, and suspects Europeans of not believing in the perfection of the humanity of our Lord. Romanists have asserted that these East Syrians think our Redeemer had a human person as well as a divine person. But their old books seem to strive to the limits of their language (which has no word which means "person" exactly, nor that precise idea) to declare the unity of His person, and that the mysterious unity is a personal one. It may be said that their doctrine and ours is one, though the insufficiency of human language to express divine mysteries is manifested in one way among them and in another by us.

#### PARISH ECHOES.

##### CLARENCE.

S. MARK'S, BELLERIVE.—On January 29 the annual meeting of the congregation was held to elect Churchwardens and to receive and pass the accounts for the past year. The meeting was well attended. Mr. Lamb presented the financial report, which showed a balance on the credit side, and was considered satisfactory. The Stipend Fund was shown to be within measurable distance of being made up. Mr. John M'Intyre and the Hon. Hy. Lamb, M.L.C., were again unanimously elected people's Churchwardens, whilst the Rector nominated Mr. Alfred F. Sharland Rector's Churchwarden, *vice* Dr. Holden resigned. After the usual votes of thanks to all voluntary workers had been put and replied to, progress was reported as to the building of the new church. The Rector reported that in response to his appeal on Christmas Day about £100 had been promised, and the meeting considered that with the addition of the amount already in hand, the time had come to commence active operations. Different plans, submitted by Mr. Hedley Westbrook, were then discussed, and, on the motion of Mr. M'Intyre, it was resolved to call for alternate tenders in stone and brick, after the plans and specifications had been completed. Mr. Sharland promised to advertise for tenders, and we hope to have the benefit of his voluntary services in seeing the work properly carried out. We are hoping (p.v.) to have our new church ready for consecration on the Bishop's return.

On Saturday afternoon, January 30, the annual school picnic was held on the Bellerive beach. The children mustered strongly, and as the day was fine, enjoyed themselves. Racing, wading, and the usual games were indulged in, followed by a hearty tea, to which, it is needless to say, the children did ample justice. Much praise is due to the Superintendent (Mr. E. Cruickshank) and to Colonel and Mrs. Cruickshank and the teachers generally for working so hard to make the picnic a success. The usual rounds of cheers brought the happy day to a close. Thanks are also due to the different members of the congregation for contributions in money and in kind.

The Ladies' Committee are arranging an excursion to South Arm for Saturday, the 27th inst. The steamer *Huon* has been chartered, and the Calverton Hall has been once more placed at our disposal by the good people of South Arm. On arrival we are hoping to have afternoon tea, sale of cakes and fruit. A cricket match is also being arranged, so we hope that these attractions will draw a good shipload of passengers.

S. BARNABAS, SOUTH ARM.—This church has been newly painted, and presented a clean and gay appearance for the Christmastide services, which were well attended. The churchwardens are hoping to complete shortly the fencing of the churchyard.

MARRIAGES.—January 6th, Mr. E. P. Free to Miss A. C. Martin; 26th, Mr. H. B. Tinning to Miss E. E. Bignell.

##### S. JOHN THE BAPTIST, HOBART.

MR. Craddock paid a visit to us the week after Synod and helped us to make the first step towards the formation of a chapter of S. Andrew's Brotherhood in our parish. A number of the young men communicants met and listened to Mr. Craddock's very earnest address, and on its conclusion resolved unanimously to join the organisation. Several meetings have been held, work commenced, and a secretary appointed. The Rev. J. Arthur Priestley, Vicar of Roma, has been assisting the Rector in the services. His sermons have been much appreciated. The children enjoyed and profited by his clever and sympathetic catechising at the children's service on Quinquagesima Sunday afternoon. He has also given special addresses on the first Fridays in Lent.

In days gone by their Patriarch had 26 Metropolitans under him, and ruled from Syria to China. The present Inar Shimun has one Metropolitan, who is just now asleep under this roof, a refugee from the murderous Kurd, Mahmed Sadig, Sheik of Neri, who, not satisfied with the blood of the premier Bishop, the saintly Archdeacon, and eight other notables, has spies on all the roads to catch the Metropolitan of Shamisdiu if he should venture hence, and who stirred up Kurds of Persia to ride forays here several times in the summer, but though they got within a few miles of us our bones are whole, and this village unmolested by them. Another Metropolitan in Travancore guides the little remnant of the "Christians of S. Thomas," who have preserved their ancient faith, in spite of the Portuguese Inquisition and the nineteenth century schism of Jacobites. The people, among whom I have the honour to represent the goodwill of the Church of England towards her sadly crushed sister church, are really for the most part the descendants of those who escaped the fury of Tamerlane by fleeing into the lofty craggy mountains, in which they increased, and whence they overflowed into the plains and over the Persian border. During all their existence they have been downtrodden and pillaged by the Kurds. Since the last Turko-Russian war the government of this far-off province has been so badly carried on that some wish they were under the rule of a Kurdish chief, who, if he "sheared" them himself, would not let others interfere to impoverish them further. After the Armenian massacres my tale of oppressions, ravaging, and murder would fall flat, but it does not seem very tame to one who lives in the midst of it.

The late Archbishop of Canterbury was much interested to notice in how many ways this, in some respects, petrified church, in which nothing has been altered for 1000 years, and very little for 1400 or 1600 years, bore testimony to the closeness with which the Church of England in her reformations has returned to the model of primitive times.

What your article says of the Copts being assailed by Roman and Presbyterian proselytisers is true also of the church of the East Syrians. Bribery and oppression have both been used, but the converts are for the most part ready at a crisis to espouse the cause of the old church.

Although I have written so much I will add one matter of great interest. \*Exclusive and suspicious as this people is, I have this year been allowed and assisted to build the ground floor of a small house, having a small room set apart as a chapel, so that I can celebrate the Holy Communion in it, in this village on ground given me by my kind friend, the Patriarch. We are trying to help this old and crippled church in the matter of education, but we cannot receive their Communion until their Prelates and ours can hold council together in the brighter years, that will come, please God, when our successors will have removed suspicions and "broken down the middle wall of partition" between East and West, so that both may be one, outwardly as well as spiritually. This little house with its chapel is a sign of goodwill taking the place of exclusiveness and charity from the Holy Spirit overcoming the spirit of division, and though I have got into debt over it and cannot finish it without help, I do not care much, for I think I shall have my Communion on the birthday of "Peace, goodwill towards men." By and bye the little one shall become a strong nation, thanks partly to the prayers of my fellow Tasmanians, which your courtesy, Mr. Editor, enables me to invite.—Your obedient servant,

W. H. BROWNE.

Quashanis, Kurdistan.

\* One year I was distributing famine money in Tyari, and I was obliged to declare that I had not the intention of some day reclaiming the money as a debt to be paid, unless the beneficiaries joined the English Church!

Old parishioners of S. John's and members of S. John's Association regret the death of Mr. J. R. Fryer, so long a resident of the parish, who was a churchwarden during the years 1864-66, and also a member of the choir when the Rev. C. J. Brammall was leader.

Mr. F. Hudspeth will shortly organise a dramatic entertainment, of which due notice will be given, and the proceeds of which will be for the school treat. The date of the treat will probably be some day in Easter week. The Parish Council has agreed to recommend the churchwardens to undertake the management of the expenses.

On February 9 the boys of the parish, under the direction of Mr. J. G. Lindley, gave a dramatic entertainment showing forth the fidelity of the Australian blacks. The principal parts were taken by Tate, Scott, Leonard, Edwards, Williams, and Jackson.

A Lenten letter, with special rules for keeping Lent, and list of services has been issued to the worshippers at S. John's. The Rector is preaching a course of sermons on Wednesday evening on "Some Saints of to-day." These are Sister Dora, Christina Rosetti, Ellen Watson, Charles Lowder, Bishop Lightfoot, and Bishop Steere. On Sunday evening the course is "All for Jesus." The first was preached on March 7 on "Sympathy with Jesus." The introductory sermon to Lenten services was on "Reparation." In addition to the two sets of sermons by the Rev. J. Arthur Priestley, the Rev. S. Bucknell, of All Saints, preaches a course of three on "Three Aspects of Temptation." So far the services have been exceptionally well attended.

The offertories and collections during February were as follow:—For the week ending 7th, £4 18s. 6d.; 14th, £4 os. 8d.; 21st, £4 15s. 8½d.; 28th, £6 1s.

BAPTISMS.—February 5th, Roy Tasma Wilson; 10th, Eveline Bernice Lilian Verrall; 11th, Elsie Evelyn Beatrice York; 17th, Harold James Harrison, William Harrison; 21st, Frederick Victor Emmanuel Woulleman; 23rd, Dorothy May Seymour.

MARRIAGE.—Carl Christopher Appledorff to Emma Gardner.

#### RICHMOND.

ON Sunday, February 28, the annual harvest festival was held in S. Luke's and S. George's. Both churches were well attended, though the congregations of the former did not reach the number of previous years, where people are still leaving, and soon it will remind us of Goldsmith's Deserted Village. The churches were beautifully decorated as usual, with skilful fingers and loving hearts, as the Rector remarked. The chief feature in S. George's was the pulpit, draped in hops, green and large, grown and given by Mr. Tillock, of Mayfield, Native Corners.

On February 17 the residents of Jerusalem were surprised and grieved to hear of the unexpected death of the wife of Mr. Alfred Nichols. This lady has lived all her married life—over 20 years—in this little village, and her bright smile and kindly actions will be greatly missed by those around. She leaves a family of eight and a loving husband to mourn their loss.

The solemn season of Lent is here again, and we earnestly pray that our people may avail themselves of these few precious weeks set apart by our church for self examination and self abasement, that our souls may be prepared for the joys of Eastertide.

A lady missionary from India and one from Corea have respectively addressed meetings in the Sunday school and library, and charmed everyone by the pathos of their discourses and their sweet singing, besides exciting intense interest in their work.

The Girl's Guild will resume its classes on the first Wednesday in April at the rectory, and the children's temperance classes will commence on the second Wednesday at the coffee room.

SUNDAY SERVICES AT S. GEORGE'S, CAMPANIA.—April 11th, 18th, 25th.

#### HUONVILLE.

THERE is very little to note this month, for, being Lent, everything is quiet. The Rector has commenced a Bible class for young men, every alternate Sunday morning at 10 o'clock. On Sunday, 14th ult., we had a very enjoyable evening service and a large congregation, Mr. Craddock, an officer on H. M. ship *Penguin*, assisted in the service and addressed the young men. He is a very earnest and eloquent speaker, and a member of the Brotherhood of S. Andrew, the work and aims of which he described. Two rules only are necessary: one, daily prayer, without which our most strenuous efforts fail, and a weekly effort to influence some young man for good. Mr. Craddock met several young men in the vestry after service, and when the necessary papers arrive a branch of the brotherhood will be started in Huonville. The Rector proposes holding a quiet day for men at Easter.

#### S. JOHN'S, LAUNCESTON.

MISSION HOUSE.—The following donations and subscriptions have been received since last acknowledgment (Jan. 16):—Mrs. R. J. Sadler, £1; Mrs. Home, 10s.; Mrs. Barnes, 6s. 6d.; Mr. A. L. Green, £1; S. B., £1; Miss Horne, 10s.; E. and D. M. W., 8s.; Mr. R. Cook, 10s.; Miss Horne, 10s.; Rev. De Cœtlegon, 5s.; Mrs. Headlam, 7s.; Mrs. Bushman, 12s. 6d. The annual meeting will be held in S. John's schoolroom at an early date, when all interested are invited to attend.—F. J. READ, Secretary.

A presentation of a beautiful travelling bag was made to Mr. Kissack by the Sunday school children on his leaving for Victoria.

FRANKLIN VILLAGE.—Our produce show was brilliant, and far exceeded anticipations. It was the first of its kind ever held here; however, now we hope that it will be made an annual affair. The day was beautifully fine, and all the people of the district were able to come. At night the little hall was packed. Refreshments were sold in a large marquee, which was largely patronised. In the hall was a sweet stall, also one containing needlework. At 9.30 Mr. Beveridge conducted a most successful bruce auction, so that everything was cleared off. Our thanks are due to the committee of ladies, who helped to make the show such a brilliant one, also to Mr. Pratt, our energetic schoolmaster, assisted by a willing band of helpers, including Messrs. Gee, Chugg, Rington, and others. The sale realised £13, so we hope to beautify the interior of our little church before long. Our thanks are due to the Superintendent of S. John's Sunday school for the marquee and tables, also to those kind friends who sent contributions to the refreshment stall.

#### BANGOR.

IT is with the deepest feelings of regret that we have to chronicle the death of our friend and neighbour, Mr. James Atherton, who after a lingering illness passed away on the 28th January last. Mr. Atherton has been a resident in this district for many years, during the greater part of which time he had been a Justice of the Peace. Many of the neighbours will gratefully remember his kindness in times of sickness, for not only was his medical knowledge a source of great comfort, but medicine when necessary was always freely given. Those who live away in the bush will understand what a boon this would be, and will easily realise that Mr. Atherton was more than once the means of saving life. But Mr. Atherton will be best remembered by the beautiful little church which he built, principally by his own personal work. The funeral took place on Saturday afternoon, January 30. The church was crowded with residents and visitors from Launceston and elsewhere. The Vicar, the Rev. J. E. M. Roche, read the burial service, during which the hymn, "When our heads are bowed with woe," was sung. Universal sympathy is felt for Mrs. Atherton, whose devotion to her husband during his long weary illness was remarkable; and yet she always managed to come to the church and take the organ, only missing once.

#### S. JOHN'S, NEW TOWN.

LENT.—The great season of penitential sorrow will be marked in our parish very much in the same way as last year. Daily at matins there is a short devotional reading, evensong on Wednesdays and Fridays is postponed until 7.15 o'clock and 7.30 o'clock respectively, and on Wednesdays a course of instruction will be given on "The Doctrine and History of Repentance," while on Friday evenings the subject will be "Sacrifice." On the Sunday evenings a course of sermons will be preached on "The Nature, Needs, and Destiny of the Soul."

DEPARTING PARISHIONERS.—It is always a sad thing for a parish when it has to part with some of its earnest people, and we are having our share of this sadness just now. By the removal to Sydney of Mrs. Collier and her family, we lose those who have for very many years been actively associated with much of the good work of the parish. We are thankful that Mr. T. L. Collier, our churchwarden will be still left with us to maintain the church traditions of his family. Mr. and Mrs. Thos. Stephens with Mr. Max. and Miss M. Stephens are removing into Hobart again. They have all been most helpful, and the Archdeacon will specially miss Miss Stephens from the Cross Street Mission, and Mr. Max. Stephens as a lay reader. Very heartily we pray God's blessing may follow our friends into the new homes to which they are going.

#### CARRICK.

THE harvest festival was held at the Church of the Nativity last Sunday, when the congregations filled the church, which was tastefully decorated by the ladies of the congregation, including Mesdames Hardman, Jones, J. Smith, George, Murril, Blake, Walters, etc. The Rector, Rev. R. Christie, preached appropriate sermons. Two of the Bishop's prizes fall this year to Carrick, viz., Alice M. Duncan and Ellen Eastoe.

Some of those lately confirmed made their first Communion last Sunday.

BURIAL.—James M'Kendrick.

#### BOTHWELL.

MY Dear Friends,—I have just returned from a ten days trip to the Lakes, during which I visited every family but one, and that the nearest home. I experienced bitter winds, heavy snowstorms, and frequent showers, and for six days was only dry when I had enjoyed for a time the warmth of the hospitable house in which I sought shelter for the night. I received the heartiest welcome from all, and the warmth of my reception made up for the cold outside. I have arranged that all the children who are old enough and able to read shall prepare for me during the winter months the Acts of the Apostles, so that I may test their work when I visit them in the early spring. If I am wanted during the winter a few lines through the post or by *Messenger* would suffice to bring me to any part of the district.

Lack of opportunity for educating the children in secular or religious knowledge is a lamentable feature in the bush. Parents have possibly had few advantages, and are to be highly praised for the effort they make to supply their children with adequate instruction, which, if not directly necessary for their future career, at least tends to brighten their lives by cultivating their minds.

I held service on Sunday afternoon, March 7th, at the Steppes, by kind permission of Mr. and Mrs. Wilson, but the weather was so stormy that only twenty persons attended. I hear that my substitute in Bothwell conducted the services in a manner most helpful to devotion.

It is difficult for regular churchgoers to put themselves in the place of those who have hardly ever—if ever, been in a place of worship, and who, therefore, know nothing of the assistance to daily life afforded by public prayer, preaching, and Holy Communion. Let us try to remember this, and to appreciate our privileges.

Our solitary case of typhoid has drawn to itself a great deal of notice, for "Torn" is a general favourite.

Make this Lenten season a time of quiet contemplation of the death and passion of Jesus Christ for the sins of the world. Please do not arrange any gaiety for the week preceding Easter day. Friday in that week is Good Friday, and should be kept as a Holy Day.

There will be special services on that day, of which due notice will be given.

Your affectionate pastor,

WILLIAM H. WEBSTER.

March 11, 1897.

BAPTISMS since January 29th: Linda E. Cleaver, George D. Johns, Collin L. Johns, Helen C. Johns, Henry Neil Hale.

A NOVEL WAY OF HELPING MISSIONARY WORK.—A novel and at the same time a practical idea has been carried out in the parish of Erlestoke, Wilts. In the spring the vicar asked his parishioners to set aside a small piece of their garden or allotment as "God's corner," and to give all grown there to be sold for missionary work. Later on notices were sent round to those who had promised to do this, announcing a garden meeting, when a vegetable market would be held. Unfortunately the weather was unfavourable on the occasion, and the meeting and market had to be held in the schoolroom. The sale realised £5, and the meetings (an evening meeting was also held) were well attended, when addresses were given by the Rev. E. N. Thwaites. It is hoped that the experiment may be repeated another year.

"God speed them well" was in the old days the customary ejaculation of the parish clerk after banns had been called.

AN old wedding custom exists in Kent of strewing the church with emblems of the bridegroom's calling, such as shavings, leather parings, etc.

COFFINS.—Before the seventeenth century only wealthy people were buried in coffins.

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CHURCH GUIDE.—SUNDAY SERVICES.

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

Table with columns: CHURCHES., HOLY COMMUNION., MATINS., EVENSONG., Sunday School. Lists various churches and their service times.

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

Table with columns: CHURCHES., HOLY COMMUNION., MATINS., EVENSONG., Sunday School. Lists various churches and their service times.

Other special Services according to local notices.

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

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## NOTICE.

To Rectors, Superintendents, Secretaries, etc., of Sunday Schools.

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Children's stout ribbed Hose, all sizes, 6d per pair  
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Ladies' full fashioned Hose, double toes and heels, fast dye, black cotton, at 6d per pair  
This is the most wonderful value ever seen. It is the result of our superior buying facilities that we are able to give such good value  
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Ladies' sanitary cotton Hose, in all qualities, from 1s to 2s 6d per pair  
Ladies' superior Hose, treble spliced feet, heels, and ankles  
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Ladies' black Balbriggan Hose, with fancy worked fronts  
Ladies' silk finish cotton Hose, from 1s per pair, quite new  
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Hard wear Cashmere Hose, for boys, 8 fold knees, from 1s to 2s per pair  
Cashmere Socks and  $\frac{3}{4}$  Hose, in all sizes

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Children's Hose, navy, brown, and other colours, size from 2 to 5; all at 6d per pair. These goods are nearly all marked at 1s 6d to 2s per pair  
Job line children's Socks, fancy stripes, etc., reduced from 9d and 1s, selling now for 3d; 4 pairs for 1s

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Merino  $\frac{1}{4}$  hose, 6d to 1s 6d per pair  
Striped cotton  $\frac{1}{4}$  hose, extra stout, 10 $\frac{1}{2}$ d per pair  
Summer Cashmere  $\frac{1}{4}$  hose, 9d per pair; reduced from 1s 3d  
Summer Merino  $\frac{1}{2}$  hose, 1s per pair  
Natural Llama  $\frac{1}{4}$  hose, from 1s  
Black and navy Cashmere  $\frac{1}{2}$  hose  
Job line fancy stripe cotton  $\frac{1}{2}$  hose, 3 pairs for 1s, very cheap

### GENTLEMEN'S VESTS AND PANTS

Brown cotton pants, from 1s 11d  
Shetland Merino pants, from 2s 6d  
Natural Llama, Cashmere, and Merino, at all prices

### VESTS AND UNDER SHIRTS

Natural Llama, Cashmere, and Merino, in all sizes and prices  
Gents' pyjama sleeping suits, from 6s 6d to 12s 6d  
Tennis shirts, 3s 6d, 4s 6d, 4s 11d, 5s 6d  
Cricketing shirts, white flannel, 4s 6d, with collar and pocket  
Gentlemen who like sterling value for their money should see our goods before purchasing elsewhere; fully 20 per cent. under ordinary prices.

## PEPPER AND PERRIN.

DIRECT IMPORTERS,

92 AND 94 BRISBANE STREET