



The Churchman

THE LAUNCESTON ANGLICAN MAGAZINE.

No. 14.

FEBRUARY, 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.

NEWNHAM—Mattins every Sun. at 11
Sunday School—3 p.m.

MOWBRAY—2nd and 4th Sundays,
Evensong at 7.

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	Take delight in approaching to God
2	F	O Lord, be not far from me
3	S	The truth shall make you free
4	S	5th after Epiphany. Ye have need of patience
5	M	We will not forsake the house of our God
6	Tu	How forcible are right words
7	W	How pleasant it is for brethren to dwell together in unity
8	Th	The Lord is with you, while ye be with him
9	F	Through faith and patience inherit the promises
10	S	Now know I that the Lord will do me good
11	S	Septuagesima. He that endureth to the end shall be saved
12	M	The wisdom that is from above is first pure, then peaceable
13	Tu	In whose hand is the soul of every living thing
14	W	St. Valentine. Here am I; send me
15	Th	Fear not, nor be dismayed, be strong and of good courage
16	F	Yield yourselves unto the Lord, and enter into his sanctuary
17	S	All things are possible to him that believeth
18	S	Sexagesima. Speak, Lord; for thy servant heareth
19	M	Thou shalt open thine hand wide
20	Tu	Let not mercy and truth forsake thee
21	W	To the pure, all things are pure
22	Th	Have we not all one Father?
23	F	We thank thee, and praise thy glorious name
24	S	St. Matthias. The day of the Lord is near
25	S	Quinquagesima. Love is strong as death
26	M	To all the living there is hope
27	Tu	There is forgiveness with thee, that thou mayest be feared
28	W	Ash Wednesday. Rend your heart . . . and turn unto the Lord

A Prize of 2/6 will be given to the boy or girl under 17 years who finds 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. Give answers to your Sunday School Teacher not later than March 4th. Results in April issue.

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THE SYRO-PHOENICIAN WOMAN.

IT happened that after an encounter with certain Pharisees, who had come down from Jerusalem to harass and entrap Him, Jesus, wearied with the hypocrisy and heartless formality of His own people, left Galilee and came to the frontiers of Tyre and Sidon. His fame had penetrated to the pagan inhabitants and reached the ears of a woman who was a child of nature just as the Jews with their traditions were children of custom. She belonged to the original Canaanite stock, which, in spite of all early attempts at extirpation, remained in the land and were the aboriginal race. She would have no religion and very little civilization; in her humanity would be reduced to its elements—half a dozen passions, and the one which governed her at the moment was love. She was a mother, as is suggested by her intensity, with an only child, and, as is suggested by her loneliness, a widow, and her daughter was the saddest of all sufferers. This child, in whom her affections were bound up, and to save whom from pain she would have laid down her life, was sick, not in body but in mind. There be many parents who would rather see a child dead than insane, and this miserable child was a maniac. The mother heard of Jesus' miracles of mercy; her ears were quick to catch any rumour of hope for her child. She set out to find the Master, Who placed Himself within her reach; His life was full of arranged accidents. She inquired carefully how this Healer ought to be addressed; He was not particular, if so be there was a break in the voice. She described her child's state with words which might move a heart of stone—"my daughter . . . grievously vexed with a devil." Was not that

eloquence? And she cast that tormented creature on the compassion of Jesus. It was an outburst of that love and trust which underlie all religions and all civilisations, and one had expected an immediate response from Jesus. With Him faith as a grain of mustard seed was enough, and a mother's petition was law; but this mother Jesus seemed to treat hardly. There were those He went out to welcome: this suppliant He seemed to repel; but His reason was not a reflection but an honour. He saw, indeed, that her capacity for faith was immense, since love was feeding the fire, and He would fan it into flame, that the world might know how a pagan could believe. So He put her faith to three trials, rising in severity, and the first was silence. She prayed with all her might; He gave no sign that He had heard. She remembered a certain poor distorted face, and would not be silent. Next He allowed His disciples to discourage her, as they would have driven many from the Master. "Send her away," they said; "she is troublesome with her cries." Fastidious men, but they had not heard a maniac's cry. She had, and neither John nor Peter must come between her and Jesus. Persistent woman, whom no disciple could discourage, who even believed that the disciples were no index to the Master, and who dared to hope that the Master might grant what the disciples refused. So the faith of this Canaanite grew the stronger through repulses and invited harder trials. Jesus Himself now took this irrepressible mother in hand and did what He could to daunt her soul. He had not much practice in repelling suppliants: His experience has been inviting and drawing; but He makes a brave show. For the first time He opens His mouth to this stranger from Tyre, and for the moment He speaks with Jewish contempt. "It is not meet to take the children's bread and to cast it unto

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dogs." Strange to hear such words from the Master's lips—that He should call any one a dog, and that one an agonized mother! Be sure that if she had been a weakling He had heard the slightest whisper, and would have answered her prayer while it was still on her lips. But this Gentile, who knew no creeds, was rich in faith: in her breast was a heart which heeded neither scorn nor rebuke. Her woman's wit was sharp that day, and seized the one advantage Jesus had afforded. Dog He had called her; then dog she would be: only she must have a dog's place and privileges. "When the family is gone and the room is empty, the houseless outcast of the streets may creep through the open door; when the children have had their plentiful meal, the starving creature may take the morsels they have cast away. Give me, Lord, the

portion, for the very refuse of this high table will be enough for me." Against such ingenious and pathetic pleading there was left no power of resistance in Jesus. Jesus could not be conquered by the sophistry of Pharisees, nor by the scourging of Roman soldiers, but once He was overcome and helpless, convicted out of His own mouth and forced to surrender. The victor, who plucked the laurels from the very heart of Jesus, was not a scholar nor a saint, only a heathen woman, strong in her sorrow and her love. Jesus had no reserve in His submission: He made no secret of His satisfaction. "Woman," He said with admiration, "great is thy faith;" and the afflicted mother, type of those who sit in darkness and in the shadow of death, went home rejoicing, for Jesus had fulfilled her heart's desire.

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All that the Canaanite knew was only the creed of nature—that if there be such sorrow as hers in the world, there must be some one to help. But the Roman Centurion of Capernaum had come to understand that there must be an order in this universe with wills and forces, working in obedience and subordination; and that if any one should reach the ear of Cæsar, he could have his request. He had also grasped the fact that while the Emperor's throne rested on the legions, the authority of the greater Cæsar would stand in righteousness. Already he had done homage to the Jewish religion as superior to his own, and he had come to think of Jesus as one at least of the supreme rulers of the spiritual world. When his body servant fell ill of that malarial fever which was the curse of the low-lying plain, and was in danger of death, this humane and loyal soldier, who was bound to his servant by the ties of faithful service and many perils, bethought himself of Jesus. As in any strait of military duty he had sent his petition to Rome; now, in this anxiety of life, he would lay his request at Jesus' feet. He will not ask the Master to come to his quarters because it were not fitting—the Lord Supreme in his poor house, because it were not needful—a word from the throne would be enough. "Only speak," this officer pleaded, "and my servant will be healed." So reasonable and intelligent was this faith, so buoyant and confident, that Jesus was arrested and astonished. It was one of the paradoxes of His life to be amazed both at the unbelief of His own people, and at the faith of the Gentiles. His disciples had believed, but not after this disciplined and stalwart fashion, and Jesus not only granted the centurion's prayer, but declared openly, with emphasis, that He had not found so great faith, no not in Israel.

Jesus' third interview with the Gentiles took place in Jerusalem, and within sight of His death. Certain Gentiles who had accepted the Jewish faith had come up to worship at Jerusalem, and they carried with them into their new religion the intellectual curiosity of either their Greek origin or environment, for the word Greek in the New Testament literature is ambiguous. Their desire was to see this new prophet who was so stirring Jewry, and whose fame had reached their home? When Jesus saw them, they were to His imagination the vanguard of an army. The Gentile world, which loved knowledge and philosophy and culture and beauty, had sent an embassy to do homage; that world whose strength was sapped through luxury and pride and needed the salvation of sacrifice, was perishing for dearth of the Cross. The very sight of these Greeks filled the Master with hope and joy. The shadow of His approaching death had fallen on His soul, and He had been cast down. As a corn of wheat is flung into the ground this young life of His, with all its richness and power, was, as it seemed, to perish; but as corn of wheat appeareth again in spring and changeth into an hundredfold, so would He live again. He had spoken and worked in Galilee and had been defeated: His hope and His consolation were at hand. Let His enemies have their way: let Him be raised on a cross: behold, His defeat was going to be His victory. Already the sun had begun to shine upon His Kingdom, and the Gentiles to come to the brightness of His rising.

ZACCHEUS, THE PUBLICAN.

Had one of us been in the town of Jericho when Jesus passed through, he had been apt to suspect that there were two men called

Zaccheus with the most remarkable physical likeness and the most extreme moral unlikeness. A Pharisee would give an exceedingly discouraging biography of Zaccheus: that he had prosecuted a disreputable business with brazen effrontery, and accumulated a fortune out of the sufferings of the poor; that he had been guilty of many acts of gross injustice, and that he associated with the most abandoned people; that he never attended the synagogue; and that, as he, the Pharisee had reason to believe, he led a wicked life. And all this the Pharisee believed, for this was the only Zaccheus the Pharisee knew. When Jesus caught the look in the publican's face, and remembered what he had heard of him, He saw another Zaccheus, who had once cherished the enthusiastic dreams of youth and had been forced by circumstances into an unfortunate business; who had allowed himself to do many things which filled him with disgust, and who winced under the ostracism of society; who could not cross the door of the synagogue because he had been excommunicated, and who had flown in the face of conventional religion because conventional people had insulted his wife and children; who would have given all he had to win the good opinion of his fellow-men, and who longed for some one to hold out a helping hand to him. This was the Zaccheus Jesus knew.

For years the religious people of Jericho had been doing all they knew with Zaccheus, and they had made a poor business of their efforts at salvation. They had tried advice, denunciation, ostracism, excommunication, in vain: one plan they had not thought of, and that was believing in Zaccheus. This was the original idea of Jesus, who did not preach at Zaccheus, but instead thereof asked his hospitality. He could have stayed at any house in Jericho; He went to the house of a man who had been put in the pillory

and pelted for a generation. When the Master said, "Zaccheus, come down, I must abide at thy house to-day," the publican heard the Gospel for the first time, and saw the clouds break above his head. One man trusted him, and that man Jesus of Nazareth. As Jesus went along the street with him under the reproach of the people, as the Master spake kindly to His host, who had never received a gracious word in his life from a good man, as the Friend of women and children gives gentle, respectful greeting to Zaccheus' family, the heart of Zaccheus melted within him. Jesus had treated him as if he were the most honourable, generous, upright man in Jericho. This, God knew, he had not been; but this, with God's help, he was going to be. "Lord, the half of my goods I now give to the poor." Jesus had not asked him. "If I have wronged any man, this day shall I return him fourfold." Jesus had not suggested such misdeeds. Before the charity of the Master the chains of avarice, and dishonesty, and pride, and bitterness broke, and Zaccheus stood a free man before God and his fellow-men. This was God's Zaccheus. Who had been right, the Pharisee or Jesus, in their judgment or their method? "Behold him," said Jesus in the triumph of grace, "he also is a son of Abraham." And so Jesus saved a sinner by believing in him.—JOHN WATSON, D.D.

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Parish Notes.

S. JOHN'S PARISH.

The month of January is, from a church standpoint, a very quiet time. For the most part the clubs, guilds, and various societies in existence have for the time being gone into "recess," and little, in a public sense, is active save the Sunday services and Sunday schools. This is done to enable the many workers to rest for a season. It is a time when the choirs invariably suffer from depletion of their numbers who are holiday making.

During the absence of the Rector the work of the parish was ably managed by the Revs. F. Riley and F. Bethune.

On January 31st the annual meeting of the parishioners was held for the purpose of receiving the Wardens' report and balance sheet, and to elect office-bearers for the current year. As the above-named statements had been previously printed and largely circulated in the parish, no further comment need be made of them here. They were unanimously adopted. The Rector, in his opening speech, remarked that during 1905 there had been 28 marriages, 168 baptisms, 81 confirmees, and 50 burials. The offertories had sustained their high level of the best average of former years, and on the whole it had been a successful and satisfactory year. Much credit was due to the various lay helpers in the parish, who numbered about 200. The completion of the parish church was still in the future, but good headway had been made, whilst, all being well, the New Mission House would be opened in March, and registered a really important advance.

The gentlemen holding the position of Wardens for the previous year were unanimously re-elected for 1906. They are Messrs E. Whitfeld, W. Perrin, and W. A. Whitaker. The following sidemen were appointed:—G. H. Arthur, W. T. Boddington, H. B. Brownrigg, M. F. Brownrigg, A. E. Calver, Selwyn Cox, W. H. Davey, C. Dempster, S. Eardly-Wilmot, P. Findlay, H. Gillett, Alfred Green, Fred. Gunn, C. J. Inglis, H. R. Lakin, L. Lakin, F. Littler, W. Martin, F. Nichols, F. Paine, F. R. Unsworth, A. R. Wiseman, Fred. Jones, E. A. Gee, H. Smith. For S. Aidan's—J. Bryant, R. W. Townen, C. Eberhard. The retiring auditors, Messrs R. J. Sadler and Alex. Evans, were re-elected.

A hearty vote of thanks was put and carried by acclamation on behalf of all church workers, with especial mention of the honorary services of Mr T. Rule, who has, since the departure of Mr Fray, acted as precentor to the choir.

The annual meeting of parish school teachers will be held on Monday, February 12, in St. John school-room. We hope to see a full muster of teachers, as some important business is to be brought forward.

While on "annuals," the secretary informs us that the Young Men's Club will hold its first annual meeting on Friday, March 2. A satisfactory report of the last year's doings will be given the season being such a successful one. There is every promise of the ensuing season being better still.

When the teachers had their little picnic in December last, they found the time all too short, and the success of the undertaking prompted them to have another with a longer space of time. This came off on Centenary Day, when the whole day

was arranged for. Kilafaddy was again the trysting place, and we mustered upwards of 60, some of the number going out by the mid-day train, which stopped for those who couldn't manage all day. That everyone enjoyed themselves was proved by the fact that all want to know when the next one is to take place, as they don't want to miss it.

Prize-giving at St. Aidan's took place on Sunday, January 28. The Rev. Riley gave an address to the children, and distributed the prizes afterwards. The following Sunday the Rector distributed those gained at the parent school. In both cases the books were a splendid lot and well selected. We would like to see every scholar get a prize, and every encouragement is given them to gain one, but they must earn their reward, which there is no difficulty in doing if they attend regular.

S. JOHN'S MISSION HOUSE.

The annual meeting is to be held in the Sunday-school room at 8 p.m. on Thursday, February 15. A special request is made to all who are in any way interested in this work to be present as it is, or will be, a very important meeting, and will deal with the opening function of the new premises, and will also have to arrange much else on which the welfare of this promising venture will largely depend.

S. AIDAN'S.

During the absence of Miss Wetton, our organist, in January, Miss Maude Genders very generously and cleverly handled the organ. Our thanks are due to the lady in question for her timely service; and also to Mr Findlay, who is now acting as precentor to the choir, and under whom a distinct improvement is observable.

On Sunday, January 29, the Rev. F. Riley presented the Sunday-school prizes, and took the occasion to thank Mr Cecil Perrin, the superintendent, and his band of teachers for the very excellent work done at the school, and for the fine high tone which it bore. We sadly need a couple more teachers. Surely those who value the religious education of the children, will be moved to offer themselves. We are pleased to note the excellent attendance at the morning services. At times recently, and on occasions not of special importance, the seating accommodation has been taxed to its extreme limits. As soon as the parish church is completed the Wardens must, perforce, face the much needed extension also of S. Aidan's. Would it not be well to start a fund for this purpose?

BAPTISMS.

- Jan. 3—Niree Ingerson Newton
Albert Thomas Artis
Ivy Doris Roberts
" 10—Beryl Charlotte Lavinia Fleming
" 17—Ernest Northcott Rissman
Jack Raymond McElwee
Alice Beryl Booker
Doris May Gamble
" 23—Hedley Roy Kelly
" 24—Eric Ernest Eastoe
Trevor William Huxtable
Vera Catherine Pearl Brooks
" 31—Leslie Victor Morton.

BURIALS.

- Jan. 8—Mary Ellen Frances Wenn.

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HOLY TRINITY PARISH.

We omitted to take notice in our last of the erection in the church of the lovely window to the memory of the late Mrs Thos. Stephens, at one time so good a worker in this parish. The subject is the "Agony in the Garden," and the moment depicted is that of the final submission to the Father's Will, the deeply impressive and solemn yet familiar words from S. Matthew's Gospel being inscribed on a scroll in the panel below, "Thy Will be done." An angelic messenger presents the still partially veiled cup to our Lord, who kneels with face uplifted in entreaty and humility. At a little distance, and partly hidden by the figure of the Saviour, are seen S. Peter and the sons of Zebedee asleep. The colouring is symbolic, the ruby of Christ's dress having reference to His Passion and Death, while the gold of the chalice and draperies of the messenger have also their significance. The work has been carried through by Messrs H. Brooks & Co., of London. This window was dedicated by the Ven. Archdeacon during December.

And now early in the year we have to record the erection of another memorial window, for on February 4th, during morning service, the Rector unveiled and dedicated a very pretty window to the late Miss Anna Augusta Hales. The subject of this is the figure of S. Peter holding the keys, and it is placed as a companion window beside the one representing S. Andrew. The work was carried out by Messrs Montgomery & Co., of Melbourne, and is of their best.

The annual meeting of the Guild was held, after the Office had been said in the church, in the school-room on February 2nd. Only a small attendance of members this year. The balance sheet presented

showed a credit in the bank of 14s 4d, while an outstanding account of £4 remains to be paid. The council elected was Mrs Barry, Mrs Oliver, Misses O'Halloran and M. Sutton, and Mr C. Rosevear.

Wednesday, Feb. 7.—A church workers' picnic was held. Three drags left the school-room early in the afternoon with about 50 passengers for St. Leonards, where, under ample shade, a very enjoyable time was passed. One and all were sorry when with 8 o'clock came the call to get ready for the home journey. The evening drive was all too short. The best thanks of the picnickers are due to Mr Claude Rosevear, who made all the necessary arrangements. It is to be an understood thing that such an annual picnic is held on or about the day on which the centenary holiday is kept.

The annual meeting of the church was held on Thursday, February 8. The report and balance sheet which was presented show a fairly satisfactory state of things, though attention is drawn to the fact that last year wet Sundays meant considerable loss to the church in a financial way. We ended the year with an overdraft of £105 10s. 4d., and certain other liabilities, making a total debt in the general account of £133 9s. 6d. If only all will do their duty this year, and give something each Sunday, always making up on a following Sunday for absence on a former one, we shall very largely reduce this debt by next annual meeting. The Building Fund account shows some reduction, but not such as we had hoped to see. Our total debt here at the end of the year was £1377 19s. 6d. Of course interest on a sum like this is pretty considerable. However let us try to do a little better this year.

There was only a fair attendance at the meeting, and strange to say

this year, when for the first time ladies had the right to vote, only a few were present. Exception was taken to the amount spent in lighting and heating the church, but as the Wardens have often considered the question, it is difficult to suggest any improvement. To spend a good deal of money in laying on gas for heating purposes would be only an experiment which might or might not be successful in the end.

Mr W. Mosey was re-appointed clergyman's Warden, and Messrs T. W. Massey and H. P. Kissling people's Wardens. Sidesmen and members of the Parish Council were elected, and votes of thanks accorded to the various workers of the parish. One happy feature of the meeting was the general interest taken in the working of the parish, as instanced by the various discussions.

TRINITY MISSION HALL, INVERESK.

There is not much to report this time, as January is a quiet month in this work. But soon now all will be in full swing again for this year. The young folk are practising for the C.E.T.S. meeting of the year. A Women's Bible Class will shortly be started on some week evening, and we give a hearty invitation to all who care to attend. The class will be in the hands of Mrs Barry, with occasional help from the Rector.

We would remind friends of our constant need of old clothes, boots, etc. Please don't forget us.

New blinds have been put on the windows, a great improvement; and several little additions are spoken of with the view of making the Hall more attractive and useful. An out-house for wood and coal, and to give a little store-room is badly needed.

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NEWNHAM AND MOWBRAY.

The new building is nearly completed, and is to be opened and dedicated by the Bishop of Tasmania on the last Sunday in this month, February 25th. There will be but the one service that day, the dedication service at 3 o'clock in the afternoon. Members of Holy Trinity choir will help in the singing.

We must then begin to speak of our home of worship and religious work then by its proper name, that of S. Barnabas'. The Produce and Fancy Fair in its aid will be held some time in March. So next number we hope to give an interesting account of the opening of S. Barnabas'.

After occupying the old school rent free for many years the Education Department has received twelve

months' notice from the trustees of church property to vacate, or make such arrangements to rent same with the Rector of the parish as he shall approve of.

S. GEORGE'S, INVERMAY.

We mentioned in our last month's notes that the school-room was to be repainted almost immediately, and during the month just past this has been done. Messrs French Bros. have made a great difference in the outward appearance of the building, having painted all the wood and iron work, and frosted the lower panes of the windows.

The new room has been let during the week for use as a day-school, and on Sundays the first classes are held in it. A curtain across the middle dividing the one large room



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into two very comfortable class ones. The benefit of this arrangement is already being felt both by the scholars and the teachers. The class monitors are falling into their work of being responsible for the Bibles and other books required during the afternoon by their respective classes, and the superintendent is relieved of an amount of unnecessary trouble thereby. We are very pleased to be able to notify a large increase in the number of scholars, more particularly is this noticeable amongst the boys' classes. When boys get about 15 years old they think they are too old to attend Sunday-school, they get slack in attendance at first, and afterwards drop off altogether. We have now a separate entrance into the senior boys' class-room, so that the common excuse of being "too big to mix with little boys," does not obtain at S. George's, and we hope that the parents will back up the teachers in their efforts to retain the elder scholars in the Bible classes.

Choir practice is being held every Friday evening at 7.30, and a reminder is given to any who possess a voice to come along to the practices. A choir is an excellent leader in congregational singing. We have the material at S. George's, and we know the wish to assist is present, therefore we hope any innate shyness will be overcome, and that a really good choir may be formed. The number of communicants is very large in proportion to the congregation, which, by the way, has been steadily increasing during this year. Why should not the choir be all that it might be?

The examination for the Whiteford prizes has been held, but up till the time of writing these notes the names of the successful candidates have not been made known. Only seven presented themselves. This small number was expected,

when that peculiar feeling of fear, at writing down answers to questions, was taken into consideration. A much larger number is looked for in succeeding years, and this is another way in which parents and teachers can co-operate with very good results. Mrs Mayhead's prize of a beautifully bound Prayer and Hymn Book was won by Jack Illingworth at an oral examination on the "Evening Service."

Some of our congregation have been unable to enjoy the summer weather to any extent through sickness. One of the teachers, Miss Lawrence, has been unwell for some considerable time, and we hope to see her back with her class at no distant date. Our best wishes for a renewal of health and strength go out to Mr and Mrs Warner, Mrs Armstrong, Miss Williams, and any others in Invermay who are not so well and strong as they were wont to be. We record with great sorrow the death of a nonagenarian, in the person of Mr Horton, of Mayne-street, who passed away at the Hospital on Feb. 8th, after undergoing an operation, at the great age of 91 years. We shall miss the familiar sight of one old friend resting by the way, under the beautiful trees in the Avenue leading up to our school-room, and we would wish most heartily that the younger generations were as well acquainted with God's Word, and as patient in their trials as was Mr Horton.

With the re-assembling of the State school in Mayne-street, the religious instructional class is being held again every Thursday morning.

Some murmur,—when their sky is clear
And wholly bright to view,—
If one small speck of dark appear
In their great heaven of blue.
And some with thankful love are filled,
If but one streak of light,
One ray of God's good mercy, gild
The darkness of their night.—TRENCH.

S. PAUL'S PARISH.

January is usually the holiday month for both teachers and scholars in the Sunday-school, consequently the attendance for that month was somewhat small. Holiday time now being a thing of the past, we gladly welcome both teachers and scholars back to their place again, trusting that all will work together with fresh zeal and energy during the year, and so strengthen the hands of the Rector and Superintendent in this most important branch of our church work.

Two of our worthy churchwardens have been, we regret to say, far from well. Mr Ferrall, whose valuable and untiring work at S. Paul's is always held in grateful remembrance by the Rector and parishioners, has been suffering from a severe attack of rheumatism, and Mr Andrews, who sprained his knee some four months ago, is still suffering from having strained it several times since. We sympathise with them both, and trust that with rest and care they may soon be restored to health and strength again.

The Rev. T. Herbert Pitt, late of Kalgoolie, South Australia, came and preached at S. Paul's on the evening of Sunday, 21st January, and the parishioners were much interested in his earnest and impressive address. He is not a stranger to S. Paul's, having spent many Sundays there in years gone by. He has come to Tasmania for change after a severe attack of enteric fever, and we are glad to hear he has gone to Zeehan for a time to take charge there, the Rector, the Rev. W. S. Stone, having left on his voyage to England. We hope to hear of both doing good work in their different parishes.

Faith of our Fathers! we will love
Both friend and foe in all our strife:
And preach thee too, as love knows how,
By kindly words and virtuous life!

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Character.

"All we like sheep have gone astray."

This text implies that men in large numbers go wrong, not because they must and *cannot* help it, but because they are fools and *will not* help it. The masses have gone astray, not as wolves and tigers with ferocious instinct and cruel purpose, but like sheep silly and thoughtless—like sheep that can yet be brought back. It is almost entirely a question of example and leadership. It is not giants we need so much as a race of strong, sane, believing men of deep purpose among the workers themselves, each of whom shall become a centre of moral strength as far as his influence extends.

We need men who are determined to do all that men can do to make a sober democracy. It is useless to expect any genuine forward movement among the workers while *drink* blocks the way. Whatever the classes may do, the masses cannot compromise with this huge social trouble, and lift themselves.

Then there is the curse of *betting*—an evil insidious and demoralising. Insidious, because it comes to us gilded with pleasure in our moments of relaxation; demoralising, because with festering growth it saps a man's better nature, and is all but impossible to shake off when once it has taken firm hold. The practice has evil consequence only; and they become the more evil the more widely it is diffused throughout society. As a primary cause of social and moral ruin betting runs drinking exceedingly close.

Then, again, we have the sin of *impurity*. It is difficult to exaggerate its importance. Impurity is the root of much of the moral failure of our modern democracy. When the sanctity of a young soul is broken down, the way is open for almost everything that worketh abomination and maketh a lie.

I am persuaded that if we had one man of intelligence and character in every workshop, who was in earnest to do a brother's part to the young men about him, the influence of it on the immediate future would be incalculable. Ours is a day when almost every fad is represented by a society; when selfishness in some of its most dangerous forms is organised to a fine art. Why cannot these men organise for a higher purpose? Why cannot they form themselves into a brotherhood of artisans, bound by more than masonic vows to the high chivalry or raising their own order? Why cannot the workers persuade themselves that it is not more political power they need, so much as the determination to make use of the enormous power they have? Why do they not cultivate a class-consciousness which, because it fosters its self-respect, commands it? Why cannot men, who are subject to the same physical and industrial chances and evils of their fellows show by example that while these are grim realities, they are not the master; that *man is the master* in the measure of his mind, and will, and self-control.

REV. AMBROSE SHEPHARD.

Stript, wounded, beaten nigh to death,
I found Him by the high-way side:
I roused his pulse, brought back his breath,
Revived his spirit and supplied
Wine, oil, refreshment; He was healed;
I had myself a wound concealed;
But from that hour forgot the smart,
And peace bound up my broken heart.

In prison I saw Him next, condemned
To meet a traitor's death at morn;
The tide of lying tongues I stemmed,
And honoured Him 'midst shame and scorn;
My friendship's utmost zeal to try,
He asked—if I for Him would die?
The flesh was weak, my blood ran chill;
But the free spirit cried: "I will!"

Then in a moment to my view
The Stranger darted from disguise;
The tokens in His hands I knew,
My Saviour stood before my eyes!
He spake; and my poor name He named;
"Of Me thou hast not been ashamed;
These deeds shall thy memorial be;
Fear not! thou didst them unto Me!"

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