

THE CHURCHMAN

No. 3.

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HYMNS AND THEIR TUNES.

FEW tasks can be more difficult, and none can be more thankless, than that of compiling a new hymn-book or revising an old one. Of the two, the latter is the worse, for the existence of a collection of hymns which has been widely used creates, as it were, a set of vested interests which, in the case of popular hymns, their admirers are ready and eager to defend to the last drop of ink in their pens. The collection of hymns known by the title of *Hymns Ancient and Modern*, with its successive editions and supplements, has hitherto won so large a measure of popular favour, and has been accepted in so large a proportion of our churches, that the appearance of a new revision is an event which greatly affects the public worship of the Church of England.

It would be impossible for us to enter into detail here as to all the complaints which have been made against this new edition. For good or for evil, the revisers have adopted a bold policy, and have laid hands on several popular favourites. The removal of these is keenly felt and bitterly resented, though it may still be found, when the dust of controversy has cleared away, that the loss has been more than counter-balanced by the gain of compositions which found no place in the collection before. But we feel bound to add that in our judgment some of the complaints as to the omission of much-loved and much-used hymns are amply justified.

We can very well spare such a hymn as "The Voice of God's Creation," or the hymn assigned to St. Matthew's Day, and objections

of weight can, no doubt, be urged against Faber's "O Paradise," though we confess to some regrets on this score. But some ten or twelve hymns have disappeared the merits of which far outweigh their defects, and the collection is distinctly the poorer for the loss of such hymns as "When wounded sore," "Christ is risen," "His are the thousand sparkling rills," "Far down the ages now," "Father of all, to Thee," and "Brightly gleams our banner." The same may be said of the loss of some familiar tunes. Barnby and Dykes may have their defects, but it was surely a mistake to eliminate such well-established tunes as those which they had provided for "For all the Saints" and "How bright those glorious spirits shine." They might at least have been retained as alternatives. And it is certainly a mystery why one of the finest hymns in the English language, a hymn, moreover, with at least one magnificent tune—Heber's "Brightest and best of the sons of the morning"—should once more have been excluded. We are afraid that the revisers, in their desire to get rid of what was vulgar or unreal, have not altogether avoided the other extreme of purism and pedantry. They were right not to accept the *vox populi* as *vox Dei*, but they were wrong in not remembering that the widespread popularity of a hymn often means that it is spiritually helpful, or is found to express and interpret the devotions and the aspirations of a multitude of worshippers. The same tendency may be traced in the restoration of older versions of hymns. There is a *prima facie* ground for going back to what the author originally wrote, but even the revisers have not rigidly

carried out this policy in the case of "Rock of Ages," and we think that they were mistaken in applying it to "Hark! the herald angels sing." Hark! how all the welkin rings" is no doubt what Charles Wesley wrote, and it may be better poetry and more close to the Gospel record, but "welkin" is obsolete and obscure, and the association of the "herald angels" are so dear to thousands of minds that no *fiat* of a committee is ever likely to uproot them.

The truth is that an anthology of sacred verse for private reading and meditation is one thing, and a hymn-book for public worship is another. There are many beautiful poems which are not good hymns—we regret, for instance, the inclusion of "Crossing the Bar," though we think that "Lead, kindly Light" is rightly retained. Conversely, we should say that a good hymn may not always be a good poem. "Fight the good fight" we hold to be an excellent hymn, but we should not quarrel with any one who called it mediocre poetry. A hymn ought to be perfect in rhythm and in rhyme—a canon against which many hymns still offend—simple and clear in diction, free from bathos, and from obviously prosaic phrases, and the words must, of course, be capable of being set to music easily. As to subject matter, its purpose is the praise of God—objectively by recognising His power, His goodness, His grace, and His blessings; and subjectively, by expressing the devotional feelings and aspirations of worshippers, and by stirring such feelings to greater intensity. The subjective side has, no doubt, been exaggerated in many modern hymns, but it cannot be wholly ignored. Nothing is harder than to draw the line between genuine emotion and unreality. It is obvious that no hymn can express the exact spiritual mood of every member of a mixed congregation, nor can it always fit the varying moods of an individual worshipper. Hymns have some-

thing of a dramatic character, and give expression to aspirations rather than to the normal level of thought and feeling. A man is not necessarily a hypocrite because he likes to sing "O Paradise," or "A few more years shall roll," and yet retains the enjoyment of life, and it is a common experience of schoolmasters that boys don't like "Hymns for the Young," and choose by preference more grown-up and more sentimental hymns, which raise them up a little out of their ordinary levels of thought. There are, no doubt, some popular hymns which deserve to be ruled out by reason of their bad theology, or their doggerel rhymes or their excessive mawkishness, but we confess that, if we were acting as revisers, we should be inclined to deal tenderly with hymns and tunes round which many fond associations had grown up, and to give most of them the benefit of the doubt. This may, perhaps, be condemned by rigorists as a counsel of cowardice and imperfection. No doubt it is the business of compilers to attempt to guide and improve popular taste, just as it is the function of the law-giver to raise the standard of public opinion. But a hymn-book which is too much in advance of popular taste is open to the same objection as a law which is too far in advance of public opinion. There is a risk of both being neglected, and in the case of a hymn-book, there is no penal sanction to enforce acceptance. We do not believe that the compilers of the new *Ancient and Modern* have erred so much in this respect as to make their labours of no effect, and we are sure, that as time goes on, the value of their additions will be more clearly seen. Still, we feel that if they had been more tolerant in the case of about twenty hymns and the same number of tunes, they would never have caused the present outcry.—*The Guardian*.

"Unless music exalt and purify, virtually it is not music at all."

Parish Notes.

S. JOHN'S PARISH.

The Special Lenten Services arranged by the Rectors of the three Launceston Parishes, began on Ash Wednesday, when the Rev. Canon Finnis preached to a large and appreciative congregation in Holy Trinity Church. We were glad to see fair congregations in both S. John's and S. Paul's on the Thursday and Friday nights. On Sunday, March 12th, Canon Finnis preached in Holy Trinity at 11 and 4.10, and in S. John's at 7.

On Ash Wednesday we had our celebrations of the Holy Communion at 10, instead of, as usual, at 7.30. The number present was so encouraging that it is probable we shall keep to the later hour in future. There was also a very well attended celebration at the same time in the Mission House which we fully expect will also become an annual fixture.

The Lenten Circular, containing a full list of the many special services arranged for, should by this time be in the hands of all Church people. May we ask S. John's people to note that there will be a special celebration of the Holy Communion in the Parish Church every Thursday after the 7.30 morning service.

Harvest Festivals took place on the two Sundays before Lent, S. John's holding their on Sexagesima Sunday, February 26th. The decorations as usual were undertaken by the Decorations Guild, with the invaluable aid of their own energetic secretary, Miss Hutchins. Our best thanks are due to them for their help. The preacher at both morning and evening services was the Rev. H. R. Finter, the new Rector of Scottsdale, to whom our best thanks are also due. Mr. Finter also gave an address on Mission Work in

India to the Sunday-school in the afternoon. A large detachment of sailors from the men-of-war was present at morning service.

On Quinquagesima Sunday Harvest Festivals were held in S. Oswald's and S. Aidan's. At S. Oswald's the services were taken by the Rector and the Rev. J. Leask, at S. Aidan's by the Rev. J. Leask and Rev. F. A. Fernau. S. Aidan's had been most effectively decorated, and we have to congratulate the members of the Guild on the successful result of their labours. Congregations were good at both services.

Preparations for Synod are beginning. We were glad to hear that the Bishop of Melbourne, at the invitation of our own Bishop, has promised to visit us at Synod time, and take part in the public meeting we hope to have in the Albert Hall. Synod promises to be full of interest, as we hear that various questions of no small importance will be brought forward.

On March 3rd there was a well attended social at the Mission House, the chapel in which such functions have unfortunately to be held being packed. The state of the atmosphere was an irrefutable argument in favor of the New Mission House. The programme was contributed to by Mrs Beresford, Mr Burling, who most kindly brought his fine gramophone and gave a number of records, and various members of the choir, making the evening go off very pleasantly. Sister Charlotte saw to the supper, which was by no means unappreciated.

The little party of two who engineered those highly successful entertainments last winter in the school-room are evidently nothing if not up-to-date. They are thoroughly convinced that in the future the lantern will play an important part

in the education of children. In America as well as on the continent the lantern is used on Sunday to illustrate Bible scenes, school classrooms being specially darkened for the purpose, and it is in their opinion only a matter of time when the same thing will be done here. In the meantime the lanternist is strengthening his plant by the addition of a powerful limelight, and this will be ready for the new series of winter entertainments which will start in May. This is where the "up-to-date-ness" comes in for St. John's Sunday-school now possesses a bioscope, one of the latest and best machines too, which will be used in connection with these entertainments. As this will be additional to the illustrated songs and recitations which were so popular last year, it will be seen splendid programmes will be provided. There is, we understand, no intention to raise the charge for admission either, the penny being all the scholars will pay.

* * *

The annual outing specially provided for the Girls' Industrial School by the Bible Class girls (past and present) of S. John's, took place on February 24th, at the Cliff Grounds. There was a large muster, and every effort was put forth to provide an enjoyable time, the close of the day coming all too soon. Tea was served on the lawn. Amongst those present were Rev. F. A. Fernau, Messrs. M. B. Brownrigg and Tevelein, with Miss Murray in charge of the arrangements.

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Now that the complete figures are issued in connection with the Diocesan Examination, it may be interesting to know how S. John's School compared with other Sunday-schools in the results. We only took one of the subjects set by the Board of Education, viz., the Old Test., and out of the 140 "passes" obtained by all the Sunday-schools in this subject we got 80, 30 of them being

"credits," as against 27 by the rest. There were 20 candidates who got within 10 of the maximum, and nine of them who came from S. John's. One of our teachers and one scholar gained full marks, and only one other candidate reached that number. We got into the leading positions in all but the lower middle division, and our percentage of "passes" was 84. This is exceptionally good, as the percentage of "passes" for the whole division in all subjects was 73.

* * *

BAPTISMS.

March 1st—Jean Edeline Ripper
Wilfred Arthur Brown
Eric Charles Ikin
William Charles Seddon
Colin Frederick Davies
Vera Elizabeth Rebecca Wootton
Thelma Eirene Hawke
March 8th—William John Hoggett
Eric George Frederick Green
Nellie Evelyn Martin
Joyce Kathleen Martha Gadsby
Beatrice Elizabeth Jones
Harry Carnes



HOLY TRINITY PARISH.

March 1st.—On this day it was arranged to hold a Guild Picnic, and though the day threatened rain members to the number of 35 mustered at the School-room at 2.30 p.m., and drove out in two drags to Killafaddy. In the end the weather proved all that could be desired, and the picnic ended in being a decided success. Some day it will be interesting to study the social history of the Parish in an album containing the various photos. taken at these gatherings.

* * *

March 3rd.—The Guild Service was held in the Church and was well attended. We should like to see many more of our Communicants become members, especially the younger ones.

The half-yearly collections in aid of the General Church Fund were made on this Sunday, and realised the total for the day of £15 2s. 4d. This is about the best we have done at one collection for this particular fund, and it may be hoped that it is a sign of a growing appreciation of Our Church needs beyond the limit of our own Parish. The Congregation in the evening was a very large one.

* * *

March 8th (Ash Wednesday).—We started the Lenten season with Mattins and Litany at 10 a.m. and at 10.30 there was a celebration of the Holy Communion, when 23 made their Communion. In the evening a Special Service was held in Holy Trinity in which the congregations of S. John's and S. Paul's joined. The preacher was the Rev. Canon Finnis. Every Wednesday night, at 7.30, a similar service will be held in Holy Trinity, while like service will take place in S. John's and S. Paul's on Thursday and Friday respectively.

* * *

March 12th (1st Sunday in Lent).—The Rev. Canon Finnis preached at the morning service, and in the afternoon, at 4.10, delivered a special address to men. The Rector on this Sunday was in Deloraine. We urge one and all to a more regular attendance at Church during this solemn season.

* * *

The Young Men's Club.—On March 27th the Annual Meeting will be held in the evening in the School-room. Soon after that date the Club will begin its 1905 season. If all will work as they did last year further growth is sure to result. A very satisfactory report will be presented by the Secretary, Mr. C. Rosevear.

* * *

Trinity Mission Hall, Inveresk.—The Annual Meeting of the workers connected with the Mother's Meet-

ings and Children's Work Parties was held at the Rectory on March 2nd. Mrs. A. Weedon was again appointed manager of the Children's Meetings, with Mrs. Balderson as hon. secretary. For the Mother's Meetings the following officers were appointed:—President, Mrs. Barry; hon. secretary, Miss Harrison; hon. treasurer, Mrs. Barry; buyer, Mrs. Douglas; cutter, Mrs. Fraser, assisted by Mrs. Burrell. It was decided to purchase a sewing machine and form a dressmaking class among the young women under the control of Miss A. Clear. A special vote of thanks was accorded to Miss K. Harrison for her long continued help at the Hall. A new rule was introduced to the effect that on an after March 6th, the opening day for this year, all joining members shall be *bona fide* members of the Church of England. Friends are asked to think of the work this winter, and remember that any old clothes or boots will be acceptable. If word is sent to the secretary, Miss Harrison, arrangements can always be made to send for a bundle.

* * *

C.E.T.S.—A meeting of the Temperance Society was held on Tuesday, March 7th. There was a splendid attendance, the Hall being crowded. The Rector presided, and during the evening gave an address on "Perseverance." Three new adult members joined during the evening. The following programme was given:—Song, Miss F. Matthews; recitation, Mrs. Tynan; song, Master Jack Matthews; song, Miss Alice Sullivan; song, Miss Ivy Claridge; song, Miss Brown; song, Miss Florrie Matthews; recitation, Miss Meda McKay; auto-harp selection, Mr. F. Croft; quartette, by Misses Chrissie and Jessie Peppiatt, Lizzie Green and Nellie Hudson; song, Nellie Hudson. Mrs. G. W. Ratten, who is on a visit to Launceston, presided at the organ, and all were pleased to see her again.

Newnham and Mowbray.—The work here has been going on steadily. There is to be a concert in the near future at Mowbray, and also one at Newnham in aid of the work. As soon as we can settle the difficulty we are experiencing in procuring ground, a church building will be started without any delay.

* * *

S. GEORGE'S, INVERMAY.

The choir practices which are held every Friday evening, and of which mention was made in our notes last month, are appreciated, and an improvement in the singing is already noticeable, but we would like to say to those who have voices, and who may not have been asked to attend the practice, that they will be very heartily welcomed, and we hope they will look upon this reminder as an invitation. The heartiness of a service depends in no small way upon the choir, and in a suburban parish there is no excuse at all for ever having what is called "thin" singing or half-hearted responses. Were each member of a congregation to remember that worship consists in *praise* as well as *prayer*, this "thinness" would not be noticed in any church to the extent that it sometimes is.

* * *

Perhaps the best attended Guild service for some time was held on the 22nd of February. During the address attention was called to some of the suggestions put forward in the Service Book, and particular mention was made of Sunday-school and choir work, with the result that the school is fully manned with an efficient and painstaking band of teachers, for on the Sunday following the service no less than three teachers volunteered their assistance to the superintendent. Thus were the prayers of the Guild answered in a tangible form. The next service of the Guild will be held on Wednesday, March 20th, and will be followed by the annual meeting.

We notice, too, that an effort is being made by those who have special Sundays assigned them, to keep the vases on the Altar Table regularly filled with fresh flowers, and we hope that never again will those responsible consider dead and dying flowers good enough to grace the House of God.

* * *

Every parishioner of S. George's must have felt his heart go out on Wednesday, March 1st, in a prayer of thanksgiving to Almighty God for His bountiful kindness to two most faithful church people. Reference is made to Mr and Mrs W. E. Warner, who on that day celebrated their diamond wedding. That two people should be spared to do this is always interesting, but when those two happen to be members of our own congregation, and intimately connected with all our Church work, the event becomes doubly interesting. We most sincerely congratulate Mr and Mrs Warner, and we pray that God in His loving kindness will grant them a continuance of health, wealth (in the real old sense of the word), and prosperity during the remainder of their lives. Miss Warner, who has been unwell for some time, and was spending a holiday at the N.W. Coast, returned to be at the family re-union on Wednesday, and was looking well and happy, and much better than when she left Invermay. We trust the change has done her lasting good, and that the effects of her recent illness will disappear entirely.

* * *

Mr E. Nicholas, jun., is the treasurer for "The Churchman," and distributors are asked to pay in their receipts from subscribers to him.

BELIEF'S fire, once in us,
Makes of all else mere stuff to show itself !
We penetrate our life with such a glow
As fire lends wood and iron.—
Enthusiasm's the best thing, I repeat !
BROWNING.

S. PAUL'S PARISH.

Once more the solemn service of Lent is come, and we would urge upon our Church people to try and do a little more at this season than they have ever done before. Surely it is not too much to ask that one at least in each family should be present at the evening services, which have been arranged to be as helpful as possible to one and all, and lead us to follow our dear Lord week by week as He passed through His sorrow and trial for us during the forty days fast in the wilderness. Let this thought be uppermost in our minds when we remember the Saviour's words, "What, could ye not watch with me one hour."

* * *

We want more subscribers to "The Churchman."

Will each present member try and bring another, and that will soon double our number.

* * *

Canon Finnis was the Lenten preacher at the last week's services, and his thoughtful and helpful words made a deep impression on many minds.

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Canon Beresford, who is always a welcome visitor at S. Paul's, preached the first Lenten address on Sunday evening from the text "Ye are the salt of the earth," and appropriate hymns were sung by choir and congregation.

* * *

Many members of the choir and church folk are still away enjoying a well-earned holiday. We shall be glad to see them back in their places again.

* * *

A word to the parents of our Sunday-school scholars. In all earnestness we beg you to try and impress upon the children, who have been committed to your care and keeping by our Heavenly Father—it is especially the elder girls and lads that we

are thinking about at the present time—that it is only by the good example and behaviour of those in the higher classes that we hope to train the younger ones in the right way. Our wish is, would that some of the fathers and mothers of the troublesome ones would come and teach in the school, then perhaps they would understand the difficulties that the teachers, whose self-denying work we all value and appreciate so highly, have to contend with. We can assure you that the Rector and superintendent, Mr. Robert Cook, feel very strongly upon this subject, namely, good behaviour in and outside the school grounds, and we feel sure that after listening to the superintendent's earnest words on Sunday afternoon, and hearing of the steps which it will be found necessary to take should there be any disturbance of the same kind again, that one and all will do their best to uphold the good name of the school.

* * *

It was with great pleasure that the Rector went to see Mr and Mrs Warner, of Gunn-street, Invermay, on Wednesday last to congratulate them upon the celebration of their diamond wedding. It may not be known to some of our readers that over 40 years ago Mr. and Mrs. Warner were parishioners of S. Paul's, and he was one of the Churchwardens. It was a treat to see them both looking so hale and hearty.

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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LENT.

"Turn ye even unto Me, saith the Lord, with all your heart and with fasting, and with weeping, and with mourning, and rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness."

Ash Wednesday—PENITENCE.

"I acknowledge my faults."

* * *

1st S. in Lent—TEMPTATION.

"If thou come to serve the Lord, prepare thy soul for temptation."

* * *

2nd S. in Lent—FAITH.

"All things are possible to him that believeth."

* * *

3rd S. in Lent—LIGHT.

"Christ shall give thee light."

* * *

4th S. in Lent—LIBERTY.

"The glorious liberty of the children of God."

* * *

5th S. in Lent—ASSURANCE.

"The promise of eternal inheritance."

To whom, O Saviour, shall we go?

The Tempter's power is great:
E'en in our hearts is Evil bound
And lurking stealthily around.

Still for our souls doth wait.
Thou tempted One, Whose suffering
heart

In all our sorrow bore a part,
Whose life-blood only could atone;
Too weak are we to stand alone,
And nothing but thy shield of light
Can guard us in the dreaded fight.

I could not do without Thee,
I cannot stand alone,
I have no strength or goodness,
No wisdom of my own.
But Thou, beloved Saviour,
Art all in all to me!
And perfect strength in weakness
Is theirs who lean on Thee.

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On Tuesday, March 7th, the Launceston Church Choir Association had their quarterly meeting in Holy Trinity School-room at 8 p.m., Canon Beresford being in the chair. Mr J. H. Fray, organist and choir-master of S. John's Church, gave the members an interesting lecture entitled "Some facts about our hymns." We hope Mr Fray may be induced to repeat it sometime for the benefit of a larger audience. The Rev. A. Barkway, a vice-president, was also present. Rev. E. G. Barry was taking the chair at another meeting and was unable to attend.

The Launceston Church Choirs Association, formed in November last, comprises the choirs of S. Paul's, S. John's, and Holy Trinity, with a total of 117 members. With united training the Annual Choir Festival this year should be something good. The main objects of the association are:—To advance the interests of

Church music; to bring about the uniform training for and the holding of an Annual Choir Festival; to hold quarterly meetings at which papers on Church music and other matters of interest to Church choirs may be read and discussed; to adopt a uniformity in the rendition of the responses, etc. There is ample scope for good work to be done, and we wish the association every success.

During the course of his sermon at the Harvest Thanksgiving Service, the Rev. H. R. Finter specially emphasized the imperative necessity of a more simple standard of living. Our life is too full of non-essentials—matters and things that do not contribute to our happiness and content here, nor to our welfare hereafter, but tend rather to accentuate our cares and anxieties in life, and limit our efforts for better things.

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WHERE LOVE IS, THERE
GOD IS.

AN old cobbler named Martin Avdeitch, whose wife died when he was an apprentice, and whose son died just when old enough to help his father, buys a copy of the Gospels and reads the same. The result of his study is not only a fresh access of peace and joy to his own spirit, but a realisation for the first time of his duty toward his neighbours. Brooding one night upon Christ's pathetic remonstrance to the rich Pharisee, who invited Him to his house, and then neglected the elementary courtesies due to a guest, he falls asleep, when suddenly something breathed into his ear: "Martin," it whispered, "look into the street to-morrow; I will come." The next day, while he was looking out of the window, he sees Stephen, an old soldier, clearing away the snow. Him he invites indoors to drink tea. Subsequently Martin Avdeitch tells of the strange whisper he had heard, and of the Little Father's identity with the people, as revealed in the Gospels. After Stephen's departure, an old woman, poorly dressed, and carrying a baby, shelters under the wall of the house. Martin asks her to come in and get warm, prepares a simple meal for her, and, as she eats, endeavours to amuse the baby.

* * *

Meanwhile the woman was eating, and then she began to tell Martin who she was and where she was going.

"I am a soldier's wife," she said; "they sent my husband far away somewhere eight months ago, and I have heard nothing of him since. I was in service as a cook, but then the baby came, and they would not let me stay with a child. So I have been struggling to live for three months without a place, and I have sold everything I had for food.

Martin sighed. "Haven't you got any warm clothing, at any rate?" he said.

"How could I have any, little father? Yesterday I pawned my last shawl for fivepence.

Then the woman walked to the bed and took the child. Martin arose, went to the cupboard, rummaged about in it and brought out an old jacket.

"There," he said; "it's not very good, but still it will do to wrap up a little."

The woman looked at the jacket and then at Martin, then she took the jacket, and burst into tears.

"God bless you, little father," said the woman. "It is Christ that must have sent me under your window. The child would have frozen. When I went out it was quite mild, but now it is freezing hard. Surely it must have been Christ that bid you to look out of the window, little father, and to pity me, poor miserable."

When she was gone, Martin finished the soup, put the things away, and sat down again to work.

At last an old apple woman stopped just in front of his window. She was carrying a basket of apples, of which she had sold almost all, and but few remained. Over her shoulder she held a sack of chips, which she had probably gathered at some new building, and was now taking home. The sack had evidently tired her, for she stopped to shift it to the other shoulder. She put the apple basket on a post, dropped the sack on the footpath, and began to shake the chips together. While she was doing this, a boy in a ragged cap rushed up to the basket, seized an apple and made off as fast as he could. The old woman saw him, turned round, and caught him by the sleeve. The boy struggled to get free, but the woman held fast with both hands, and at last she knocked off his cap and caught him by the hair. The boy screamed and the woman scolded. Martin did not

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even wait to stick his awl into the table; he threw everything on the floor ran out and stumbled up the steps, dropping his spectacles as he did so. When he got into the street, the old woman was boxing the boy's ears and swearing and threatening to give him to the policeman, and the boy was struggling and screaming.

"I didn't take it! What are you hitting me for? Let me go."

Martin ran in between and separated them; then he took the boy by the hand and cried, "Let him go, little mother; forgive him for Christ's sake."

"I'll forgive him so that he won't forget it till next spring! I'll take him to the police, the rascal!"

Martin again tried to pacify the old woman.

"Let him go, little mother, he won't do it again. Let him go, for Christ's sake."

The old woman let go; the boy tried to run away, but Martin held him fast.

"Ask the little mother's pardon," he said, "and don't do it again. I saw you take it."

The boy began to cry, and asked the old woman's pardon.

"That's all right. And now here's an apple for you. Take it," and Martin took an apple from the basket and gave it to the boy. "I will pay, little mother," he said to the woman.

"You'll spoil them like that, the rascals," said the woman. "He ought to be rewarded so that he could not sit down for a week."

"Ah, ah, little mother," said Martin, "that may be right in our eyes, but in God's sight it is not right. If he must be thrashed for taking an apple, what must be done to us for our sins?"

The old woman was silent.

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And Martin told her the parable about the king who pardoned one who owed him a large sum, and how the debtor went and persecuted a man who owed him a little sum. The woman listened and the boy also stood still and listened.

"God bids us forgive," said the old cobbler, "else we shall not be forgiven. Every one must be pardoned, and especially children, who have no understanding." The old woman shook her head and sighed.

"Yes," she said, "that is all very well; but they've got dreadfully spoilt."

"Then it is for us old people to teach them better," said Martin.

"Of course," she said, looking at the boy, "he is only a child, God bless him."

She tried to lift the sack to her shoulder, but the boy ran up and said: "Let me carry it, little mother; I am going your way!"

The old woman shook her head, and let him take the sack.

When they were quite out of sight he went inside, found his spectacles on the steps where they lay unbroken, picked up his awl, and again sat down to work. But soon it grew dark and he could no longer put the thread in the holes; then he saw the lamplighter pass by to light the lamps in the streets, and he thought, "I suppose it must be time to light up." So he trimmed his lamp, hung it up, and continued his work. Presently he finished the boot he had been sewing. He turned it around, looked at it, and saw that it was well done. So he put away the tools, swept up the clippings, gathered together his threads and awls and leather, took down the lamp and placed it on the table. Then he took the Gospels from the shelf and tried to open them at the place he had marked the evening before with a strip of leather, but they opened at another place. Then Martin suddenly remembered his dream of the night before, and he had hardly recollected it when he seemed to hear a noise behind him

—footsteps in the room. He turned round and looked. In the dark corner people seemed to be standing—dim forms he could hardly make out.

And a voice whispered in his ear "Martin, Martin! Don't you know me?"

"Who is it?" said Martin.

"It is I," said the voice.

And the form of Stephen came out from the dark corner, smiled, and vanished like a cloud; and there was no one there.

"And this is I," said the voice. And the woman with the child appeared out of the darkness, and the woman smiled and the child laughed, and they also vanished.

"And this is I," said the voice again. And the old woman and the boy appeared, smiled, and vanished.

Martin's soul was filled with gladness. He put on his spectacles and began to read where the book had opened. At the beginning of the page he read:

"I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in."

And at the bottom of the page he read:

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

And Martin understood that his dream had not deceived him, that Christ had indeed come to him that day, and that he had indeed welcomed Him.

—Tolstoi.

"... Be sons of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and unjust."

* * *

"Shall we repine at a little misplaced charity, when an all-knowing, all-wise Being showers down every day his benefits on the unthankful and undeserving?"