



The Churchman

THE LAUNCESTON ANGLICAN MAGAZINE.

No. 15.

MARCH, 1906.

PRICE 1d.

S. John's Church.

SUNDAYS.

Holy Communion -
 1st in month ... 7.30 and 11 a.m.
 2nd " ... 10 a.m., 8.15 p.m.
 3rd " ... 8 and 11 a.m.
 4th " ... 8 a.m.
 5th " ... 8 and 10 a.m.

Mattins at 11. Evensong at 7.
 Sunday School, 10 a.m. and 3 p.m.

WEEK DAYS.

Morning Prayer daily at 7.30.
 Evening Prayer ,, (except Thurs.) 5.15
 Tuesday Evening—Y.P.C.U. at 7.45.
 Wednesday—Litany and Baptisms, 11 a.m.
 Thursday—Evening Prayer and Address, 7.30.

S. Aidan's.

SUNDAYS.

Holy Communion—4th Sun., 11.15 a.m.
 Mattins at 11. Evensong at 7.
 Sunday School, 10 a.m. and 3 p.m.

S. Oswald's.

SUNDAYS.

Holy Communion—2nd Sunday, 11 a.m.
 Evensong at 7.
 Sunday School, 3 p.m.

Mission House.

SUNDAYS.

Holy Communion—(as announced).
 Evensong at 7.
 Sunday School, 9.45 a.m. and 2.30 p.m.

WEEK DAYS.

Monday—Girls' Sewing Class, 7 p.m.
 Tuesday Girls' Club, 7 p.m.
 Wednesday—Evening Prayer and Sermon, 7.30 p.m.
 Thursday—Mothers' Meeting, 2.30 p.m.
 Friday—Boys' Night School, 7 p.m.
 Girls' Club, 7 p.m.

A. R. BERESFORD, Rector.

Holy Trinity Church.

SUNDAYS.

Holy Communion—Every Sunday, 8 a.m., 1st & 3rd Sundays, 11 a.m.
 Mattins at 11. Evensong at 7.
 Children's Service—4th Sun., 2.45 p.m.
 Sunday School, 10 a.m. and 2.45 p.m.

WEEK DAYS.

Baptisms—Thursday, 11 a.m. (or at the Children's Service).
 Thursday—Evensong, 7.30 p.m.
 Guild Service—1st Friday, 7.30 p.m.

S. George's, Invermay.

Holy Communion—2nd & 4th Sun at 11
 Mattins—2nd & 4th Sunday, 11 a.m.
 Evensong—1st, 3rd & 5th Sun., 7 p.m.
 Children's Service—2nd Sunday, 3 p.m.
 Sunday School—3 p.m.
 Guild Service—4th Wed., 7.30 p.m.

Trinity Hall, Inveresk.

Mission Service—Sunday, 7 p.m.
 Children's Service—3rd Sunday, 3 p.m.
 Sunday School—10 a.m. and 3 p.m.

S. Barnabas, Newnham.

Mattins every Sunday, at 11 a.m.
 Evensong, 2nd and 4th Sun., at 7.
 Sunday School, 3 p.m.

E. G. BARRY, Rector.

S. Paul's Church.

SUNDAYS.

Holy Communion—1st & 3rd Sundays at 11 a.m.; 2nd & 4th at 8 a.m.; 5th Sunday at 11 a.m. (Choral).
 Mattins at 11. Evensong at 7.
 Sunday School at 10 a.m. and 3 p.m.

WEEK DAYS.

Mattins every day at 10 a.m.
 Evensong every Friday at 7.30.
 Baptisms—Mondays, Wednesdays, and Fridays at 11 a.m.

AUG. BARKWAY, Rector.

		Where found?	
1	Th	Oh that I knew where I might find Him	
2	F	Blessed is he whose transgression is forgiven	
3	S	God left him, to try him	
4	S	1st in Lent. Come ye yourselves apart	
5	M	Blessed is the man that endureth temptation	
6	Tu	Whatsoever things are true . . . think on these things	
7	W	He that trusteth in his riches shall fall	
8	Th	Let me not be ashamed of my hope	
9	F	I have remembrance of thee in my prayers	
10	S	What will ye do in the solemn day	
11	S	2nd in Lent. Through faith we understand	
12	M	We stumble at noonday as in the night	
13	Tu	I will joy in the God of my salvation	
14	W	Grace be with all that love our Lord	
15	Th	Consider how great things he hath done for you	
16	F	Unto whomsoever much is given, of him shall much be	
17	S	To obey is better than sacrifice [required	
18	S	3rd in Lent. All things are possible to him that believeth	
19	M	The Lord is nigh unto them that are of a broken heart	
20	Tu	Who ever perished, being innocent	
21	W	The God of love shall be with you	
22	Th	He will reprove the world of sin	
23	F	Forgive, I pray thee now, the trespass	
24	S	Let us walk in the light of the Lord	
25	S	4th in Lent. Annunciation. Thy light is come	
26	M	What I would, that do I not; but what I hate, that do I	
27	Tu	I will never forget any of their works	
28	W	Every man shall give as he is able	
29	Th	He retaineth not His anger for ever, because He delighteth	
30	F	God hath power to help [in mercy	
31	S	I seek not yours, but you	

A trophy of the value of 2/6 will be awarded to the finder of the most of these texts. If more than one give correct answers to all, the first opened gains the prize. Reference Bibles may be used, but you must say, "No Concordance Used," and sign your name. Scud or bring answers to any of our Church Sunday Schools not later than April 8th. Results May issue.

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Holy Living.

It is necessary that every man should consider that, since God hath given him an excellent nature, wisdom, and choice, an understanding soul, and an immortal spirit; having made him lord over the beasts, and but a little lower than the angels; He hath also appointed for him a work and a service great enough to employ those abilities, and hath also designed him to a state of life after this, to which he can only arrive by that service and obedience. And therefore, as every man is wholly God's own portion by the title of creation, so all our labours and care, all our powers and faculties, must be wholly employed in the service of God, and even all the days of our life: that, this life being ended, we may live with Him for ever.

Neither is it sufficient that we think of the service of God as a work of the least necessity or of small employment, but that it be done by us as God intended it; and that it be done with great earnestness and passion, with much zeal and desire; that we refuse no labour; that we bestow upon it much time; that we use the best guides, and arrive at the end of glory by all the ways of grace, of prudence, and religion.

And, indeed, if we consider how much of our lives is taken up by the needs of nature: how many years are wholly spent, before we come to any use of reason; how many years more before that reason is useful to us to any great purposes; how imperfect our discourse is made by our evil education, false principles, ill company, bad examples, and want of experience; how many parts of our wisest and best years are spent in eating and sleeping, in necessary businesses and unnecessary vanities. in worldly civilities and less useful circumstances, in the learning arts and sciences, languages, or trades; that little portion of hours that is left for the practices of piety and

religious walking with God, is so short and trifling, that, were not the goodness of God infinitely great, it might seem unreasonable or impossible for us to expect of Him eternal joys in heaven, even after the well spending those few minutes which are left for God and God's service, after we have served ourselves and our own occasions.

And yet it is considerable that the fruit which comes from the many days of recreation and vanity is very little; and, although we scatter much, yet we gather but little profit: but from the few hours we spend in prayer and the exercises of a pious life, the return is great and profitable; and what we sow in the minutes and spare portions of a few years, grows up to crowns and sceptres in a happy and glorious eternity.

1. Therefore, although it cannot be enjoined that the greatest part of our time be spent in the direct actions of devotion and religion, yet it will become, not only a duty, but also a great providence, to lay aside, for the services of God and the businesses of the Spirit, as much as we can; because God rewards our minutes with long and eternal happiness; and the greater portion of our time we give to God, the more we treasure up for ourselves; and "no man is a better merchant than he that lays out his time upon God, and his money upon the poor."

2. Only it becomes us to remember, and to adore God's goodness for it, that God hath not only permitted us to serve the necessities of our nature, but hath made them to become parts of our duty; that if we, by directing these actions to the glory of God, intend them as instruments to continue our persons in His service, He, by adopting them into religion, may turn our nature into grace, and accept our natural actions as actions of religion. God is pleased to esteem it for a part of His service if we eat or drink; so it be done temperately, and as may best pre-

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serve our health, that our health may enable our services towards Him: and there is no one minute of our lives (after we are come to the use of reason) but we are, or may be, doing the work of God, even then when we most of all serve ourselves.

3. To which if we add, that in these and all other actions of our lives we always stand before God, acting, and speaking, and thinking in His presence, and that it matters not that our conscience is sealed with secrecy, since it lies open to God; it will concern us to behave ourselves carefully, as in the presence of our Judge.

These three considerations, rightly managed, and applied to the several parts and instances of our lives, will be like Elisha stretched upon the child, apt to put life and quickness into every part of it, and to make us live the life of grace and do the work of God.

I shall, therefore, by way of introduction, reduce these three to practice, and show how every Christian may improve all and each of these to the advantage of piety in the whole course of his life; that if he please to bear but one of them upon his spirit, he may feel the benefit, like an universal instrument, helpful in all spiritual and temporal actions.

Jeremy Taylor.

He sees the gleams

Of better thoughts across the murkiest gloom,
 The seeds of good amid the howling wastes,
 And perfects them at last; and in the depths
 Of His divine forbearance, suffereth long,
 And passeth by transgression. That vast
 throng,

The multitude of peoples, nations, tongues,
 Shall stand before His throne, and every act
 Of human kindness He will own as His,
 And crown, as service rendered unto Him.

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Parish Notes.

S. JOHN'S PARISH.

February 18—The local forces held a church parade on the above date. About 250 officers and men attended. Major-General Finn was also present. The chaplain, the Rector, preached, taking for his subject “Steadfastness,” but making reference at the end of his address to the death of the King of Denmark, father of Her Majesty the Queen. There was a heartiness about the service which was very encouraging, and at the conclusion of the service the Major-General expressed himself very pleased with the parade.

On the 21st February the members of the Y.P.C.U. held a picnic at Corra Lynn. Several drags were in attendance to convey those present to the spot named. The day was perfect, and the young people seem to have got a lot enjoyment out of it. This picnic took the place of the opening social. The union has now got well to work. The numbers are good, but we need as many as possible to join.

Ash Wednesday, the first day of Lent, was solemnly observed by matins and communion service at 7.30 and H.C. at 10 a.m. In the evening the opening service of the series, arranged by the town Rectors for Launceston, took place at S. Paul's. The following evening S. John's came in for its turn, and on Friday night Holy Trinity took up the series. The Rev. J. Hebblethwaite preached at all the services, as indeed he did on the following Sunday at S. John's and Holy Trinity. The current week the Ven. Archdeacon Tucker, of Ballarat, is taking all the addresses. We need not, however, outline the various engagements, as these were printed and

widely circulated before Ash Wednesday. May we express a very earnest wish that all our people should attend as many of these services as possible. Our sincere thanks are also due to the clergy who are helping us. It is good of them to give up their own work to come to our aid.

We have made another start with the Teachers' Preparation Class. This takes place at the Rectory on Thursday evenings immediately after the weekly service is over. Rev. F. Riley is taking charge of the class, and so far the attendance of teachers has been satisfactory.

The Children's Choir is now settling down to work in earnest for the Easter competitions. It has had its vicissitudes, and it has been a difficult matter to get a full muster. We have to work under great disadvantages in comparison with day schools, and we will deserve any success that may be our portion. We would certainly appreciate a different class of music to teach the little ones; only those who train children should select what has to be taught.

Out of a membership of 70 last year we had a muster of over 50 at the annual meeting of the Y.M. Club, which augurs well for the coming season. The report and balance sheet were of a satisfactory nature, and there was a very healthy tone throughout the meeting. We were pleased to see some of our vice-presidents present, and the little speech made by Major Harrap, in seconding the adoption of the report, was full of sound advice to the young men, and was certainly appreciated by them. Several matters of interest to the club were brought forward by the members, amongst them being: Champion badges, using Winchester rifles to improve shoot-

ing, members' badges, etc. Mr Whitaker offered a trophy for the one who brings in most members during the season. The guiding hands of the club were re-appointed to office, and the committee has an addition of fresh blood. The season will in all probability start on April 4 with an open night, and endeavours are being made to take in an extra night on alternate weeks. Arrangements have been made for illustrated lectures which were so popular last season.

There was a very good muster at the annual meeting of the parish school teachers, which was held last month. The secretary's report was an interesting one, and covered a lot of ground, as he gives it in diary form, so that nothing is missed. The Treasurer's balance sheet was published with the church accounts, and it is sufficient to say that all but one account had a credit balance, that one being the bioscope. Interesting discussions took place on several matters, a lot of business having accumulated. One or two important items had to be left over till another meeting. The officers appointed for the year were the same as last; evidently the teachers are satisfied with those in authority.

S. JOHN'S MISSION HOUSE.

All things, it is said, come to those who learn to wait. The long-awaited for, in obedience to the afore-named adage, has come about. Our new Mission House, which is a striking feature in the landscape, is finished—or just upon it—and we are to have a formal opening on March 28, when all and everyone must, as a matter of honour, attend and take part. A fuller notice than we are at present able to give will appear in the columns of the daily press on which we ask our many friends to keep an eye. Now remember the date March 28.

S. OSWALD'S.

The annual meeting took place in the church on February 19, when there was a fair attendance. The affairs of this little suburban church have not been doing at all well during the past year. There are reasons for it, which we will not name, but at the meeting in question an earnest promise was given to the Rector to work harder for the cause in the future. There had been a falling off of revenue to the amount of £5 during the year. This, too, was to be remedied in the future. After the election of office-bearers for the current year, and a very hearty vote of thanks to the superintendent of the Sunday-school and his band of helpers, and like expression of feeling on behalf of the organist and choir, and to the other office-bearers, the meeting ended.

BAPTISMS.

- Feb. 14—Percy Guy Crawford
 " 21—Ruby Tasma Fraser
 Frederick James Peters
 Linda Laeta Lowe
 " 27—Margery Sarah Gwendoline Roach
 " 28—Glen Westbrook Macleod
 Millis Vera Daisy Wells
 Edwin Eric Waters
 Ila May Collins.

BURIALS.

- Jan. 14—Alexander Johnston
 " 15—Elma Wall
 " 16—Beryl Evelyn Woods
 " 28—Maud Evelyn Rickard
 Feb. 6—Harold Robert Bushby.

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HOLY TRINITY PARISH.

We give first place in our notes for this month to the season of Lent, and draw the attention of our readers to special services which have been arranged. The three parishes again work in harmony, and we urge our people to attend as many of them as possible.

Sunday, February 11.—We had a visit from the Rev. Faithfull Davies, who preached on the evening of this Sunday in Holy Trinity, and on Monday night gave a lecture on the work carried on by the Melanesian Mission, the lecture being splendidly illustrated by lantern views. We are glad to report a very much better attendance than we usually see at these meetings, the school-room being nearly full.

Sunday, February 25.—We had our Bishop with us in the morning when he preached in Holy Trinity, the Church being, as usual when he is to fill the pulpit, just about full.

Ash Wednesday.—The first of the United Services was held in S. Paul's, but mattins and communion service were said at 8 a.m., and there was a celebration at 10.30 in our own church.

The annual meeting of the Trinity Young Men's Club will be held on Monday, March 12th, at 8 p.m., in the school-room.

TRINITY MISSION HALL,
 INVERESK.

March 27th.—A very successful choir social was held in the evening. The time being spent in the playing of various games, all of which were entered into with zest, the game of supper did not find one who could not play it. During the evening the

Rector, on behalf of the young people of the choir, presented the organist, Miss Wood, with a very pretty silver butter dish and knife. It is pleasing to know that the young folk think so kindly of the work Miss Wood does among them, and we expect that in years to come the pretty and useful present will bring back many thoughts of the services and pleasant evenings in the Mission Hall.

* * *

Every Thursday evening, during Lent, a special service is being held at 7.30. The Rector will be the preacher at all the services.

* * *

March 5th.—The first Mothers' Meeting for this year was held. These meetings will be continued, as usual, every Monday night.

* * *

NEWNHAM (S. BARNABAS').

Sunday, February 25th, was a red letter day indeed in this portion of the parish, as on it the new building was opened and dedicated. The service was at 3.30 p.m., and just before the time drags arrived from town bringing the members of Holy Trinity Choir, and a goodly number of visitors. So large was the gathering that numbers were unable to get into the Church, which was crowded even to the filling of the vestry and porch. The surpliced choir vacated the seats reserved for it, and took seats on the platform, which is fitted up as a sanctuary. The Bishop, Clergy, and Choir, robed in the school, and processed to the Church singing "Onward, Christian soldiers." When all were in their places the Rector, addressing the Bishop, said, "Right Reverend Father in God, on behalf of this congregation I ask you to open and dedicate this building for the purposes for which it has been erected." The Bishop then said the dedication prayers, and pronounced a benediction on the work.

Then evensong was said by the Rector (Rev. E. G. Barry), the first lesson being read by the Rev. C. G. Wilkinson, and the second by the Rev. A. Barkway. There were also present the Revs. Canon Beresford and H. B. Atkinson, and Mr E. A. B. Champion, L.R. The sermon was of course preached by the Bishop, and, packed though the congregation was, all were sorry when he had finished. The collection was in aid of the Building Fund, and amounted to £6 14s 6d. After the service the Bishop, with the Rector, returned to the Church to inspect it, and declared himself well pleased with everything. Indeed what strikes everyone is the goodness of the work both inside and out. The handsome lamps are the present of Mr and Mrs White, and the carpeting the gift of Mr and Mrs Clare. On Sunday morning, March 4th, the Rector conducted the service, assisted by Mr Champion, when there was a very fine congregation.

* * *

It has been decided to hold the Fancy and Produce Fair on the afternoon and evening of Wednesday, March 14th. The Fair will be opened by Mrs George Collins at 3 p.m., and will have the object of helping to pay off the debt on the building.

* * *

S. GEORGE'S, INVERMAY.

Several members of our congregation are still suffering from the ailments which prevail about this time of the year, and the continual heat and enervating winds do not give them a chance to make much headway on the road to recovery. We are glad however to be able to report favourably about some, both Mr and Mrs Hawkes are looking better, and Miss Lawrence is back with her class in Sunday-school. We hope in our next notes to be able to make similar remarks about our other friends who are on the sick list.

February is not generally a month in which a great deal of work is done in the way of evening work amongst the young people of the parish, but during March preparations will be made for opening a branch of the Lads' Club, and in all probability one for the girls, too, at S. George's; these, together with choir practices, confirmation classes, will keep the workers fully occupied during the winter months.

* * *

New scholars are still coming to the Sunday-school. We welcome this as a very healthy sign in church life, but we raise the same old cry for more teachers. We want at least two, and we also want a superintendent who is a layman. Why do not more people offer themselves as teachers. To those who are "cut out" for it, it is most fascinating work at any time, and especially so when that teaching has to do with the creed and aims of the church? Amongst our congregation it is absurd to suppose that more are not available.

* * *

The Rev. R. K. Collisson forwarded a very favourable report on the work done in the examination for the Whitefoord prizes. Dulcie Rosevear won the girls' and Jack Illingworth the boys', and the first two prize-winners are to be complimented on their success.

* * *

After evening service on March 4th the Rector made the presentation of the books, which were "Letters from Rome," descriptive of Christian life there in the early days of the church, and Macauley's Essays, both beautifully bound, classical, and very readable works. The subject of the examination, the Life of Christ, is being taken in the senior classes, so that scholars are being prepared for presentation, at the end of the year, in both the Diocesan and the Whitefoord examinations.

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Our own particular "pillar of the church," Mr T. W. Massey, was again elected one of the people's Wardens for the current year, at the annual meeting of the congregation held in Trinity school-room in the early part of February. Our heartiest congratulations to Mr Massey, and may he long be spared to help, and cheer us on, in our ups and downs at S. George's, for wet or fine, morning and evening, he is there ever ready to lend a helping hand (more often two) in everything we undertake.

The Rector gave the address at the guild meeting, held on February 21st, a week earlier than the customary day, which happened to be Ash Wednesday, when a special service had been arranged at S. Paul's, and which the clerical staff attended.

A full account will appear in another column of the opening and dedication of S. Barnabas Church Hall at Newnham. We were glad to see a representative gathering from S. George's present on the occasion. We hope a liberal response will be made to the appeal for help at the Fair, which is being held at S. Barnabas on the 14th, and we congratulate the people of our sister district on the success which has attended their labours in the cause of God's work at Newnham.

S. PAUL'S.

The first of the series of Lenten services for the three Anglican parishes took place at S. Paul's last Wednesday evening, the Rev. Hebblethwaite being the special preacher. There was a fair attendance considering that the weather was very unfavourable. May we urge upon our church people to try and do better this year than they have ever

done before. Each family is asked to make a point of being represented each week. These services are intended to be a real help, and teach us week by week "The Way of the Cross." Surely none of us knows it too well, and all should be glad and rejoice that another precious opportunity is given to help all, especially the weary ones and sad, to be joyful in God's House of Prayer.

We congratulate the Rector of Holy Trinity upon the successful opening of the new Church Hall (S. Barnabas) at Newnham, and trust that the new work he and his church people have so willingly undertaken may prosper and strengthen the work of the church in that suburban parish.

Canon Beresford, always a welcome visitor, was the special preacher at S. Paul's last Sunday evening, and his sermon was listened to with deep interest by a large congregation, as he eloquently and earnestly explained the two great forces of "good and evil."

It is a great source of thankfulness to the Rector to have the welcome help of "special preachers" at S. Paul's during the Sundays in Lent, and he and the congregation feel deeply indebted for the assistance so kindly and cheerfully given.

Mr A. L. Wells, for many years choirmaster at S. Paul's, has resigned, and taken up a similar position at the mother church of S. John's. We shall miss him much in many ways, and heartily wish him every success in his new sphere of work, though the great gain to S. John's will be such a loss to S. Paul's.

"The old order giveth place to the new," and our new choirmaster, Mr Buring, who has lately arrived from Adelaide, South Australia, has

commenced his work at S. Paul's, and been met with a cheery and warm reception. He hopefully looks forward to doing good work amongst us, especially as some of the old members are ready and willing to do their best in helping him in the arduous work he has undertaken, and the work of a choirmaster is always a trying one, so let us one and all do our little best to help in every way, be it ever so small, and thus lighten his anxious work by being punctual at church and choir practice, and by inducing the careless and indifferent ones to become regular attendants at God's House of Prayer. We congratulate Mr Buring upon the excellent start he has made, and trust that he and Mrs Buring, who have taken up their residence at "Braeside," 64 Frederick-street, may long stay and work amongst us.

Mr Victor Ritchie, who now holds the honor of being the "senior chorister" in respect to "active service," has been appointed choir librarian, with Mr Fred. Court as assistant, and we feel sure that in such capable hands the work will be most efficiently done.

Members of the Mothers' Union and Girls' Friendly Society will please remember that the time is drawing near when we shall begin active work again for the winter season. Will you strengthen our hands by each member trying to bring another, and so increase an interest in these good works? Each one can do very little by herself, but banded together in goodly numbers much can be accomplished by united and hearty workers.

No road is too long for him who advances slowly and does not hurry, and no achievement is beyond his reach who equips himself with patience to achieve it.

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Difficulties are meant to rouse, not discourage.

Difficulties are things that show what men are.

Difficulties strengthen the mind, as labour does the body.

The mind is slow in unlearning what it has been long learning.

No profit grows where is no pleasure ta'en; In brief, sir, study what you most affect.

Do not, for one repulse, forego the purpose that you resolved to effect.

Nothing is denied to well-directed labour; nothing is ever to be attained without it.

Make clean work, and leave no tags. Allow no delays when you are at a thing; do it and be done with it.

Resolve, resolve, and to be men aspire.

Exert that noblest privilege, alone

Here to mankind indulged; control desire: Let godlike Reason, from her sovereign throne,

Speak the commanding word "I will," and it is done.

It is the height of folly to throw up attempting because you have failed. Failures are wonderful elements in developing the character.

Self-distrust is the cause of most of our failures. In the assurance of strength there is strength, and they are the weakest, however strong, who have no faith in themselves or their powers.

No man who does not choose, enter into and walk in some narrow way of life, will have any moral character, any clearness of purpose, and wisdom of intelligence, or any tenderness or strength of heart.

The Arabs.

The Arabs Mahomet was born among are certainly a notable people. Their country itself is notable; the fit habitation for such a race. Savage inaccessible rock-mountains, great grim deserts, alternating with beautiful strips of verdure: wherever water is, there is greenness, beauty; odoriferous balm-shrubs, date-trees, frankincense-trees. Consider that wide waste horizon of sand, empty, silent, like a sand-sea, dividing habitable place from habitable. You are all alone there, left alone with the Universe; by day a fierce sun blazing down on it with intolerable radiance; by night the great deep Heaven with its stars. Such a country is fit for a swift-handed, deep-hearted race of men. There is something most agile, active, and yet most meditative, enthusiastic in the Arab character. The Persians are called the French of the East; we will call the Arabs Oriental Italians. A gifted noble people; a people of wild strong feelings, and of iron restraint over these; the characteristic of noble-mindedness, of genius. The wild Bedouin welcomes the stranger to his tent, as one having the right to all that there is there; were it his worst enemy, he will slay his foal to treat him, will serve him with sacred hospitality for three days, will set him fairly on his way;—and then, by another law as sacred, kill him if he can. In words too, as in action. They are not a loquacious people, taciturn rather; but eloquent, gifted when they do speak. An earnest, truthful kind of men. They are, as we know, of Jewish kindred: but with that deadly terrible earnestness of the Jews they seem to combine something graceful, brilliant, which is not Jewish. They had "Poetic contests" among them before the time of Mahomet. Sale says, at Ocadh, in the South of Arabia, there were yearly fairs, and

there, when the merchandising was done, poets sang for prizes:—the wild people gathered to hear that.

One Jewish quality these Arabs manifest; the outcome of many or of all high qualities; what we may call religiosity. From of old they had been zealous worshippers, according to their light. They worshipped the stars, as Sabeans; worshipped many natural objects,—recognised them as symbols, immediate manifestations, of the Maker of Nature. It was wrong; and yet not wholly wrong. All God's works are still in a sense symbols of God. Do we not, as I urged, still account it a merit to recognise a certain inexhaustible significance, "poetic beauty," as we name it, in all natural objects whatsoever? A man is a poet, and honoured, for doing that, and speaking or singing it,—a kind of diluted worship. They had many Prophets these Arabs; teachers each to his tribe, each according to the light he had. But indeed, have we not from of old the noblest of proofs, still palpable to every one of us, of what devoutness and noble-mindedness had dwelt in these rustic thoughtful peoples? Biblical critics seem agreed that our own Book of Job was written in that region of the world. I call that, apart from all theories about it, one of the grandest things ever written with pen. One feels, indeed, as if it were not Hebrew; such a noble universality, different from noble patriotism or sectarianism, reigns in it. A noble Book; all men's Book! It is our first, oldest statement of the never-ending problem,—man's destiny and God's ways with him here in this earth. And all in such free flowing outlines; grand in its sincerity, in its simplicity; in its epic melody, and repose of reconciliation. There is the seeing eye, the mildly understanding heart. So true every way; true eyesight and vision for all things; material things no less than spiritual: the horse,—"hast thou

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clothed his neck with thunder?"—he "laughs at the shaking of the spear!" Such living likenesses were never since drawn. Sublime sorrow, sublime reconciliation; oldest choral melody as of the heart of mankind;—so soft, and great; as the summer midnight, as the world with its seas and stars! There is nothing written, I think, in the Bible or out of it, of equal literary merit.

SCRIPTURE READINGS.

The January reward for finding the most of the texts goes to Vera Keen, with honourable mention of Winnie Tynan, who did very well indeed. The first prize winner cannot take the prize again this year, but we hope they will try each month for the top position. It will be noticed that the age limitation has been removed, because there were not so many competitors as could be wished for this interesting and profitable occupation of finding these choicest texts of the Bible. So we trust the elder ones will now take up the task as well.

HOME LIFE.

The two best things God has given us in this world are our Bibles and our homes. A real home was the place where we always felt welcome, and whether we were good or bad, or happy or unhappy, our fathers and mothers would love to have us there. It was a very joyful thing for girls and boys to feel that they were loved. The two great temptations which children had in these days were self-indulgence and unbelief. Those who had the care of children should try to prepare them to meet these things. In order to make the children ready we must begin with ourselves. The girl who has a mother who is serving and obeying Christ will learn by example. There was nothing at all to compare with that.

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A Call to Woman.

"What is life?" What was meant by life was what Christ meant by life when He said, "I am come that they might have life, and might have it more abundantly." What was it to live in the real full sense of the word? They must begin with the physical life. There was nothing religious in ignoring the beauty and the dignity and glory of physical life. It was a grand thing to be alive at all. We were very apt to forget to thank God for the life which we had. Those who still felt the young blood rushing through their veins ought to be at God's feet giving Him thanks. The first answer to the question, "What is it to live?" was: "I breathe; I am alive in God's beautiful world." It was a great thing to be young all our days; but there was not a more foolish thing than to try to keep youth by artificial means when it was gone. The second answer to the question was, "I think." During the last fifty years there had been a tremendous increase in the intellectual thought of women, and a tremendous encouragement had been given to women to learn to think. But even now people were sometimes afraid of being called "bluestockings." Women were wanted who would think, and if there were more of the life of thought among women to-day, some things would vanish, such as the playing with things like theology and Christian science. They could not believe in a re-incarnation and keep their belief in the Incarnation. They needed to think more, so that they would not be caught by a thing which was novel. Many unhappy marriages would be avoided if there were more community of thought between husbands and wives. But a coldly intellectual woman was not enough. Something more was expected from a woman, and to "I breathe," "I think," should be added "I love." If any felt up to the pre-

sent that love was a very poor thing, it was because they had never given themselves away to anything or anybody. If, instead of living isolated and self-centred lives, they gave themselves up for some service, they would experience a joy which they had not felt before. They should look round and say, "Is there anything I can do for Christ and His Church? Is there any one I can give a helping hand to?" If they had not served, they had not really lived, nor had they lived if they did not also pray. Are there any who do not pray, and who have what Canon Newbolt used to call "the insomnia of prayerlessness." Perhaps they want to be of some use, but they feel that there is nothing in them to give out. Of course there is nothing until they have received it. Every good and every perfect gift comes from above. They should not let doubts keep them from prayer, and they should not let their busy life keep them from prayer. That they would all try to think, to love, to serve, and to pray is our earnest, humble prayer, and that surely would be the life of heaven begun upon earth.

I have always observed that to succeed in the world a man must seem simple but be wise.

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