

THE CHURCHMAN

No. II.

NOVEMBER, 1905.

PRICE 1d.

The Message of Japan to Christian Nations.

The sermon here given was preached by Canon Rawnsley in Crosthwaite Church the Sunday following the conclusion of peace between Russia and Japan, September 3rd, 1905.

"Take heed and keep yourselves from all covetousness, for a man's life consisteth not in the abundance of the things that he possesseth."—LUKE xii. 15, R.V.

"The things which are seen are temporal; but the things which are not seen are eternal."—COR. iv. 18.

One of the troubles of our money-loving, money-making age is that the mania for money-making asserts itself as an end of life. There is no harm in wealth. Christ Jesus moved amongst the poorest poor, but had personal friends among the rich. Think of Nicodemus, Zacchaeus, Joseph of Arimathea; there were none of them less loved by the Lord because they were wealthy men. But He knew what it was that made that young enquirer go away sad and sorrowful, for "he had great possessions;" and He told men it was easier for a camel, with its load on either side its hump, to go down on its knees and shuffle the narrow entrance of a "khan" to the inside courtyard of a caravanserai than for a man with his money-bags about his heart, a man not unloaded of his care for wealth, to enter the kingdom of Heaven. Our dear Lord and Master, Christ Jesus, had no quarrel with commerce or the ways of trade. He chose one of His disciples from the money-changers' table. It was only when commerce usurped the place of prayer and reverence of the

Divine, filled the soul and dispossessed God, that He overthrew the tables of the money-changers and the seats of those who sold doves, and drove those from the temple courts who had first driven God's glory and the sense of His presence from their hearts; but what Jesus Christ our Lord and Master felt about the peril of riches to the souls of men, we learn from the striking parable which follows the words chosen for the text—the parable of the rich barn-builder, or warehouseman, generally spoken of as the parable of the Rich Fool:—"Take heed and keep yourself from all covetousness, for a man's life consisteth not in the abundance of things which he possesseth." He, Jesus the Way, the Truth, and the Life, came to bid men see wherein true life, eternity of character, and life with the character of eternity, consisted. Always he looked from the present to the future, from the material to the spiritual. Always with Him, the things which were not seen were eternal.

As we trace the life of Jesus through the Gospel narrative we feel, as Bishop Phillips Brooks has well pointed out, that "He saved us from the tyranny of material things by allowing two principles to have rule in his heart." The first principle was, "That no material thing was wholly satisfactory unless it could reveal some spiritual usefulness." The other was, "That if any material thing, however beautiful and perfect in itself, stood in the way of any spirituality, it should be sacrificed without any hesitation." He saw how the lust of possession of the near and the present prevented love of the things that are

not seen and are afar off, how covetousness became idolatry, and in His parable of the Rich Fool He laid bare the canker of that love of "getting on" which still works its bane among the children of men. The rich fool had no thoughts beyond the storage-room for this world's goods, and quite forgot that he brought nothing of material possession into the world, neither could he carry anything out. There was no sin in his having fruits that needed housing. The sin was in his eyes having been so blinded by the love of getting that he forgot the duties of good neighbourhood and distribution, forgot that if he rightly bestowed his goods on those who needed them, he would have had room and to spare without more barn-building. The second sin of the rich fool was that in his haste to get wealth he did not remember Who it was that enabled him to get it, forgot that the earth was the Lord's and the fulness thereof, and that he was but a steward of all that he had power to obtain. So he spoke of "my goods," "my fruits," "my barns," when rightly looked upon these goods, these fruits, these barns were God's, entrusted to him to do God's work withal. The crowning sin of the rich merchant was that by his possessions his soul was crushed out of him. The goods were anodyne for all heart-searchings. His conscience was benumbed by his satiety.

It is certain that Jesus would not have pronounced His woe upon the rich who received their consolation in this world, and set His seal of blessing on the poor whose reward was in Heaven, had he not seen that the love of money was the great materialising, despiritualising, brutalising, and soul-blinding power with which the Gospel would ever be at war.

From the lips of pagan and philosophic Japan comes the grandest

sermon ever preached to the peoples of Christendom who have as nations come to believe in money as being the chief end of existence, and the text of the sermon is taken from the words of our Saviour Christ: "Take heed and keep yourselves from all covetousness, for a man's life consisteth not in the abundance of the things which he possesseth." One has but to read the comments in the press on this splendid act of renunciation to see that we Christians, with our materialism and our worship of the Goddess of "Getting On," are almost unable to understand the simple faith in "the things which are not seen, but are eternal," which has enabled Japan at this crisis to forego the indemnity to which she was justly entitled. Listen to the words of the most influential of the Japanese Ministers, Baron Kaneko—the man who, more than any other, appears to have acted as adviser of the Mikado during the Peace Conference at Portsmouth. "Compared," says he, "with what we receive—the power to prove to the world that peace is dear to us, that pagan treatment of prisoners is comparable to Christian treatment, that Japan is entitled now to a place in the world's councils; money is of secondary importance. In Japan," he adds, "the spirit of the Samurai (the knightly warrior caste) 'Bushido' prevails; we regard honour both of the individual and of the nation as above money; we value peace and neighbourly relations even with those who have fought us. Such is the spirit of Japan; I do not care whether we obtain money or not." In Japan it is clear that the last thing they would test a man's nobility by is money's worth. To say of a man, "He was worth so much," or "died worth so much," would be an impossibility in Japan. And it is this love of honour and friendliness as above gold that has enabled Japan to be the victor in this terrible struggle for life and nationality. She

has proved that a nation who looks on the possession of the great qualities of the soul and heart as dearer than millions of money, or miles of empire, is not only a wise and understanding people, but a people who can, in the spirit of self-sacrifice and in reliance on the things that are not seen, die nobly or live devotedly for a great idea. The weapons in which Japan has trusted are weapons of faith. Not riches, not fame and name, not commercial speculation, not hope of aggrandisement have been her watchwords. "Take heed and keep yourselves from covetousness; for a man's life and a nation's life consisteth not in the abundance of the things which are possessed." This has been through the long years of the simple, uncovetous, self-restrained life of Japan the secret thought of heart. She has not known the Christ, but Christ has come up close to her.

Parish Notes.

S. JOHN'S PARISH.

Our School Festival season has come and gone, and we are thankful that it is among the things of the past, at any rate for this year. It is a time of rejoicing, no doubt, and the children look forward to the special occasion, but it is also a time of anxiety and worry for the officers and teachers, while the regular work of the school is upset for at least a couple of months prior to the event. The attendance at St. John's on the 8th October was a very poor one in the morning, but in the evening it was impossible to find room for the large crowd of people who were anxious to get in the Church. But it is not the biggest number that "pays," for our morning collection was nearly double that of the evening.

In the afternoon the Special Floral Service was a splendid success, the number of designs sent to the different cemeteries after the service being over 30.

Over at St. Aidan's, on the following Sunday, they had every reason to be satisfied with the day's undertaking, as they had large congregations and a collection equal to previous years, while at the Mission House they had a record attendance on the 22nd October.

We have to thank the Revs. J. Hebblethwaite, A. Barkway, H. B. Atkinson, and C. Dowling for so kindly helping at these services, and for the interesting addresses given by them.

Once more we appeal for teachers in our schools, especially for the morning. Through various causes we are left with several classes vacant, while we are waiting for help, so that we can relieve the strain in the infant room at St. John's. Only last Sunday we had over 90 in that class-room, which, be it known, measures 18ft x 25ft., and the number might easily be increased any time as over 140 are on the roll.

We would remind all who are interested in the schools that the Annual Picnic is to be held at the Show Grounds on Wednesday, Nov. 8th, when our efforts will be put forth to make the children's outing an enjoyable one. We will be grateful for any assistance in money or in kind, and as we have now between six and seven hundred to provide for, we hope the response to our appeal will be generous.

On Tuesday, 31st October, the eve of All Saints' Day, the choir rendered the anthem "What are these," and other music suitable for the

festival. Evensong was intoned by the Rev. C. G. Wilkinson, and a fitting address given by the Rev. R. K. Collisson. We were gratified at having a much better attendance than usual, and opinions are freely expressed that the efforts of the choir were rewarded by a very successful result.

* * *

Mr Otto has the offer of the appointment as organist and choir-master under consideration. He is to give a final decision within a month; but in any case he would not be in residence till April. In the meantime the musical portions of divine service are done very satisfactorily, and our thanks are due to the organist, choir-master, and members of the choir for the energy and attention they give to the work.

* * *

We had two bioscope entertainments last month. One, the last of the children's penny series, and the other a special one for adults, at which the nominal fee for admission was threepence, and both drew "big houses." We have every reason to be satisfied with the success of these entertainments. Our endeavour has been to provide in the first place a good evening's enjoyment for those connected with the parish schools. That our object has been attained goes without saying, and we often regret not having a larger room. Perhaps that will be available ere long, as there is no doubt it is very badly needed in connection with our school work.

* * *

S. JOHN'S YOUNG MEN'S CLUB.

The first season of the above-named club was brought to a close on Friday, the 27th October, when the event was celebrated by a social, which was largely patronised by friends of the institution, and apparently thoroughly enjoyed by all

present, most of whom took advantage of the splendid plant belonging to the club by joining in several of the games.

During the evening the club championship tournaments in bagatelle and shooting were finished, the following being the complete results for all games, the winner of each of which will hold the championship therefor until next season:—Bagatelle, J. M'Clymont; quoits, R. Chadwick; draughts, C. E. Edgar; shooting, S. Tevelein; cribbage, W. Mancey; ping pong, H. O. Smith.

The proceedings were enlivened by several fine selections and songs given by the aid of a first-class phonograph, manipulated by Mr Cecil B. Brownrigg, who kindly attended for that purpose. Towards the close of the evening refreshments, which were provided by members and the committee, were handed round by willing helpers, chief among whom must be mentioned Mesdames Wiseman and Tevelein, to whom, as well as to others who kindly assisted in making the function the success that it was, the committee desire to tender their sincere thanks.

That the club has more than justified its formation, by the results already achieved, will be readily admitted when it is known that, although it was late in the year before the room was available, we were able to open the season with 22 members, and closed with 66, the average attendance each club night for the past few months being about 40, and for its future success it is hoped that during the vacation members will not lose sight of the club's welfare, but when the time for the annual meeting comes round they will attend in full numbers, and will also bring with them at least one new member for each name on the roll at present.

In conclusion we would like to express our warm appreciation of the admirable spirit shown by all

HOLY TRINITY PARISH.

The Rector and Mrs Barry returned from Sydney on October 8th, the Wakatipu reaching Launceston late on that evening. Several of the congregation had gone from the church, when service was over, to give them a welcome home, and the Rector tells us it was pleasant to see the faces of old friends on the wharf, and to feel they were back in the dear old parish once again. All had gone well in his absence, and he was pleased to be able to thank Mr Atkinson for the way in which he had attended to the duties of the parish, also Mr Wilkinson for his kindly help on the Sundays.

* * *

Confirmation classes were resumed on October 18th, and will be continued on Tuesdays and Thursdays until November 20th, on the evening of which Confirmation itself will be administered.

* * *

October 17.—The Carrick Young Men's Club visited our Trinity Club, when a series of matches in various games took place. In the end Trinity was victorious, though our Carrick friends made a good fight for it. After the Rector had declared the result, and called for three hearty cheers for the visitors, and the Rev. R. K. Collisson had responded, all sat down to a good supper provided by the members of our Young Ladies' Club. On November 8th members of our club journey to Carrick to give an entertainment in aid of the local club.

* * *

October 19.—After Evensong the annual meeting of the Sunday-school teachers was held in the school-room to decide the usual questions connected with the Sunday-school picnic. The place chosen was Rosevears, providing satisfactory arrangements can be made for a steamer, and the date of the picnic to be November 22nd.

members, a kindly and brotherly feeling pervading all the proceedings throughout the season, a state of things always desired but not often attained, and when, as was the case, numbers of young men having various tastes and temperaments meet week after week for several months without a single incident occurring to mar the harmony of an evening, it speaks volumes for their loyalty to and interest in the aim and object of the club, which, so long as this splendid feeling exists, must continue to prosper.

BAPTISMS.

- Sept. 27—Daniel Louis Richardson
Margaret Ruby Reynolds
Oct. 4—Nellie Rose Rule
Harry Leonard Tuck
" 2—Florence Elsie Ford
" 7—Keith Henry Seymore Beresford
" 10—Reginald Clarence Burling
" 18—Mabel Edeline Thompson
Walter James Stanley Fuller
Charles Keith Garrard
Daphne Alice Grace Bushby
Ivy Gertrude Bryan
Olive Eliza Bryan
Louis George William Kiddle
" 25—Daphne Evelyn Choate
Beryl Marie Banks Schmidt
Tasman Claude Green
Cecil Rupert Dyer
Linda Eileen Dyer
Rodney Clifford Fulton

MARRIAGES.

- " 11—Robert George Price to Ada Ellen Clarke
Charles Owen White to Margaret Eleanor Robinson
William Sampson Langley to Eliza Louisa Watts

BURIALS.

- Sept. 12—Gladys Honey
" 18—James Richard Beecroft
" 25—Caroline DeLittle
Oct. 2—William Lewis Bushby
" 5—Florence Ford
" 7—James Alexander Waddle
" 8—Mary Ann Kirby
" 20—William Nash
" 22—Thomas Rees

At the Churchwardens' meeting, held on October 20th, a tender for painting the Rectory was accepted.

* * *

October 27.—Members of the Young Men's Club journeyed to Longford to meet the local club in a tournament. Though a wet evening two buses left the school at 6.30 p.m., and reached Longford about 8 o'clock. There a hearty welcome was received from the Rev. L. T. Tarleton and his committee. Very soon the two clubs were engaged in combat. Longford ran our teams very close, and gave a good account of itself, but in the end Trinity once more scored a win, and thus completed an unbroken record of wins for the season. Then all adjourned to another room where the lady friends of the Longford Club had provided supper. Well, of it let us say, the opinion of the Trinity lads was that the supper was worth going for alone. We had expected to be well treated in Longford, and let us assure our friends there that expectations were more than fulfilled. Before departure the Rev. E. G. Barry proposed a hearty vote of thanks to the ladies, and all gave it with their hearts as well as with their hands. We look forward to our next visit to Longford with nothing but pleasure.

* * *

Now we would remind all our Church people that the Quarterly Collection for the Building Fund will be made on November 12th. Will all do their best.

* * *

TRINITY MISSION HALL, INVERESK.

What with the new room, and the whole of the exterior painted, the Hall now looks as good again. Towards recouping the funds, brought down to *nil* by this work, a small bazaar is being worked up, which will be held in the Hall itself on

Wednesday, December 6th. We hope many will see an opportunity in this of helping the work by turning up on the day and buying something.

* * *

October 13.—The monthly meeting of the Temperance Society was held, when there was a very good gathering. The Rector, who presided, gave the address of the evening, and a programme was provided by Misses N. Hall, C. Peppiatt, E. Johnstone, A. Harrison, F. Matthews, Mrs Tynan, Messrs G. Blackman, C. Rosevear, and F. Croft, Miss Wood having charge of the organ.

* * *

The Lad's Club brought its first season to an end with a social on Tuesday evening, October 31st. On the whole, for a start, the session has been fairly successful, and we hope to see further success next year.

* * *

NEWNHAM AND MOWBRAY.

The tender of Messrs J. and T. Gunn has been accepted for the erection of the Church Hall, to be built on the new site purchased from Mr J. C. Macmichael. The building is to be completed by January 31st, 1906. The ground is to be fenced and planted with trees, also a shed will be put up for the convenience of horses, etc. Our people will have to work well together to wipe out a debt which will necessarily be incurred for this work, but we have no fear of the result. The ground has been paid for, and a small sum is already in hand. A Produce Fair is to be organised and held shortly after the opening of the building in aid of the Building Fund.

* * *

The members of the Sunday-school will join with Trinity and Inveresk for the annual picnic at Rosevears.

S. GEORGE'S, INVERMAY.

The addition of an extra room to the present building, which we wrote of in some recent notes, has been begun, and before another month we shall be able to record its completion and usefulness. When the winter season comes round again the new room will be useful in the extension of the Boys' Club movement, which has been working so well at the Parish Church and at Inveresk. Parents and boys alike often express a wish that something of this kind were possible, and when necessity arises now we shall be able to cater thoroughly for their requirements.

* * *

The Sunday-school treat is to be held on Wednesday, the 8th November, and, given fine weather, we hope for it to be as successful as any held in former years. In view of the expense incurred in holding the treat, a canvas of the parishioners was made by the teachers with very gratifying results, and the idea of direct giving in however small a way, appears to have met with very general approval. The treat will be held in the ground adjoining the School-room. A working bee of the elder boys in the school last Saturday afternoon, was busy grubbing briars and gorse and burning off rubbish, so that even the ground will be available for games, etc.

* * *

Sunday, the 19th November has been set apart for the recognition of the Sunday-school's work. There are to be no "Anniversary" Services in the generally accepted sense of the phrase—for they seem entirely to have fallen short of the mark—but special preachers will conduct the services, and we look to all members of the congregation to show their appreciation of the work by attending all three services during the day, namely, at 11 a.m., 3, and 7

p.m. Further notices of these services will be given when arrangements have been completed.

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It is proposed to hold a concert during either November or December in aid of the School Prize Fund, but in this case, too, further announcement will be made.

* * *

We are all glad to see the Rector and Mrs Barry back again both looking so well. The Rector gave the address at the October guild service, and also preached at the evening service on Sunday, the 29th. He received a hearty handshake and welcome home again from all present.

* * *

It is gratifying to record the good attendances at the Sunday-school and all Church services. The Confirmation Class meets every Monday evening, and is very well attended. The number of Communicants also is keeping up to its usual large figure. We welcome a new choir member and Sunday-school teacher in Miss Maud Adams, and we hope for a long period of useful and happy working together.



S. PAUL'S PARISH.



Our notes this month must be brief, and we hope to be able to send a larger contribution next issue.

* * *

The Rector returned from his trip to Sydney and Melbourne in the Loongana on Saturday, 14th October, and on the Sunday evening gave the parishioners a most interesting account of where he attended our Bishop, as chaplain, at the different churches and services. Everywhere the fame of our Bishop as one of the leading preachers and lecturers of the day, had preceded him, and crowded congregations were found at each service; and happily this

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was the case, also, at the oldest church in Sydney, S. James', where the Rev. W. T. Carr-Smith is Rector in charge. He has established a service at 1.25 each day for business and working men, and I am sure we in Tasmania would be very surprised to see the large congregation of men assembled in God's House of Prayer each week-day, who are both ready and willing to give a short time to the worship of God in the midst of their daily work. When will such a service find a welcome in Launceston?

* * *

At Canon Archdall's Church, Balmain, amongst the guests at the Rectory to dinner was the Rev. Thomas Jones, formerly of S. David's Cathedral, Hobart, and who took the services at S. Paul's 24 years ago, whilst the Rector was absent on a visit to Sydney. Mr Jones is at present in Queensland, and many

enquiries were made by him as to former friends at S. Paul's.

* * *

The day fixed for our Fair is Wednesday, 29th of November, and already many kind friends are sending in their contributions towards it. Our M.U. and G.F.S. members are all giving their willing help, so we hope it will be a great success. Miss Barkway is secretary, Miss King assistant secretary, and Miss Atkinson treasurer. Contributions will be thankfully received by them.

* * *

Mrs Atkinson, of Frankland Street, has presented such a useful present to the Sunday-school in the shape of a cupboard for crockery, etc. The members of the M.U. and G.F.S. tender their most grateful thanks to her and her sons, who made it so beautifully, also to Harry Atkinson for so kindly repairing some of the

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Sunday-school chairs. It is these little acts of kindness, so willingly done, which seem to draw us all nearer together, as we try even in a small way to do some little good for the Master's sake.

* * *

Mr H. H. Scott and Miss Lodder brought their microscopes to our G.F.S. meeting on Thursday evening, and gave the members a most enjoyable time. Unfortunately it was a very wet evening, but a fair number were present and enjoyed a rare treat, as the various mysteries of nature were unfolded to them. The Rector called for a vote of thanks to our kind friends for their goodness in coming to us, and this was carried by acclamation, one and all hoping it will not be long before they will come and give us another such enjoyable evening.

* * *

Our children are hard at work practising for the Sunday-school anniversary services, which will be held on Sunday, 10th December. The hymns and tunes are unusually good, and we trust they will acquit themselves well when the long-looked-for day arrives.

* * *

Members of the G.F.S., and others, will be sorry to hear that Miss Harrap, the genial secretary of the G.F.S., and one of our most earnest church workers, is laid aside by a bad attack of rheumatism. We wish her a speedy return to health and to her work amongst us again.



THE ART OF WRITING.

Certainly the art of writing is the most miraculous of all things man has devised. In books lies the soul of the whole past time; the articulate audible voice of the past, when the body and material substance of it has altogether vanished like a dream. Mighty fleets and armies,

harbours and arsenals, vast cities, high-domed, many-engined,—they are precious, great: but what do they become? Agamemnon, the many Agamemnons, Pericleses, and their Greece; all is gone now to some ruined fragments, dumb mournful wrecks and blocks; but the books of Greece! There Greece, to every thinker, still very literally lives; can be called-up again into life. All that mankind has done, thought, gained or been: it is lying as in magic preservation in the pages of books. They are the chosen possession of men.

Do not books still accomplish miracles, as Runes were fabled to do? They persuade men. Not the wretchedest circulating library novel, which foolish girls thumb and con in remote villages, but will help to regulate the actual practical weddings and households of those foolish girls. So Celia felt, so Clifford acted: the foolish theorem of life stamped into those young brains, comes out as a solid practice one day. Consider whether any Rune in the wildest imagination of mythologist ever did such wonders as, on the actual firm earth, some books have done! What built St. Paul's Cathedral? Look at the heart of the matter, it was that divine Hebrew book,—the word partly of the man Moses, an outlaw tending his Midianitish herds, four thousand years ago, in the wildernesses of Sinai! It is the strangest of things, yet nothing is truer. With the art of writing, of which printing is a simple, an inevitable and comparatively insignificant corollary, the true reign of miracles for mankind commenced. It related, with a wondrous new contiguity and perpetual closeness, the past and distant with the present in time and place; all times and all places with this our actual here and now. All things were altered for men; all modes of important work of men: teaching, preaching, governing, and all else.—*Carlyle.*

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For the Children.

Little Children, Advent bids you
Meet your Lord upon His way;
Watch! for now the night is waning,
Soon will dawn the endless day.

The last Sunday in November will be the end of the Christian year.

We call it the "Christian" year because each part of it tells us something about the life of our Lord Jesus Christ. It has different seasons and special days; and the lessons to be learnt from them are so many that if we begin while we are young and go on until we grow quite old, there is still much more for us to learn.

The first season in the Christian year is Advent, which means "coming."

During the four weeks in Advent we think of the coming of the Lord Jesus into this world. Not only of when He came, so many years ago, a little, helpless child; but also of when He will come again to judge the quick and dead. Does the thought of this make you afraid? It need not if you love God, and are trying to serve Him as well as you can.

Let us consider what it means. It is the "King of kings" coming to claim His kingdom, and give His faithful subjects their reward. At your baptism you were made "inheritors" of this kingdom.

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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Are you trying to serve your King faithfully and well? It is the "Master of masters" coming to hear the lessons of each one, and those who have learnt them well, and have made the best use of the talents which He has given them, will look forward to the time when they shall see Him and hear His gracious words, "Come, ye blessed children of my Father, inherit the kingdom prepared for you."

Dear children, are you trying to follow the example of this loving Master, who was once a child, and knows all your troubles and difficulties, and not only asks you to learn lessons of obedience, love and patience, as He did, but will help you to learn them if you ask Him? If you *are*, you need not fear to meet Him when He comes to "take account of His servants," but can look upon His face and hear Him say, in gentle tones of kindness,

"My child, thou hast been faithful in little, I will make thee ruler over much: enter thou into the joy of thy Lord."

Let us all, during this Advent season, do what we can to learn more of its meaning, and try to be good, brave, and true all our lives, that when the Master comes He may find us watching. None are too young to help prepare the way for the second coming of the Lord Jesus. Even the smallest child, who can only just lisp "Thy kingdom come" at his mother's knee, is asking God to hasten the time when there shall be no more pain, or sickness, or death; but all shall be joy and peace in that blest world where "His servants shall serve Him and see His face."

Oh, how blest to fall before Him!
Oh, how blest His praise to sing!
Love Him, serve Him, and adore Him
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The Pleasures of Home.

It may well be doubted which is more delightful,—to start for a holiday which has been fully earned, or to return home from one which has been thoroughly enjoyed; to find oneself, with renewed vigour, with a fresh store of memories and ideas, back once more by one's own fire-side, with one's family, friends, and books.

It is no doubt a great privilege to visit foreign countries; to travel say in Mexico or Peru, or to cruise among the Pacific Islands; but in some respects the narratives of early travellers, the histories of Prescott or the voyages of Captain Cook, are even more interesting; describing to us, as they do, a state of society which was then so unlike ours, but which now has been much changed and Europeanised.

Thus we may make our daily travels interesting, even though, like the Vicar of Wakefield's family, all our adventures are by our own fire-side, and all our migrations from one room to another.

We may indeed secure for ourselves endless variety without leaving our own firesides.

In the first place, the succession of seasons multiplies every home. How different is the view from our windows as we look on the tender green of spring, the rich foliage of summer, the glorious tints of autumn, or the delicate tracery of winter.

Nay, every day gives us a succession of glorious pictures in never-ending variety. It is remarkable how few people seem to derive any pleasure from the beauty of the sky.

Gray, after describing a sunrise—how it began with a slight whitening, just tinged with gold and blue, lit up all at once by a little line of insufferable brightness which rapidly grew to half an orb, and so to a whole one too glorious to be distinctly seen—adds, "I wonder

whether any one ever saw it before. I hardly believe it."

From the dawn of poetry, the splendours of the morning and evening skies have excited the admiration of those who have eyes to see. But we are specially indebted to Ruskin for enabling us more vividly to realise these glorious sky pictures. As he says, in language almost as brilliant as the sky itself, the whole heaven, "from the zenith to the horizon, becomes one molten, mantling sea of colour and fire; every black bar turns into massy gold, every ripple and wave into unsullied, shadowless crimson, and purple, and scarlet, and colours for which there are no words in language, and no ideas in the mind—things which can only be conceived while they are visible; the intense hollow blue of the upper sky melting through it all, showing here deep and pure, and lightness; there, modulated by the filmy, formless body of the transparent vapour, till it is lost imperceptibly in its crimson and gold."

Nor does the beauty end with the day. For my part I always regret the custom of shutting up our rooms in the evening, as though there was nothing worth seeing outside. What, however, can be more beautiful than to "look how the floor of heaven is thick inlaid with patines of bright gold," or to see the moon journeying in calm and silver glory through the night.

After all, the true pleasures of home are not without, but within, and "the domestic man who loves no music so well as his own kitchen clock and the airs which the logs sing to him as they burn on the hearth, has solaces which others never dream of."

And, if our life be one of toil and of suffering, if the world outside be cold and dreary, what a pleasure to return to the sunshine of happy faces and the warmth of hearts we love.—*Lubbock.*