

THE CHURCHMAN

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THE LITANY.

THE Litany sprang from an age gloomy with disaster, when heathenism was still struggling with Christianity; when the Roman Empire was tottering to its ruin; when the last great luminary of the Church, St. Augustine, had just passed away, amidst the forebodings of universal destruction. Besides the ruin of Society, attendant on the invasion of barbarians, there came a succession of droughts, pestilences and earthquakes which seemed to keep pace with the throes of the moral world. Of all these horrors France was the centre. On one of these occasions, during the Easter festival, a sudden earthquake shook the church at Vienne, on the Rhone. It was on Easter eve; the congregation rushed out; the Bishop of the city (Manester) was left alone before the altar. On that terrible night he formed a resolution of inventing a new form to call down the mercy of God. He determined that in the three days before the Ascension Day there should be a long procession to the nearest churches in the neighbourhood. It seemed to be a new vent for a hitherto pent-up devotion.

Such was the first Litany—a popular supplication, sung or shouted, not within the walls of any consecrated building, but by wild, excited multitudes following each other in long files, through street and field, over hill and valley. It was in short, what we would call a revival. To any one who has a heart to feel, there is a pleasure in the reflection that the prayers which we use were not composed in the dreamy solitude of the closet or the convent, but were rung out of the necessities of

human sufferers like ourselves. We hear in those responses the echoes of the thunders and earthquakes of Central France, or the eruption of wild barbarian hordes, of the ruin of the falling empire. That the Litany which we use for our homelier sorrows was, as Hooker says, "The very strength and comfort of the Church" in that awful "distress of nations." The "offences of our forefathers," the "vengeance of our sins," the "lightning and tempest," "the plague, pestilence, and famine," the "battle and murder, and sudden death," "the prisoners and captives," the "desolate and oppressed," the "troubles and adversities," all these phrases receive a double force if they recall to us the terrors of that dark, disastrous time when the Old World was hastening to its end, and the New was hardly struggling into existence.

This service was translated from Latin into English by Cranmer or King Henry VIII., and in its present form expressed the cry of distress in that second great convulsion which accompanied the Reformation. It is the first utterance of the English nation in its own native tongue, calling for Divine help, at that extremity of perplexity when men's hearts were divided between hope and despair for the fear of those things that were coming on the earth.—

DEAN STANLEY.

"Religion in daily life is a rule of conduct, a safeguard in prosperity, a comfort in adversity, a support in anxiety, a refuge in danger, a consolation in sorrow, a haven of peace. Religion, indeed, is a reality for the body as well as for the soul."

THE RELIGIOUS REVIVAL IN WALES.

In a Pastoral Letter to the clergy of his diocese, the Bishop of St. Davids observes that the attitude of Churchmen towards the revival must be one of sympathy, watchfulness, and prayer. They must be on their guard against irreverence, especially that fatal form of it which consists in calling good evil, and in denying the beneficent operation of the Holy Ghost, because we may not understand the inscrutable mystery of His sovereign methods. "The fact that the present revival has already produced a salutary and evident effect upon the moral tone of the localities which it has reached demands reverence for the Divine power manifested in it." Watchfulness is also enjoined against "that abuse of feeling known as sensationalism"; again men should be watchful to learn what the Spirit saith unto the Churches. Three things may be singled out for special attention:—

"(a) It is not without significance that this is primarily a movement of the laity, and especially of young people. This fact reminds us of the important place which Holy Scripture assigns to the priesthood of the laity, and to the demand for personal service which our Lord makes upon every member of His Church. One of the greatest problems before the Church to-day is how to call forth into practice the vocation and ministry of laymen, without which its mission in the world can never be properly discharged. We are also pointedly reminded of the special value of the consecration of young people to God's service. If the principle of the consecration of laymen to service were more fully realised, there would be less difficulty than heretofore in obtaining teachers for Sunday schools.

"(b) Secondly, the place of the laity in this revival by no means invalidates the teaching of the New

Testament about the Divine institution and the responsibilities of the Christian ministry; but it cannot but recall to our minds the Apostolic exhortation: 'Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.' It is well for us to be taught afresh that our personal prayers come before even preaching, and that in an age of education and criticism the essence of preaching continues to be the 'preaching of the word,' the simple delivery of the Divine message from heart to heart. The awakening of religious feeling will make large demands upon our pastoral office for personal dealing with individual souls, and for building up weak places in the religious life of our Church and country. There is now a precious opportunity which may not recur in our day of restoring family worship, the daily reading of Holy Scripture, and the observance of the Lord's Day to the honoured place which they occupied in the times of our fathers. "And who is sufficient for these things?"

"(c) Our own insufficiency recalls the deepest lesson which the revival has for us—viz., that spiritual power comes only from the Holy Spirit. The Christian dispensation is, above all else, a dispensation of the Holy Spirit. It is a fundamental truth of Christianity that the life of the Church of Christ, as a whole, and of each individual Christian, is from first to last entirely derived and sustained from the life of Christ, continuously imparted by the indwelling of the Holy Spirit. It is the Holy Spirit Who makes effective the Sacraments, the ministry, and all the other ordinances of the Church. The original gift of Pentecost has never been withdrawn, nor has the promise failed—'Lo, I am with you always, even unto the end of the world.' Nevertheless, the Church is constantly tempted to forget this secret of its strength, and we ought to be most thankful to have this vital truth pressed home upon us these days."

Correspondence.

To the Editor of "The Churchman."

Matt. xxvi. 27: "And he took the cup, and gave thanks, and gave it to them, saying, drink ye all of it."

Mark xiv. 23: "And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it."

How simple these verses are—almost entirely monosyllables—and they are not texts warped from their original meaning by being detached from their context. There may have been thirteen cups, but we do not read in the Gospels or the Epistle to the Corinthian Church that any other than the one was consecrated by Christ's blessing. "They all drank of it," and such has been the custom generally for nineteen centuries, but in the twentieth how fearful we have become, and how fastidious. It is within the range of probabilities that we should disdain to 'wash one another's feet,' (John xiii. 14).

AS IT WAS IN THE BEGINNING.

PROVERBS xxiii. 23.

THOU that in life's crowded city art arrived, thou know'st not how—
By what path or on what errand—
list and learn thine errand now!
From the palace to the city on the business of thy King
Thou wert sent at early morning to return at evening.
Dreamer, waken!—loiterer, hasten!
—what thy task is, understand!
Thou art here to purchase substance, and the price is in thy hand.
Has the tumult of the market all thy sense and reason drowned?
Do its glistening wares attract thee?
or its shouts and cries confound?
Oh! beware lest thy Lord's business be neglected while thy gaze
Is on every show and pageant which the giddy square displays!

—Rückert.

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Parish Notes.

S. JOHN'S PARISH.

Before the next number of the "Churchman" is in the hands of its readers, Lent will be upon us once more. A strong programme of Special Services is, as usual, being arranged, and various clergy have already very kindly promised to pay Launceston a visit. Special afternoon services for men will again be given in S. John's and Holy Trinity Churches by—amongst others—the Bishop of Tasmania and the Rev. R. K. Collisson, of Carrick. The Rev. C. Vaughan, of Port Cygnet, will, it is hoped, take the Holy Week and Good Friday services. We sincerely hope that these arrangements will be as much appreciated as they have been in preceding years.

* * *

May we make a suggestion in connection with the afternoon lectures for men? It is this, many found them of real value last Lent—will they, this Lent, endeavour not only to attend regularly but also to bring a friend with them? There is room in both S. John's and Holy Trinity for more than have hitherto been present, and we should like to see them full each afternoon.

* * *

On Friday, January 27th, the annual meeting of the Parishioners and congregation was held in the School-room. The Rector, the Rev. Canon Beresford, in the chair. The proceedings were very quiet, not to say dull. The retiring officers were all re-appointed, and the customary votes of thanks passed to the chair, and to the rest of S. John's large band of church-workers. When we say the meeting was dull, we say it rather as a matter of congratulation than of complaint, for a dull Parish meeting implies we have no aggrieved Parishioners. Two matters

of some importance were brought forward. On the motion of Mr. Searell a committee was appointed consisting of the Rector, Messrs. Alf. Green, F. R. Unsworth, and J. H. Fray to consider the advisability of changing the Hymn Book at present in use in S. John's Parish. The committee has no very easy task before it, for there are practically only three Hymn Books to choose from. The "Hymnal Companion" at present in use, "Hymns Ancient and Modern," and "Church Hymns." None of them is perfect—yet each of them has its own strong points. We badly need an official Hymn Book, published under the authority of General Synod, and we venture to think that that Synod, at its session this year, might take this most important matter into serious consideration. Mr. M. B. Brownrigg brought forward a motion as to the advisability of introducing the individual Communion Cup, and a motion was passed requesting the Rector to consult the Bishop on the matter. The individual cup has as yet been adopted by very few Anglican Churches, indeed we only know of one in New South Wales. There is a good deal to be said for it on sanitary grounds, but it is very questionable whether it is legal under the present rubrics. In S. John's the practice has been and is to cleanse the lip of the chalice after each communicant.

* * *

The Rev. R. M. Faithfull Davies, organising Secretary of the Melanesian Mission, lectured on February 1st in S. John's School-room, and gave us a bright and interesting account of the work of the Mission, illustrated by some very good lantern slides. There was a very good audience who appreciated the lecture thoroughly. Mr. Davies also preached in S. John's Church on Sunday, February 5th, on behalf of the Mission he represented.

On Thursday, February 16th, there was a meeting of Church people in S. John's School-room, the Rev. Canon Beresford in the chair, to consider matters with reference to the Launceston Session of Synod. There was a fairly large gathering representative of the three Parishes of Launceston. Necessary committees were formed, and the Rev. H. B. Atkinson was appointed secretary. The success of the session now depends on the co-operation of the Church people. The projected programme includes a big meeting at the Albert Hall, which we hope will be addressed by the visiting Bishops from the mainland.

* * *

The Mission House has not yet resumed full activity. The various classes, etc., not beginning till March, when the session is to open with a social. Sister Charlotte has returned from a well-earned holiday, Miss Dobson is at present enjoying one. The supporters of the Mission House will be pleased to hear that work will shortly be begun on the new house in Canning Street.

* * *

We have been looking up some statistics in connection with S. John's Church, and have been much struck by the great extension of the work in recent years. We cannot forebear giving just one illustration. In 1887 there were 19 celebrations of the Holy Communion on Sundays, while last year, 1904, there were no less than 101, and the increase in other things has been in proportion. May it continue.

* * *

The annual meeting of teachers was held in S. John's School-room on February 6th, when we had a representative gathering from all the schools in the Parish. In the absence of the Rector, through indisposition, the Rev. F. A. Fernau presided. The general secretary's report (in diary form) of the "hap-

penings" of the past year was a lengthy one, and with the statement of the treasurer, was of a satisfactory nature. In moving the adoption of the report the Chairman eulogised the work of the teachers, making special mention of the results of the examination. He also referred to what was being done for the benefit of the children during the winter months in the shape of entertainments, which had an educational value, and was glad to hear they were to be continued this year. The superintendent of S. John's thanked the teachers for the self-sacrificing work, and hoped that the standard of discipline would be well maintained, making at the same time some practical suggestions to the teachers on this matter, which should bear fruit.

Our muster on Prize-day at S. John's was not up to the usual standard, the unsettled weather keeping a lot away, besides which, holidays were still in existence with several families. The Rector distributed the prizes, which totalled close on two hundred and fifty. All scholars can get a prize if they choose, as they only have to obtain eight hundred marks, including fifty given them for going in for the examination, out of just on 1200. In case of sickness a scholar gets average marks, and if in the country and goes to school, the marks earned at that school are given, while for attending Church they are also marked.

Owing to the increase in the number of classes, and the resignation of one or two of our regular teachers, both S. John's and S. Aidan's are short-handed just now. We would gladly welcome any offers of assistance to strengthen our staff of teachers.

We would remind those who are anxious that their children should receive religious instruction on Sundays, though not willing that they should attend the school, that there

is a service held in the Church every Sunday afternoon for one of the divisions of the school. Instruction is given on the school lesson by one of the Clergy. The Bible classes attend on the first Sunday of the month, and on the other three Sundays the Church is occupied by the upper, lower, and junior divisions respectively.

We had a special service on February 5th, when the Rev. Faithful Davies addressed the children. It was very interesting to hear all about the Melanesian boy we support from the lips of one who had met him at the islands, and also had a long conversation with both Martin Marau and his father, the Rev. Clement Marau.

S. Aidan's had their prize-distribution on February 12th. Canon Beresford held a short service, and then presented the children with their prizes. The books were a well selected lot, and evidently all were satisfied. The special prize given by the school for the Diocesan Examination was also presented, being gained by Doris Whitton.

* * *

The Y.P.C. Union has recommenced its meetings again after two months' holiday. The opening social was held on February 7th in the school-room, and the Rev. F. A. Fernau acted as chairman. A good number of members and intending members and their friends were present. After spending the greater part of the evening in games, a short musical programme was gone through. Those who kindly helped in this way were:—Mesdames Fray and Bennet, and the Misses Edwards, A. and L. Evans, E. Grubb, K. Benjamin, and E. Dashwood. Light refreshments were handed round, and the singing of the National Anthem brought a pleasant evening to a close.

BAPTISMS.

- Jan. 25—Keith Marrden.
Harold Burbrace Woodfield.
Cecil Ernest Ingerson Newton.
Dorothy Alfreda Lamb.
Feb. 1—Elsie May Kilby.
Mabel Alice Summers.
3—Geoffrey Propsting Braithwaite.
15—Nomee French.
Edwin John Totterdell.

MARRIAGES.

- Feb. 3—Thomas Edward George Wood to
Ada Hetty Rowell.
9—George Gillam to Catherine Mary
Crawford.
14—Alexander John Harley to Amy
Gertrude Coates.

BURIALS.

- Jan. 23—Mary Cecilia Butcher.
28—Phyllis Clare Claudine Casse.
30—William Brown.

HOLY TRINITY PARISH.

January 29th.—We were favoured with a visit from the Rev. R. M. Faithful Davies, organising secretary for the Melanesian Mission. Preaching morning and evening, with an address to the Sunday School at its Monthly Service in the Church in the afternoon, Mr. Davis told us much of the work, and we feel sure enlarged our sympathies for Missions.

* * *

January 30th.—The Teachers connected with the different Sunday Schools in our Parish held the first of what all hope may prove an annual picnic. Leaving Trinity shortly after 11 o'clock, and numbering about 50, they journeyed to Killafaddy in drags. As the early part of the day threatened rain many, who otherwise would have come, remained at home. However the rain held off and an enjoyable day was passed. Various games, plenty to eat, and a good spirit existing made the time fly. The general arrangements were left in the hands of Mr. C. Rosevear, and as usual nothing was wanting.

January 31st.—The annual meeting of the Parish was held in the evening, and was without doubt the best attended one we have seen in Holy Trinity Parish for many years. Surely it was a good sign of increased interest in the general welfare of the Parish. The Rector, in moving the adoption of the Report and Balance Sheet, referred to the increase during the year in the number of Communicants, especially at the early celebration, the extension of the work to the Newnham and Mowbray portion of the Parish, and also alluded to the number of wet Sundays in the year, meaning a serious loss of revenue to the Church. Mr. H. Lock seconded the motion, and the Balance Sheet was adopted. It showed that the overdraft upon current expenditure had been reduced by 47/12/2, thus bringing it down to 115/16/1. The general offertory had increased from 301/7/6 in 1903, to 313/6/9 in 1904. The part dealing with the Building Fund showed that during 1904 a sum of 250/0/0 had been paid to the contractors, and 40/0/0 to the architect. The debt on the building on December 31 standing at 1537/19/4.

A vote of thanks was then given to the retiring Wardens, and as it was known that Mr. J. C. Macmichael, after holding office for nine years, had made up his mind to retire, the applause was especially loud when his name was mentioned. Mr. Macmichael, however, still retains the Treasurership of the Building Fund. The Rector then appointed as his Warden Mr. W. Mosey, and the people re-elected Mr. T. W. Massey, and chose Mr. J. H. P. Kissling to succeed Mr. Macmichael.

A vote of thanks to the sidesmen was given, and when the Rector specially singled out Mr. B. Gregory quite a storm of applause endorsed his remarks. Messrs. E. Nicholas. T. Haslam, Cardew-Jenkins, J. H. Brown, and Miss Wood, among the workers, also called for special

notice. Many useful suggestions were made, and various matters discussed, and finally, when the meeting closed with the Benediction, all felt that a really successful meeting had been held.

* * *

February 3rd.—The Annual Meeting of the Guild was held, the Guild office being first said in the Church, after which all adjourned to the School Room for the meeting. Minutes were read by the Hon. Sec., Mr. C. Rosevear, and a Balance Sheet submitted by Miss Morgan, the Hon. Treasurer. The Rector moved the adoption of same, which showed the condition of the Guild Funds to be satisfactory. The Altar has been paid for, also part of the cost of the re-table, leaving the architect's fees to be met.

* * *

The Rev. H. B. Atkinson took the opportunity of thanking members for the Welcome Social to himself and Mr. Champion. The new Council was then elected, and consists of the following:—Mrs. Barry, Mrs. Douglas, and Miss Morgan; Messrs. C. Rosevear and F. Croft. Fifty-two members present as against twenty-five at the previous Annual Meeting. It was decided to hold a Guild Picnic on March 1st.

* * *

We have to mention with regret the departure for Melbourne of Miss Annie Douglas, who has always been a valued worker in this Parish. We wish her every happiness in Melbourne, and trust that God will bless her in all her ways. On Thursday, February 9th, at the conclusion of the Choir practice, Miss K. Richardson, on behalf of the members of the Choir, presented Miss Douglas with a very pretty silver toilet tray, on which was engraved "A.D., from members of Holy Trinity Choir, 14-2-05," the date on which she proposed leaving for Victoria. On Sunday, February 12th,

after morning Sunday-school, the Rector, in the name of the teachers, presented her with a very handsome jewel case in form of a silver egg, mounted. The girls of the first class also gave her, as their own teacher, a very nice present.

* * *

February 12.—We had our Quarterly Collections for the Building Fund, the total for the day being 26/14/0. The returns from the Penny Fund came to 6/13/9 in addition. The preacher for the day was the Rev. R. K. Collisson, who is an undoubted pulpit favourite with the people of Holy Trinity.

* * *

From February 20th to the 25th the Rector and Mrs. Barry will be away from home for a short rest at Low Head.

* * *

On the two Sundays that the warships, H.M.S.s. Torch and Cadmus, were in port, the men attended Morning Service at Holy Trinity, and it may interest some to hear that, in writing to the Rector, the captain of the Torch said how much they enjoyed it in a church where the service reminded them so much of the old country.

* * *

Lent will soon be with us, and during the season we shall have many visiting preachers to help at the Special Services. We hope one and all will attend Church in the season. Lists of services will be distributed in good time.

* * *

S. GEORGE'S, INVERMAY.

The past month has been a repetition of January as far as weather conditions are concerned, and once again we can grumble at boisterous and very unseasonable weather. Congregations and Sunday-schools have, however, shown no appreciable falling off in numbers. We had a

visit from the Rev. C. A. Fawns on the 12th, when he held morning service, and celebrated Holy Communion. Every one was pleased to see and hear an old worker, and every one was glad to see Mr Fawns looking so well.

The Sunday-school superintendent has received, and regretfully accepted Miss Sutherland's resignation as a teacher. Ill-health again steps in and prevents work being done in a direction where help is badly wanted at present. Since our last notes appeared another teacher, Miss Field, has been laid up with a very serious illness, but we are glad to be able to say that she is now on a fair way towards recovery, and everyone hopes soon to see her back in her place both at church services and Sunday-school.

The Guild held its monthly meeting on Wednesday, the 22nd, and arranged that the annual meeting of the branch should be held after the next meeting, that is on Wednesday, March 22nd.

Better things are possible as far as the Choir is concerned, and Friday evening has been fixed on which to hold a weekly practice. Regularity means success generally, and there is no reason why the rule should not obtain with choirs. We hope it will mean a big improvement at S. George's.

Miss Warner, who has been ill for some time, has so far recovered as to be able to leave home for a holiday, which is bound to do her good, and perhaps be the means of her getting rid of her illness altogether. Mrs Weeden is quite strong again, and so is Mrs Hawkes.

S. PAUL'S PARISH.

On Sunday, the 5th February, the Rev. Faithfull Davies preached at S. Paul's in the evening on behalf of the Melanesian Mission. We trust his earnest and pathetic appeal for

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help will stimulate us all to try and do a little more for those in the distant islands in the Pacific. We owe a deep debt of gratitude to Mrs. Ambrose Dowling, who, as secretary of our branch of the Melanesian Mission Work Party, has for years had the members of the Work Party at her house once a month to make various articles of clothing and other things, thus enabling a parcel to be forwarded to the Mission station every year. May they long be enabled to continue their good work, and may some who read this offer to come and help them in their work.

This month we have had the pleasure of welcoming back to Tasmania, for a short visit, Mr and Mrs W. A. Middleton, who some three years ago took their departure for Victoria. For many years Mr. Middleton was a tower of strength to S. Paul's choir, and it was a real treat to have him with us once again. On February 12th he sang as the offertory solo at the evening service "The Star of Bethlehem," and one and all re-echoed the hope that some day he and Mrs Middleton, who also assisted in many ways in the work in the Parish, may come and settle once again in Launceston. Mr. Middleton is now a member of Christ Church choir, Hawthorne.

Once again we beg to remind our readers who have any spare time on

Sundays, to come and help on the work in the Sunday-school. Mr. Cook says here are the children, but where are those who should teach? Surely there must be some who will come forward and help him in this good work.

On Sunday evening the Rector preached a most impressive sermon from the words "Brethren, I would that ye sorrow not as others, which have no hope." In the course of the address the Rector referred to the late Mr. Smith and Alfred Wainwright who had been laid to rest during the past week, and our heartfelt sympathies are with the bereaved families who were present at Church; also with Mr. and Mrs. Cook and Mr. and Mrs. Curtis, who have also lost relatives. Hymns "My God, my Father, while I stray," and "On the resurrection morning," were beautifully sung by choir and congregation.

LADIES! You must have noticed the lovely white enamel-like appearance of the Gentlemen's White Shirts, Collars, and Cuffs when they come first from the Shirt Factories. You no doubt wonder: "How can they get them so lovely and white?" The secret is this—the factories wash them with

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"DO WE BELIEVE?"

*A Sermon by the Primate of England
on the correspondence which the
London "Daily Telegraph"
elicited from the public
on this question.*

A GOOD many of us hear people ask, sometimes triumphantly, sometimes in bewilderment, sometimes in sorrow: Is the Christian faith not growing out of date? Can it be that it is in one sense played out? That it is, has done its work, and is to be replaced by something else? Such inquiries, I think, have reached most of us in our experience among our fellowmen. During the last three months the inquiry has found voice—as many here must know—in a curious way. A great journal has devoted many of its columns every day during these three months to a discussion by letters from all quarters of the question "Do we believe?" That has gone on, I say, for three months or more, and only closed yesterday. Hundreds of letters out of the thousands received have been printed. I cannot claim to have read them nearly all, but out of the kindness of those who are responsible I have had the opportunity of reading many scores. Before going further I should like to say a word about that newspaper controversy. The interest awakened by the discussion must, I think—indeed it has most certainly surprised those who are fond of speaking of modern England as caring little about religion.

After taking exception to the Christian position as stated by "Oxonensis" (who opened and replied to the correspondence) that the religious assumption was "that the world is not of value or importance in or for itself, but solely as a preparation," the Archbishop proceeded:—

The correspondence is in itself of profoundest interest to us all as

giving an insight into what people—perhaps we ourselves—are thinking, and how we try to formulate our thoughts. It is a revelation in several ways of the strange misrepresentation current about the creed of Christendom, and it ought to be for that very reason a real help to Christian readers of every kind throughout the land. I would like to say a few words upon what I believe to be the difference to the world which the acceptance of the Christian faith has brought about. The thought is very common in modern life, and the correspondence I have attended to shows it in rich abundance, that it does not greatly matter what we believe or think. What alone matters is what we do. That is not a new thought. It found expression in very early times, both within the Church of Christ and outside it. More than a century and a half ago it was put into words by Alexander Pope, a man of genius, crotchety, an invalid, a Roman Catholic, and in many ways eccentric, but none the less a genius. He said:—

"For modes of faith let graceless zealots
fight,
He can't be wrong whose life is in the
right."

Obviously a real truth underlies these lines. Conduct is what matters. Christ said so—"By their fruits ye shall know them." They are His Own Words. The mistake made in the two lines I have quoted lies, I think, in trying to sunder and keep apart the two things—belief and conduct. How are you to get at the right conduct or the making of your life to be in the right? Take the average man who has to face in life day by day mysteries that it is impossible for him to fathom, contradictions which grow more apparent as experience lengthens, confusions of all sorts in what men think and say and do, and rampant forces of evil on every side. He might well feel—"It is all very well

to resolve, it is all very well to live in the right if I can, but I neither know enough nor am I strong enough for that task." Across this turmoil comes the message of the text I have taken, telling the purport of the Gospel of Jesus Christ, the Son of God, "To give light to them that sit in darkness and in the shadow of death, to guide our feet in the way of peace." There came a time in human history when a life was lived here on earth wholly unlike that of any other man, and He Who lived that life might claim its origin, its character, its meaning to be absolutely apart from the life of any other man. It ran its course for thirty-and-three years, and it closed with the uplifted Cross, then the open tomb, and then the consequence. The lesson was learnt and lived. There are those who then and ever since declared that that life of His is going on, that He is alive, that He has helped countless others, that He can, and will, and has helped men, and that not by example only, but by His living presence. That is set forth in the existence and the constant use of such a building as we are worshipping in to-day—a use for a thousand years.

From the Christian creed rightly understood I get at once a motive and the strength for that outward daily conduct which admittedly is what really matters. It is from that creed that I derive alike the motive to do it and the strength for the endeavour. Take the last section of our Christian Creed, or what it practically means, as a motive force for my conduct and yours to-day, "I believe in the Holy Ghost"—inspiring and willing force that shall make a difference to my life; "the Holy Catholic Church"—all that which gives me a corporate life for ministerial or sacramental aid, all that it has done in centuries past, and is doing for others all the world over; "I believe in the communion of saints"—with its memories, its

links, its hopes; "I believe in the forgiveness of sins"—the one thing that sets me free now, in spite of all my failures, to go forward hopefully light-heartedly, because I know in Whom I have believed, and I know that these sins of mine have been forgiven for His sake; "The resurrection of the body and the life everlasting"—the thought that when this life is over my entire being raised a spiritual body will have the responsibilities of life, and the life that God has assigned to me continuously then. Now these things are, as has been described, a great bundle of motives, every one of them potent beyond words to make it possible for me to set to work so that my life shall be in the right. Contrast the man who, basing his action upon thoughts like this, goes forward in that strength to make the conduct a reality and a force for conquering what is evil in the world, trampling down what is cowardly and wrong, and maintaining what is pure and lovely, and of good report. Contrast that with the thought supposed to be expressed by the lines which I have quoted from Pope. But how is he to get his life in the light unless there be some mode of faith, something behind? Everything depends on the practical action. A life so motivated, so inspired, so armed, so equipped, is the life which can, and will, make the conduct be what it ought to be by the grace of God.

MAN is his own star ; and the soul
that can
Render an honest and a perfect
man,
Commands all light, all influence,
all fate ;
Nothing to him falls early or too
late.
Our acts our angels are, or good or
ill,
Our fatal shadows that walk by us
still.