

THE CHURCHMAN

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The Simple Life.*

"Our effort is to throw light upon one of the errors that drag most heavily upon human progress, in order to find a remedy for it—namely, the belief that man becomes happier and better by the increase of outward wellbeing.

"When one passes in review the individual causes that disturb and complicate our social life, by whatever names they are designated, and their list would be long, they all lead back to one general cause, which is this: *the confusion of the secondary with the essential.*

"We must search out, set free, restore to honour the true life, assign things to their proper places.

"True life is the realisation of the higher virtues—justice, love, truth, liberty, moral power—in our daily activities.

"All the strength of the world and all its beauty, all true joy, everything that consoles, that feeds hope, or throws a ray of light along our dark paths, everything that makes us see across our poor lives a splendid goal and a boundless future, comes to us from people of simplicity, those who have made another object of their desires than the passing satisfaction of selfishness and vanity, and have understood that the art of living is to know how to give one's life.

"Our needs, in place of the servants that they should be, have become a turbulent and seditious crowd, a legion of tyrants in miniature.

"The destruction of happiness, independence, moral firmness—such is the result of the reign of needs. When society has too great needs, it is absorbed with the present, sacrifices to it the conquests of the past, immolates to it the future.

"On the other hand, if we hold to simple needs we avoid all these evils and replace them by measureless good.

"Wherever life is simple and sane, true pleasure accompanies it as fragrance does uncultivated flowers. Be this life hard, hampered, devoid of all things ordinarily considered as the very conditions of pleasures, the rare and delicate plant, Joy, flourishes there. It springs up between the flags of the pavement, on an arid wall, in the fissure of a rock. We ask ourselves how it comes, and whence: but it lives; while in the soft warmth of conservatories or in richly laboured ground you cultivate it at a golden cost to see it fade and die in your hand.

"No one seems to doubt the immense human interest attached to joy. He who takes pains to foster it accomplishes a work as profitable for humanity as he who builds bridges, pierces tunnels, or cultivates the ground. So to order one's life as to keep amid toils and suffering, the faculty of happiness, and be able to propagate it in a sort of salutary contagion among one's fellow-men, is to do a work of fraternity in the noblest sense. To give a trifling pleasure, smoothe an anxious brow, bring a little light into dark paths—what a truly divine office in the midst of this poor humanity!

* "THE SIMPLE LIFE," by Charles Wagner. Translated from the French by Mary Louise Hendee.

"We go unconcernedly along beside our brothers who are bent under burdens we might take upon ourselves for a minute, and this short respite would suffice to soothe aches, revive the flame of joy in many a heart, and open up a wide place for brotherliness. How much better would one understand another if he knew how to put himself heartily in that other's place, and how much more pleasure there would be in life!

"There is a secret and inexpressible joy in possessing at the heart of one's being, an interior world known only to God, whence, nevertheless, the daily renewal of courage, and the most powerful motives for activity among our fellow men. When this intimate life loses in intensity, when man neglects it for what is superficial, he forfeits in worth all that he gains in appearance. By a sad fatality it happens that in this way we often become less admirable in proportion as we are more admired.

"Let us not add to the pathos and emptiness of our changeable existence by abandoning the life of the home. Let us light again the flame put out in our hearts, make sanctuaries for ourselves, warm nests where the children may grow into men and women, where love may find privacy, old age repose, prayer an altar, and the fatherland a cult.

"Let us be humble if we have great possessions, for that proves that we are great debtors: all that a man has he owes to some one, and are we sure of being able to pay our debts?

"Let us be humble if we sit in high places and hold the fate of others in our hands; for no clear-sighted man can fail to be sensible of unfitness for so great a rôle.

"Let us be humble if we have much knowledge, for it only serves to better show the vastness of the unknown, and to compare the little we have discovered for ourselves with the amplitude of that which we owe to the pains of others.

"And, above all, let us be humble if we are virtuous, since no one should be more sensible of his defects than he whose conscience is illumined, and since he more than anyone else should feel the need of charity toward evildoers, even of suffering in their stead."

Rev. J. A. Fernau.

DEPARTURE FROM LAUNCESTON.

FAREWELL PRESENTATION.

A farewell social was tendered to the Rev. F. A. Fernau in S. John's school-room on Tuesday evening, June 27, on the occasion of severing his connection with the parish. A large and representative gathering assembled to express their appreciation of Mr Fernau's services. Canon Beresford presided, and in making a presentation of an illumined address and a purse of sovereigns, intimated that the gift was rather an indication of the esteem in which they held Mr Fernau than a recompence for his labours. He was conscious that their sympathy with Mr Fernau was largely the outcome of his heroic conduct during the outbreak of small-pox two years ago. It spoke well for the faith which they professed that the Rev. Father O'Mahoney and Rev. Mr Fernau and Dr. Barnard, together with a large band of nurses, showed that they were willing to attend the sick and minister to the dying.

Rev. Fernau heartily thanked Canon Beresford for his words of kindness, and through him he desired to convey his heartfelt thanks to all his friends.

Parish Notes.

S. JOHN'S PARISH.

We congratulate the Wardens on the excellent arrangements for heating the Churches of S. John's and S. Aidan's, and the Sunday-school. A visitor to S. John's recently declared the Church was the cosiest in winter she had ever been in. No doubt many do absent themselves from Church when the rawness of the atmosphere penetrates the building, and an attack of bronchitis is the result of attending. Let us assure our many friends that no such thing ever happens either at S. John's or S. Aidan's, for the simple reason that both places are artificially and properly heated.

On June 12 a United Service of Intercession for the Outpouring of the Holy Spirit on the Church was held in S. John's. The Archbishop of Canterbury had set aside the Monday in Whitsuntide for this special purpose, so that the world should be engirdled with a chain of intercession. Such a course was recommended to all the clergy in this diocese by the Bishop, and seems to have been largely adopted. Our own service was well attended, and the excellent addresses given by the Rectors of S. Paul's and Holy Trinity were just what we needed, and gave fitting direction and point to the objects desired. We ought not to omit saying that the day began with an early celebration of Holy Communion, at which there were thirteen Communicants.

Our Young Men's Club is progressing rapidly. Already nearly sixty have joined, and much interest is taken in matters. On the 22nd Dr. Skinner kindly gave a short lecture on "First aid to the injured," which was very attentively listened

to by the young fellows. It is a pity such lectures are not more frequently given, as many valuable lives are lost from sheer ignorance, and in not being able to handle simple cases. "How to treat a drowned man" came in the lecture, and was very realistic. Other lectures are to be delivered in the near future.

On June 19 Mr Fray give an Organ Recital. It was excellent. The choir also contributed two or three items which were much appreciated. The evening was wintry and wet, and the attendance less in consequence than usual.

On June 20 the Y.P.C.U. had an evening made up of five minutes' papers by certain of the members. The subject was on "Giving," and proved very instructive. "Direct giving" carried the day.

We were almost forgetting to note that the annual meeting of this helpful union took place a fortnight earlier when the various office-bearers for the year were elected. The members seized the opportunity for making a presentation to Miss Bird, our energetic secretary. It was a gold "charm," or "curio," set with a turquoise and an amethyst. The Rector made the presentation on behalf of the members.

Confirmation classes have just been started, and all desiring to attend them should begin at once. The hours can be known by inquiring at the Rectory.

The monthly entertainments for the Sunday-school children are proving a tremendous success. The room is all too small for the numbers attending. The bioscope is the latest novelty, and it is marvellously clever and interesting.

The Union Jack Gymnasium, too, this year has eclipsed all past records, so far as numbers are concerned. Our room, large as it is, seems to have shrunk up, as it were, of late. It certainly needs greatly enlarging.

On the 27th June the Annual Service of Intercession and Thanksgiving was held in connection with the Girls' Friendly Society. Under the able direction of Mrs Grieve the members have more than doubled themselves of late. All young women in the parish should join. The Rector, or Mrs Grieve, can give all necessary information as to its aims and objects.

The Rev. F. A. Fernau resigned his position as curate of S. John's on June 15, in order that he might take up his new work at Beaconsfield. During his time at S. John's Mr Fernau has made many warm friends whose prayers and best wishes will follow him. A social was tendered to Mr Fernau on the 27th of which more elsewhere. The Rev. J. Hebblethwaite has temporarily taken up Mr Fernau's work, and seems pleased with the place and parishioners.

The quarterly collections in aid of our building fund were held on the 25th, and resulted in a sum of £43, which, considering the heavy claims upon us, was good.

We want ever so many more helpers. Just now we need four teachers for S. Aidan's Sunday-school, and half-a-dozen more for that at S. John's. We have work for all with any leisure in one or other of our many parish organizations.

Many Sundays during the past couple of months have been miserably bleak and wet. One con-

sequence is apparent, that is the falling off in the offertories. Surely the money set aside for this purpose should not be used for anything else, even if a person cannot attend church. It belongs to God, and should, in addition to what is due on the following Sunday, be duly offered. We appeal to our many earnest attendants at service to remember this. The Wardens are often stranded by the failure of expected income, and our work suffers accordingly. If the morning be too wet to go to church, a person's conscience might be eased by the thought "Well, I will double what I intended to give to-day, and present it with my usual gift next Sunday." Try this course when next unable to respond to the bell's summons to worship.

BAPTISMS.

- May 31—May Sophia Peters
 June 7—Stella Frances Lane
 James Henry Marks Ferguson
 Beryl Joyce Standrin
 " 6—Russell Norfolk Howard
 " 8—Betty Clair Parker
 " 14—Reginald William Baker
 Arthur Stanley Davis
 William George Cobern
 Daisy Daphne Duncan
 Raymond Charles Duncan
 Winifred Caroline May Simon
 " 28—Sheila Evelyn White
 Henry Edward Hemer Dobson
 Charles Montague Greenwood
 Rilda Grace Greenwood
 Margaret Ellen Kathleen Crawford
 Grace Eliza Bishop
 Lorna Edith Webb
 Linden Henry Westerway.

MARRIAGES.

- May 31—Daniel Frederick Henry Wright
 to Mary Jane Cannon
 June 17—James Mainard McKane to Martha
 Victoria Stanley
 June 21—Bertram Wallace Monk to Clara
 Eleanor Nicholls.

BURIALS.

- May 15—George Edward Bushby
 " 22—Percy George Crawford
 " 30—John Samuel White
 June 6—George Castley
 " 12—Edward Ernest Eastoe.

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S. JOHN'S MISSION HOUSE.

All our winter organisations are now in full swing. There are clubs, classes, and work parties for young women as well as for boys and girls. We shall be glad when we are able to start in larger premises, as the present are too small and cramped.

The Soup Kitchen is a tremendous success. These cold wintry days seem specially favourable to the consumption of our homely yet good product. It is much, indeed, to have helped dissipate that hungry look so noticeable on the faces of the very poor at this time of the year. May we appeal to all who read this to send us all the left-off clothing and boots, etc. they can spare for our poor. We need much help to satisfy all our clients. It is one of the works of mercy in which all our better classes can so readily

and surely help, that we expect a ready response. Books and illustrated papers are always welcome. Don't throw such away. Send them to us. A good use awaits all such gifts. We wish to sincerely thank the many kind friends who have contributed so liberally.

A farewell social was given during the month to say "good-bye" to Mr Fernau. Mr Hebblethwaite presided, and everything went off well.

On June 20 a really large and influential meeting was held at S. John's Rectory to organise the Annual Fair for our Mission House. It was resolved to hold it for one afternoon and two evenings early in September. At present the 6th and 7th of that month are fixed upon for the purpose, should nothing occur to

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dislodge them. All our people should do something to help along the good cause. Special efforts are going to be made this year to raise a larger sum, as there is an urgent need for funds to enable the committee to proceed with the buildings which is already well started.

* * *
A Service of Song will be given in a week or two.

HOLY TRINITY PARISH.

During the month the Rector has been single-handed in the parish owing to the visit of Mr Atkinson to New Zealand, from which land he does not return alone. We all wish Mr Atkinson and his bride every happiness, and assure Mrs Atkinson a hearty welcome among us. As usual, when we are hard pushed, the Rev. C. G. Wilkinson has come to our aid, and once again we thank him.

* * *
June 1st, Ascension Day—There was a celebration in Holy Trinity in the morning, and at night we joined in a united service in S. John's. Our own Rector was the preacher, and many Trinity folk were present.

* * *
Whit Sunday, June 11—According to our custom the collections for the day were in aid of the Melanesian Mission, and realised just over £16. This includes the offering from the Sunday-school. A wet day was responsible for the amount falling short of last year.

* * *
June 12th, Whitsun Monday.—A very interesting service, in which S. Paul's and Holy Trinity joined, was held in S. John's. It was a Service of Intercession for the outpouring of the Holy Spirit on the Church. Two addresses were given by the Revs. A. Barkway and E. G. Barry, while

special prayers were offered by all the clergy present. *Extempore* prayer in the Church was perhaps a novelty to many, but none the less entered into. All must have felt it to be a service of special sanctity.

* * *
June 6th.—The concert which was held in the Mission Hall during May was repeated in Trinity School-room, and was very successful. It was fully reported in our last notes, so we need not say more. The object was to help pay for the sewing machine now in use in the Trinity Hall.

* * *
June 21—Members of the Young Men's Club, to the number of 27, journeyed to Hagley on a visit to the local club. Hagley was reached about 6.30 p.m., and the visitors sat down to a sumptuous tea, provided in the Hall by the ladies of Hagley. Shortly after tea the tournaments started in the presence of a goodly number of onlookers. By a few points Trinity Club proved victorious. The Rev. Mr Scott, president of the Hagley Club, announced the result, and congratulated the victors. The president of the Trinity Club, the Rev. E. Barry, responded and expressed the hope that Hagley would try hard when visiting Launceston to score a win, though of course he hoped his own club would hold its own. Three cheers were then given and returned, and after an ample supper a start for home was made, and the journey accomplished without mishap.

* * *
June 23—What was called an advertisement evening was held in the school-room. It proved a very great success, and caused much amusement. We heartily congratulate Miss K. Richardson, who was solely responsible for it, and also thank Messrs Birchall and Sons for a handsome prize. The proceeds were in aid of the Trinity Mission Hall. Another similar evening is talked of, and if held, should be successful.

June 25 (Sunday)—The service on this morning was of a very solemn nature, for all were bearing in mind the sad news which had been a few days before received of the death of Miss Annie Hales, the eldest daughter of our late Archdeacon. She passed away in a private hospital in Mudgee, N.S.W. The Rector preached a special sermon, and made feeling reference to the sad event. The Dead March in "Saul" was played at the conclusion, the congregation all standing, as a mark of respect to the memory of the deceased.

* * * TRINITY MISSION HALL, INVERESK.

June 13—A very successful meeting of the C. E. Temperance Society was held, the Rector presiding. A very nice programme was given, and a very suitable address by the Rev. Canon Beresford. Three new members joined during the evening.

On the evening of Sunday, June 18th, the Rector, before his sermon in Holy Trinity, spoke about the work at the Mission Hall, and the need for increased room. He asked for help towards building a fair sized room on to the present Hall. So far the only response was an offer from some young carpenters to give their labour. An offer that is most acceptable and of the kind we like to receive. But where are the well-to-do with their gifts, echo answers where? The rector also referred to the starting of a Lad's Club, and asked for gifts of games, etc. During the week some kindly responded, and the secretary would like to acknowledge same from Mrs W. Barnes, Mrs W. Fowler, Miss Douglas, Mrs Barry, and Master K. Westbrook. The club had a successful opening evening on Tuesday, June 20, starting with 23 members. The Trinity Young Men's Club is giving a concert on the 5th July in aid of the Mission Hall Club. Here is an opportunity to help.

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NEWNHAM AND MOWBRAY.

We are able to report some progress in the matter of a church building. It has been decided to purchase about a quarter of an acre of land at the junction of the old George Town road and the Avon Vale road. Mr J. C. Macmichael has consented to part with this corner, and it will certainly make a fine site. A few preliminaries have now to be arranged, and we hope before long a start with building may be made. Meanwhile congregations are keeping up very fairly, though, like everywhere else, the cold and damp winter days are not in favour of large gatherings.

* * *

S. GEORGE'S, INVERMAY.

Our assistant clergyman, the Rev. H. B. Atkinson, has been absent for the month. He has been to New Zealand to gather some of the fruit of the land of the Maoris. In other words we hope to see him back again for the first Sunday in July, and to see with him Mrs Atkinson, to whom we shall extend a warm welcome. We hope she may find a warm place in her heart for S. George's.

* * *

A pretty little wedding took place at the bride's home, owing to the serious illness of her father, when Miss Christina Florence Fair was married by the Rector to Mr Alfred Holt. We wish the young couple every happiness in life.

* * *

Our deep sympathy is with Mrs Fair and family, as we know how much it is grieving them to see Mr Fair suffering as he does. May God be with him and them at this time.

* * *

The children's service on Sunday, June 11th, was taken by the Rector, when two little people were baptised.

S. PAUL'S PARISH.

The first of a series of entertainments, which it is intended shall take place in the school-room during the winter months, was given on Wednesday, June 7th, in the presence of a crowded audience. The subject was "Bunyan's Pilgrim's Progress," which was introduced by a solo, "Whither, pilgrims, are you going," sung by Mr R. Cooke and a choir of children. Mr Cooke also explained the pictures as they were shown by Mr Major Court. Miss Nora Smith opened the entertainment with a pianoforte solo, and we must congratulate this young player upon her excellent performance. The children sang three other choruses very nicely, assisted by Misses Barkway and Atkinson. Mrs Bain very kindly acted as accompanist, and we tender her our best thanks for the able manner in which she fulfilled her duties. Messrs Cook and Major Court each gave a most amusing recitation. During the Rector's opening remarks his photo. was shown upon the screen, he being quite unaware of it until afterwards, which caused no little amusement. Mr Hardwicke Weedon proposed a hearty vote of thanks to Messrs Munnew and Findlay for so kindly lending the piano, to the promoters and performers, which was carried enthusiastically. Mr Cooke showed a fine collection of comical slides, the entertainment terminating with the singing of the National Anthem by all present. A word of praise is due to the children of the Sunday-school who were so successful in disposing of the large number of tickets.

* * *

The members of our branch of the Mothers' Union met at S. Paul's Rectory on Wednesday for their first sewing meeting. There was a large attendance. Mrs Hardwicke Weedon kindly explained the aims and objects of the union, and we

tender our grateful thanks to her and Mr Hardwicke Weedon for the valuable assistance they have given in helping to start this society on a sound footing in our parish, which we hope will be the means of bringing together many whom we have been unable to reach before. May we beg each present member to bring another friend, and so widen our little circle into a large and useful sphere of workers whose influence will exercise a power for good upon all with whom they come in contact.

The elder girls in the Sunday-school, we know, are anxious to get up a fair in the Sunday-school sometime in the spring. We thank them for their kindly thought, and shall gladly accept their offer and help them in every way. May we ask for the sympathy of the parents in letting their children be making and doing some little things in preparation for it. At the M.U. meeting several ladies volunteered their help. We commend this good work to the thoughts of our readers.

We regret to hear of the serious illness of Mrs Wells, wife of our esteemed choirmaster, and hope she may soon be restored to health and strength again.

Our sympathies are with our old friend Mr John Goodger, whose wife has for a long time been seriously ill, and it may lighten his load of sorrow to know that many are remembering little deeds of kindness done by her in times past. Since above was in type Mrs Goodger has peacefully passed away.

To sympathise with those in sorrow seems a large part of one's daily life, and to Mr and Mrs Burke, who last week lost one of their dear little children, we would say "Sorrow not as others who have no hope," for with such a sweet little child as Dora was, surely our one thought should be "Not gone from memory, not gone from love, but gone to the Father's home above." The writer has often watched her pretty little

ways in Sunday-school, and now she has passed to a brighter and happier land, where one day all her loved ones will hope to meet her again.

The children are hard at work rehearsing for the next entertainment, due notice of which will be given later on.

General.

In a leader on the Bishop of Adelaide's appointment to Rochester the *Advertiser* says:—"Not only the members of his own communion, but of the ministers and laity of other denominations in this State, with whom Dr. Harmer has maintained the friendliest relations and co-operated in many departments of Christian and philanthropic work, will cordially congratulate the Bishop on this signal recognition of his merits, both as a learned and eloquent divine and as a successful administrator. Although the colonial Church suffers a serious loss by his transfer to another field of labour, it will be freely acknowledged that so high-minded a prelate as Dr. Harmer has acted from a conscientious sense of duty in accepting what is, practically speaking, the offer of promotion in the hierarchy of the Anglican communion. . . . The appointment of Colonial Bishops to English sees is an interesting illustration of the organic unity of the Church of England throughout the British Empire. Though the Church is not established in Australia, as in England, it maintains with the parent body a vital relationship, both drawing and giving strength. It is occasionally urged that clerical importations from the mother-country involve the disadvantages of ignorance in regard to the colonial conditions of Church work, and failure to understand or appreciate colonial ways and habits of mind. On the part of those who are brought from a different environment to labour here. On this and other grounds the suggestion has

been often made that colonial Bishops should be locally elected. Whether, if the principle of autonomous Church government were extended to that point, colonial Bishops would ever receive English appointment may be doubted; but it is argued that the Church would actually be the gainers by a system under which Bishops would expect to remain in their dioceses, or at any rate in the Commonwealth, until old age or death put an end to their ministrations. On the other hand, it is impossible to deny the advantage which the Church receives from the infusion of old-world culture and experience, and from the independent but not necessarily unfriendly outlook on colonial conditions which goes with it. We shall not venture to offer an opinion on the merits of a question which has been the subject of much controversy in Church circles, but it is only just to say that Dr. Harmer, at any rate, has never been open to criticism as failing in that sympathy with local needs and aspirations which is looked for in colonial Bishops. On the contrary, with all that is best in Australian life he has heartily identified himself, and not only his diocese, but the State at large, will greatly miss him when he leaves a field of Christian service which has benefited so greatly by his presence."

In a recent lecture on "Christian Socialism," delivered to a large audience at Bristol, the Rev. Mark Guy Pearse said that if he could begin his life over again he would not be a minister—he would be something higher; he would take a header, as his two sons had done, and go down to live with the people. He did not wonder that people did not go to church. If the churches wanted the people as much as the public-house did, why did they not take as much trouble to get them? They would never fight the drink traffic by temperance meetings and pledges; the Church would have to run something

as attractive and comfortable as the public-house. They were not Christians until they endeavoured to sweeten the lives of the people, and that was what he meant by Christian Socialism. They must have Socialism with its "down with everything that is up," or Christian Socialism with its "up with everything that is down."

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LADIES, PLEASE TRY IT!

Imitation of Christ.

Of the Imitation of Christ, and Contempt of all the Vanities of the World.

"He that followeth Me, shall not walk in darkness," saith the Lord. These are the words of Christ, by which we are admonished how we ought to imitate His life and manners, if we will be truly enlightened, and be delivered from all blindness of heart.

Let therefore our chiefest endeavour be, to meditate upon the life of Jesus Christ.

The doctrine of Christ exceedeth all the doctrines of holy men; and he that hath the Spirit, will find therein the hidden manna.

But it falleth out, that many who often hear the Gospel of Christ, are yet but little affected, because they are without the mind of Christ.

But whosoever would fully and feelingly understand the words of Christ, must endeavour to confirm his life wholly to the life of Christ.

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For what will it avail thee to argue profoundly of the Trinity, if thou be void of humility, and are thereby displeasing to the Trinity?

Surely words do not make a man holy and just; but a virtuous life maketh him dear to God.

I had rather feel compunction, than understand the definition thereof.

For though thou didst know the whole Bible by heart, and the sayings of all the philosophers, what doth it all profit thee without the love of God and without His grace?

Vanity of vanities, all is vanity, except the love of God, and His service only.

This is the highest wisdom, by contempt of the world to tend towards the kingdom of Heaven.

Vanity therefore is it to seek after perishing riches, and to trust in them.

Vanity also is it to hunt after honours, and to climb to high estate.

Vanity it is to follow the desires of the flesh, and to labour for that which thou must afterwards suffer more grievous punishment.

Vanity it is, to wish to live long, and to be careless of a good life.

It is vanity to mind only this present life, and not to foresee those things which are to come.

Vanity is it to set thy love on that which speedily passeth away, and not to hasten thither where everlasting joy abideth.

Call often to mind that proverb, "The eye is not satisfied with seeing, nor the ear filled with hearing."

Endeavour therefore to withdraw thy heart from the love of visible things, and to turn thyself to the invisible.

For they that follow their carnal desires, stain their own consciences, and lose the favour of God.

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For the Children.

Holy, Holy, Holy ! Lord God Almighty !
 All Thy works shall praise Thy name in
 earth and sky and sea ;
 Holy, Holy, Holy ! merciful and mighty !
 God in Three persons, blessed Trinity.

The subject of our talk this month, dear children, is so great and wonderful that if I did not feel that God will teach me and guide my hand, I could not do it at all. It seems as if no words of our own could rightly express the great truth of Trinity Sunday, when we think specially of the "Holy, blessed, and glorious Trinity, three persons in one God." But, trusting in the Holy Spirit's guidance, we may try to learn something of this great mystery. Some of you may ask, "How can there be three persons and yet only one God?" It is not difficult for us to understand if we remember that "with God all things are possible."

The next question you might want answered is, "How do we know there are three persons?" There are many things in Holy Scripture that tell us plainly, and this great truth has been held by the Church ever since the Lord Jesus told His Apostles to "Go and teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost." In the account of the creation of the world we read the Lord God said, "Let us make man in our image after our likeness." The word "us," as you know, means more than one person. Then again, at our Lord's baptism in the River Jordan, we hear the eternal Father's voice from Heaven saying, "This is my beloved Son." The everlasting Son is standing in the water, and the Holy Spirit rests upon His head in the shape of a dove.

We say in the Catechism, "First, I learn to believe in God the Father who hath made me and all the world. Secondly, in God the Son, who hath redeemed me and all mankind. Thirdly, in God the Holy

Ghost, who sanctifieth me and all the elect people of God." Yet all these three Persons had a share in our creation, our redemption, and our sanctification.

The Father, in His wondrous love for His children who had fallen away from Him, sent His beloved Son to live amongst them, and bring them back to Himself. The Son, in His great love for us, obeyed His Father's will ; left His home in Heaven, and through the power of the Holy Spirit became a man ; lived a life of poverty and want, and died a most painful death, that He might raise us up, and make us fit to be called the "Sons of God," and share His home for evermore."

It is rather difficult to put this great truth into simple language that children can easily understand, but there are many lessons to be learnt from it. The gospel for Trinity Sunday tells us about the Apostle S. John seeing the "angels and archangels and all the company of Heaven" falling down before the Throne of God. These are his words, "They rest not day nor night, saying 'Holy, holy, holy Lord God Almighty, which was, and is, and is to come,'" and as they say these words they bow themselves before the Great God of Heaven and earth. We all hope, some day, to go to Heaven and join in the worship there.

But first of all we must learn how to worship here. Remember the words of the Lord Jesus, "God is a Spirit, and they who worship Him must worship Him in spirit and in truth," and when you go to church, or say your prayers at home, let the words you say be real and earnest. If ever we are tempted to be careless or irreverent in God's House of Prayer, let us think of the angels and bow our heads and our hearts, too, in holy reverence as we bless and praise His holy name.

Three in One and One in Three,
 Dimly here we worship Thee ;
 With the Saints hereafter we
 Hope to bear the palm.