



The Churchman

THE LAUNCESTON ANGLICAN MAGAZINE.

No. 13.

JANUARY, 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	M	The number of years is hidden
2	Tu	I will arise and go to my father
3	W	The Lord reigneth, let the earth rejoice
4	Th	Thine eyes shall see the King in his beauty
5	F	I am not better than my fathers
6	S	Remember now thy Creator in the days of thy youth
7	S	1st after Epiphany. Search the Scriptures
8	M	Who then is willing to consecrate his service ?
9	Tu	Ask . . . where is the good way, and walk therein
10	W	Those that seek me early shall find me
11	Th	The night cometh, when no man can work
12	F	Keep thy heart with all diligence
13	S	Your heavenly Father will also forgive you
14	S	2nd after Epiphany. Seek peace, and pursue it
15	M	Love as brethren, be pitiful, be courteous
16	Tu	Remember me, O my God, for good
17	W	For to me to live is Christ, and to die is gain
18	Th	Stand still, and see the salvation of the Lord
19	F	My spirit shall not always strive with man
20	S	I will pray for you unto the Lord
21	S	3rd after Epiphany. The Lord bless thee, and keep thee
22	M	We love him, because he first loved us
23	Tu	There is no peace, saith my God, to the wicked
24	W	I am the way, the truth, and the life
25	Th	He appeared . . . unto two of them as they walked
26	F	Hate the evil, and love the good
27	S	The wicked flee when no man pursueth
28	S	4th after Epiphany. Let the weak say, I am strong
29	M	Her sins, which are many, are forgiven ; for she loved much
30	Tu	He that is not against us is on our part
31	W	Hope to the end for the grace that is brought unto you

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 arriving 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 Feb. 4th. Results in March issue

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The Leaven of Christianity

BEHOLD THE MAN! said Pilate, when he brought Jesus, clothed with purple and crowned with thorns, and presented Him to the people. Little did he or any one else then realize that from that time forward Jesus would become the new type of manhood; yet this has been the case. When we pass from ancient to modern ideals of manhood, we are conscious that the change is not one merely of time and place, but that it is a change of moral and spiritual quality. Even in the minds of those who reject the Christian revelation, and who speak of Christ as if He were only a great Moral Reformer, there is a new view of life, and an entirely new conception of what is noblest in character.

We have but to open the New Testament at random, and to compare its teachings with the teachings of contemporary writers to see that we are in an altogether new order of thought. It is no longer man the citizen, the ruler, the philosopher, the noble, or the slave, that comes before us; but man as created in the image of God—man as redeemed by the blood of Christ, and therefore, alike to Himself and to others, of transcendent potential worth and dignity. Nor is there any longer a distinction between man and man, or between man and woman. God has made of one every nation of men to dwell on all the face of the earth. He has sent His Son to die for all men; and, by His Word and Spirit, He is now calling all into a common fellowship, in which there is neither ruler nor subject, bond nor free, male nor female, small nor great, but in which all are one in Christ Jesus.

It was "reserved for Christianity to present to the world an ideal character, which through all the changes of nineteen centuries has inspired the hearts of men with im-

passioned love; has shown itself capable of acting on all ages, nations, temperaments, and conditions; has been not only the highest pattern of virtue, but the strongest incentive to its practice; and has exercised so deep an influence that it may be truly said that the simple record of three short years of active life has done more to regenerate and soften mankind than all the disquisitions of philosophers, and all the exhortations of the moralists. This has indeed been the well-spring of whatever is best and purest in the Christian life."

The more we meditate on this wonderful life, the more we shall be convinced that to it we owe all our noblest ideals of the true, the pure, and the just, and that from its living energy we have derived all the best influences at work to-day in the intellectual, social, and spiritual life of the world.

The new humanity is full of sympathetic forces which draw men towards each other, and which are bonds of union binding together elements that appear outwardly diverse.

Replying to the argument that few Christians are seeking to practise the teaching of our Lord, Canon Liddon remarks:—"It may be so; but the question is, Where have you looked for them? Do you expect to meet them rushing hurriedly along the great highways of life, with the keen, eager, self-asserting multitude? Do you expect that, with their eye upon the Beatitudes and upon the Cross, they will throng the roads that lead to worldly success, to earthly wealth, to temporal honour? Be assured that those who know where moral beauty—ay, the highest—is to be found, are not disappointed, even at this hour, in their search for it. . . . It is a simple matter of fact that in our day multitudes of men and women do lead the life of the Beatitudes: they pray, they fast, they do alms to their Father which seeth in secret. . . . These are Christians

who show forth the moral creativeness of Jesus Christ in their own deeds and words; they are living witnesses to His solitary and supreme power of changing the human heart. They were naturally proud; He has enabled them to be sincerely humble. They were, by the inherited taint of their nature, impure; He has in them shed honour upon the highest forms of chastity. They too were, as in his natural state man ever is, suspicious of and hostile to their fellow-men, unless connected with them by blood, or by country, or by interest. But Jesus Christ has taught them the tenderest and most practical form of love for man viewed simply as man; He has inspired them with the only true—that is, the Christian—humanitarianism. Think not that the moral energy of the Christian life was confined to the Church of the first centuries. At this moment, there are millions of souls in the world, that are pure, humble, and loving. But for Jesus Christ our Lord, these millions would have been proud, sensual, selfish."

A new era dawned upon humanity, and a new hope came to womanhood, when Jesus appeared on earth as the Son of Mary, the humble Jewish maiden. He welcomed penitent women with especial grace, and told to some of these penitents the deepest mysteries of His kingdom. He delighted to see Mary at His feet, choosing the "good part," and He made the home of Martha and Mary in a peculiar sense His own home. Women evidently went about with Jesus in His wandering, ministered to Him and His disciples of their substance, shared some of the toils and joys of His work, and they were far more loyal at the awful crisis of His life than were the members of the so-called stronger sex. To Jesus all that is peculiar in women's experience possesses a special sacredness. He alludes with wonderful insight and tenderness to the joys of motherhood; He also manifests most

earnest solicitude lest the daughters of Jerusalem, who wept over His sorrow, should suffer special privations and affliction in the sorrow that was coming to the doomed city; in fine, from first to last in His earthly ministry, He honours woman. As a Son, He is reverent and dutiful towards His mother. He is subject to her in early life; and at the close of life, even in the agony of His Cross, He does not forget her sorrow, her loneliness, and her deep need. In brief, our Lord gives to woman her true place in the moral, and therefore in the social, order, and both by His teaching and His example, He has supplied the dynamic force which has all through the Christian ages been the most potent factor in the intellectual, social, moral and spiritual elevation of woman.

"The ideal of the Christian family," says Dean Farrar, "an ideal lovelier and happier than any which the world has ever known, is the direct creation of Christianity." His first miracle was performed at a marriage-feast, and thus He, so to say, began His public mission as Saviour and Healer by honouring, sanctioning, and glorifying the marriage relationship. Nor can we forget His gracious words and hearty welcome to the mothers who brought their little children to receive his blessing. Equally solemn are his words of warning to those who despise or put stumbling-blocks in the way of these little ones whom He came to save. We need not assume that all His words are spoken of the little child set "in the midst" of His disciples; it may be that He thinks of those "who believe in Him," whatever their age and position; but the very fact that He took hold of a child and set him in the midst, and that He spoke such words about child-life, is itself sufficient to show His love to children, and the place He gives to them alike in the home and the kingdom of heaven. Clearly our Lord teaches that heaven lies about

us in our infancy, and that those who have reached maturer years enter His kingdom, only as they become *child-like* in heart. He also throws his protecting arms around infant life, and pronounces the most awful woes on those who despise or neglect their little children. "I like your Jesus," said a Mohammedan girl to her Christian teacher, "for He loves little girls."

The ancient pagan world despised all kinds of manual labour, and it regarded the man who had to earn his bread by the sweat of his face as altogether unworthy of the privilege and the dignity of citizenship. In the earlier days of Roman life, labour, especially the labour of the husbandman was highly honoured; but in later and more degenerate times, every kind of hard toil was supposed to unfit man for lofty thoughts and worthy conduct.

The dignity of labour cannot be regarded as an idea peculiar to the New Testament, although there can be no doubt that it received from the example of Jesus, and the teachings of His apostles, new power to inspire and to bless humanity. Who can estimate the inspiration of the thought to the toiling millions of to-day that *Jesus in His earthly life belonged to their class?*

And, also, the gospel of Christ has had, both directly and indirectly, a most beneficent action upon national life. It has not only "sweetened manners," but it has also "purified laws," and it has elevated and enlarged man's ideas about national life and duty. What the religion of Jesus has ever opposed, and, in so far as it has been triumphant, has actually destroyed, is the insular spirit—often mistaken for patriotism—which would sacrifice all other countries to its own, and which has no vision of a *brotherhood of nations* as well as a brotherhood of men.—JOHN FORDYCE, M.A., in "*The New Social Order.*"

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S. John's.

BAPTISMS.

- Dec. 20—Mabel Archer
Raymond Keith Davies
" 27—Edwina Nancy Bostock
William John Draper
Jan. 3—Niree Ingerson Newton
Albert Thomas Artis
Ivy Doris Roberts.

MARRIAGES.

- Dec. 27—Alfred William Jones and Sarah
Learmouth Ross.

BURIALS.

- Dec. 16—Jane Lewis
" 17—Reginald Thomas Rosman
Jan. 8—Mary Ellen Frances Wenn.

MISSION HOUSE.

Christmas Day was not only a day of 'good-will,' but also a brilliant example of the way to crystallize the virtue into a thing to be felt and appreciated. Sister Charlotte and Miss Dobson gave evidence that this objective had been in their minds some time prior to its breaking forth into satisfying realization. The carols were enthusiastically sung by a full house; the addresses by the Canon, Rev. Riley, and Sister Charlotte were fitting for the occasion; and then the delectables which had been so abundantly prepared, and so hospitably urged, and—words fail me !!!

Parish Notes.

S. JOHN'S PARISH.

Canon Beresford is at present enjoying a well-earned rest in Maria Island. Our good wishes follow him in his brief retirement, and all his friends are hoping that the scenic beauties and quiet of that charming spot will thoroughly refresh his mind and body, and give him strength to pursue his labours amongst us for a long time to come. He has had a particularly hard and trying time during the last few months, and the freedom from parochial duties for a short interval will be a welcome change to him. During his absence the Rev. F. Riley is in charge of the parish, and he would be glad to know of sick people or others who need the Church's ministrations.

* * *

Christmas comes but once a year, but when it comes we make the most of its short stay. We ought to be happy then, for it is the anniversary of the day of the new creation, the day whence we date the civilisation which we enjoy, and which opened the windows of Heaven, and poured out blessings of hope and love and eternal glory that had never entered into the heart of man to conceive. It is essentially the Church's day, recalling the Father's love in sending His Only Begotten Son to redeem us from the bondage of sin and death. The Saviour's birth was befittingly celebrated in our Church. Five hundred communicants gathered round the Holy Table in thankful remembrance of God's mercies, and the morning and evening services were also well attended. The Church was prettily decorated with ferns and white flowers, which harmonised well with the festive character of the season. The collections, which amounted to over £16, were given to the Clerk's Superannuation Fund.

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The passing of the year is always a solemn time. One year more added to those we have lived; one year less in which to do our work. At the Watchnight Service held in S. John's a very large congregation assembled. The sermon was preached by the Rev. F. Riley from the text "Thou God seest me." (Gen. xvi. 2). It was good to hear the Te Deum sung with such fervour and devotion, and it is to be hoped that those who were present carried away with them lessons of hope and encouragement for the coming year. What the new year has in store for us we cannot tell, in God's mercy the future is veiled from our eyes. But we do know that God does all things well, that His watchful providence overrules all things to our good. If we walk humbly with our God we shall have nothing to regret, for all will be well with us. The new year will indeed be a happy one if we obey our Father, and keep His commandments.

* * *

The annual meeting for the election of churchwardens, sidesmen, and for the general business of the parish will be held on Tuesday, 30th inst., when it is hoped a large attendance will show that active interest is being taken in the church's work.

* * *

The prizes will be distributed to the scholars of S. John's school at a children's service to be held at 3 o'clock in the afternoon of Sunday, the 4th February. Parents and friends are invited to be present.

HOLY TRINITY PARISH.

To one and all a **HAPPY NEW YEAR.**

* * *

There is not much to report for month of December. Christmas Day falling on a Monday forced us to decorate the Church for the 4th Sunday in Advent, Xmas Eve, and thus

blend the Advent and Xmas thoughts in a spirit of preparation. As the Rector said in his sermon, "may the decorated church be an outward expression of the preparation of the heart." The Church was very beautifully adorned, and we have to thank those who furnished the material and others who arranged them.

* * *

The Sunday before Xmas was the day for the distribution of the S.S. prizes. This year Mrs C. Kent kindly visited the school and presented the prizes to the scholars.

* * *

The members of the Girls' Bible Class presented their teacher, Mrs Barry, with a very pretty group photo. of the class, nicely framed.

* * *

December 20.—A farewell social was given by the Young Men's Club to a departing member, Mr J. Harris. During the evening the Rector, as president, on behalf of the club, presented Mr Harris with the club badge in silver. A very pleasant evening was spent.

* * *

We would take this opportunity of reminding our readers that with this number of the paper we begin another year, and subscriptions should be paid in advance. It is only 1/- a year, and every family in the parish should be a subscriber.

* * *

TRINITY MISSION HALL, INVERESK.

December always means a busy month, and this last year it was rather more so than usual.

* * *

On December 6th a Jumble Fair was held in the Hall in aid of paying for the new room just completed. It was opened in the afternoon by Mrs Geo. Collins, and very soon all were at work. The jumble stall organised by Miss K. Ritchardson was a great

success, whilst the fancy and cake stalls under Misses Wood and Nicholas, with many assistants, gave a good account of themselves, as also the refreshment department under Mrs Wilkins and others. The building fund was helped to the extent of £14 6s. 7d. The young people gave some pleasing items by way of entertainment.

* * *

December 8th—The closing social of the mothers connected with the Monday work parties took place, after all had sat down to a good tea. Everything passed off happily, and all felt that the season had been a success.

* * *

December 16th—The children of Mrs Weedon's afternoon work parties assembled for their break-up in Mrs Weedon's pleasant grounds on the afternoon of this day. Nothing had been spared to make the picnic a success, even to a visit by the Railway Band. Races, games, tea, prizes, and if any did not enjoy themselves truly it was not Mrs Weedon's fault, but we think all did right well.

* * *

Xmas Day.—A Carol Service was held in the evening, for which the young people had been prepared by Miss Nicholas. The singing was hearty and pretty. At the close of the service the Rector, on behalf of many friends, and the children of the Sunday-school, presented Mr E. Nicholas with a small cabinet organ. In presenting it the Rector said it was the most pleasant duty he had performed since he had been in the parish. No words of his could express the gratitude and admiration he and others felt for the splendid work done by Mr Nicholas in the parish. He trusted that the day would never come when he, the Rector, would have to work the Mission Hall without him. Mr Nicholas, who was taken completely by surprise, tried to speak, but could

do little more than thank one and all with a full heart. Truly it made the Xmas a happy one to give pleasure to so faithful a worker, and so true a friend, were the Rector's closing words.

* * *

NEWNHAM AND MOWBRAY.

There is not much to report this month. The new building is being made good progress with, and we look forward to having it dedicated by the Bishop on one Sunday afternoon in February. Meanwhile some are working up for a fair, to be held shortly after the opening in aid of the building fund.

* * *

On New Year's Eve a special service was held in the School-room, when the Rector was the preacher. There was a very good attendance. Let one and all remember that in no way can the work be helped forward better than by regular attendance at the Sunday service.

* * *

S. GEORGE'S, INVERMAY.

The Christmas and New Year seasons have come and gone, so that we may hope to be able to settle down to a normal state after the inevitable rush and holidays of this time of the year. We have been favoured with most glorious weather from one point of view, and church services were well attended wherever and whenever held, but however much the fine weather has been enjoyed, it is not an unmixed blessing. We hear groans from the country about the continual spell without rain, and we know what a failure of crops means in Australia, so that we hardly want to have a like experience in Tasmania.

* * *

On December 17th Mrs Barry gave the prizes away at S. George's. After a brief report on the work of the

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A VISIT OF INSPECTION RESPECTFULLY SOLICITED.

year the superintendent asked Mrs Barry to present the books to the scholars. She made an excellent little speech, and gave some solid and sound advice to the children. It would not be possible to give a complete list of prize-winners here, but we must notice one girl who obtained absolutely full marks—never having missed a lesson, nor been late nor absent during the whole year. We refer to Elsie Burr of the 4th class.

We wish to draw the attention of parents of Sunday-school scholars to the "Whitefoord Prizes," which are awarded one to the boy and girl who passes the best examination on the "Life of our Lord." The prize is to the value of ten shillings, and cannot be won twice by the same scholar. There is a noted antipathy in children to writing answers to questions down. These prizes are

to be won at a written examination, and what we want to do is to interest the parents in a proper recognition of the bequest of the late Mrs Stephens, who, as Miss Whitefoord, did such faithful work in the school. It is surely one way to keep her memory green, and to emulate her example. And besides, as far as we can find out, we know of no other Sunday-school in the diocese which is so handsomely endowed. We ask the parents to assist the superintendent and teachers in interesting the children in preparing for the examination, and being less fearful about the writing down of answers. The school re-assembled on January 7th, after a recess of one Sunday, and the scholars have been moved up a class where necessary. We look forward to a year of useful work, as we have a full staff of earnest and efficient teachers. One new room will be ready for use on

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Sunday, 14th inst., and we intend to have the two elder classes in it. The The presses, with the library and school books in, are also there, and monitors have been appointed to supervise the books for each class, so that order may exist, and so make everything easier.

We understand the school-room, woodwork, ironwork, etc., is to be painted and windows frosted. The hawthorn hedge round the ground has been recently cut, so that we shall be justly proud of its clean and tidy appearance.

S. PAUL'S PARISH.

The month of December was a busy one for most of S. Paul's parishioners. On Thursday, the 21st, two special services were held in the Church. The first in the afternoon, at 3 p.m., was for members of the Mothers' Union; almost every member being present. Special hymns were sung, and a short and earnest address was given by the Rector, who urged on all who had done so well in the past to try and do even better in the coming year.

The evening service, at 7.30, was for the Girls' Friendly Society, when some 17 candidates and associates were admitted. It was a solemn and touching service, which will long be remembered by those who were present. At the conclusion all the members, together with those of the Mothers' Union (many of whom were at the evening service) were invited to a supper in the school-room, by invitation of the president, Mrs Hardwicke Weedon. A most enjoyable evening was spent. A large gramophone, operated by Mr Percy Mayhead, being one of the attractions. After the many good things had been partaken of the Rector, in a few kindly words, proposed a

very hearty vote of thanks to Mr and Mrs Hardwicke Weedon for the charming manner in which they had entertained everyone. This was carried most heartily, all present standing. Mr Weedon, in response, said he would like to assure them all of the great pleasure it gave both Mrs Weedon and himself to welcome everybody present, knowing the great help that these two branches of church work had proved to be, and in conclusion he earnestly begged them to carry on the good work which had started so auspiciously. During the evening Mr Weedon, on behalf of the Girls' Friendly Society, presented Miss Barkway with a handsome handbag in recognition of her work amongst them. The recipient being taken so much by surprise, the Rector thanked all on behalf of Miss Barkway for their handsome present. The proceedings terminated with the heartiest of cheers for Mr and Mrs. Weedon, who carry with them into the new year the best and sincerest of wishes from one and all.

On Sunday, the 24th, the annual distribution of prizes took place in school-room at 3 p.m., the boys being seated on one side, the girls on the other, and were in charge of Mr R. Cooke, superintendent. We were glad to welcome some of the parents of the scholars. The chair was taken by the Rector, Rev. A. Barkway, who in a few simple and loving words explained the reason that had brought them together, and opened the proceedings devotionally. The Rector then expressed great pleasure that one of the churchwardens had consented to attend and give away the prizes. The mention of Mr Weedon's name was warmly greeted, and on rising he received the heartiest of welcomes. His genial manner, and the kindly remarks made, were received in the spirit in which they were intended and the good advice, put as it was

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in such plain and kindly language, will long be remembered by the young scholars.

We congratulate Amy Richardson, who at the age of ten years not only took first prize in her class, but also the special prize for gaining the highest number of marks in the school, which was kindly donated by Mrs A. W. Mayhead.

During the afternoon Mr Weedon paid a high compliment to the superintendent, Mr R. Cooke, which each one felt was well deserved. During the afternoon special hymns were sung by the children, Miss Barkway presiding at the harmonium.

The results of the Diocesan examination are to hand, and the following passed in the Catechism with honours:—Ethel Masters, Florrie

Stevens, Robert R. Cook. The following with credit:—Horace R. Cook, Hilda Armstrong, Harold Court, Laura Court, May Court, Ida Price, Mary Price. We hope this year to do better still. In the New Testament division out of a fair number of candidates Florrie Stevens upheld the honour of the school with her pass, but all the others failed. Why, we would ask? for the others who entered all had the same chance as the winner. We congratulate Florrie Stevens upon doing so well in both divisions.

Mr Cooke announced at the school on prize day that it had been decided that out of a possible 600 marks to be gained in a year, no child was entitled to a prize or reward unless he or she gained 230 marks, a very small percentage. So children take care none of you come short of your prize at the end of the year.



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Christianity and Wealth.

THE USE OF WEALTH.

The Use of wealth is a much more difficult subject than the Abuse, and less popular. But the study of its use comes rightly first. If we once understand what a vast influence for good wealth has been and can be in the world, we shall never be tempted, by disgust at those who abuse it, to fall into what Lord Bacon has called "the friarly contempt of riches."

In passing I may add that the possession of wealth is in no way disparaged or condemned in the New Testament. Where hostility appears it is not to money, but to the love of money, which is said to be the root of all evil.

There is one quality the necessity of which can be said to be common to every one, whether he be a great landowner in town or country, or a millionaire without an acre in his possession, if he is to administer his wealth "for honour and good actions," and that is the feeling of responsibility which ought to regulate his conduct in every action. Riches or wealth, unless they bring with them the sense of our duty to our neighbour in its highest form, will benefit in the long run neither the possessor nor the community, but are even likely to become a source of trouble to the one and of envy and ill feeling to the other.

What is, then, the message of the Church to men of wealth? It must insist on the high dignity of wealth and its obligations. It must preach stewardship. It must claim that money is "sacred," because it has been proved to be one of God's instruments in the world. It must teach a man to resolve—"I will not give what is holy unto the dogs." The bidding of the Apostle must be its note, "Charge them that are rich in this world that they be not high-

minded, nor trust in uncertain riches, but in the living God, Who giveth us all things richly to enjoy; that they do good; that they be rich in good works, ready to distribute, willing to communicate." The details of expenditure it must leave to conscience. But it must demand that conscience do judge. It must also teach that the man is as essential a gift as his money, that the man's example and the man's personal sacrifice must go with his gift, if the work that God meant is to be done.

To the wealthy patron the world owes many a great triumph of intellect. The patron has kept the wolf from the door of genius, and given the powers full play. Maecenas in the Augustan age, King Alfred, Charlemagne in the eighth century, John of Gaunt the patron of Wycliffe and Chaucer, the Medici in Florence, Robert Dudley, Earl of Leicester, patron of Spenser, are some out of many who are remembered with gratitude, because they promoted the growth of often greater intellects than their own. They fully deserve the reflected glory that they have earned by their wise use of wealth. And side by side with them we put the founders and benefactors of homes of learning and knowledge—schools, colleges, Universities. The good that they did lives after them.

It is sometimes suggested that our Church demands too much. I question whether her weakness be not rather due to her demanding too little; and in particular to her not putting, in the very forefront of her demands, some positive attempt to make our modes of daily life correspond to our profession as Christians.

Oh righteous doom, that they who make
Pleasure their only end,
Ordering the whole life for its sake,
Miss that whereto they tend;
While they who bid stern Duty lead,
Content to follow,—they
Of duty only taking heed,
Find pleasure by the way.

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Christmas has come and gone, leaving, we hope, happy memories of that blessed festival with our church people. It was cheering to see so many present at the celebration at 8 a.m. On the Feast of the Circumcision (New Year's Day), at the early celebration, we were glad to find that there were some ready and willing to come to God's House of Prayer to receive His blessing before enjoying the pleasures of a holiday.

The Rector wishes a **HAPPY NEW YEAR** to all the parishioners, and invites them to seek, week by week, the blessed privilege of being "joyful in God's House of Prayer."

For the Children.

THE EPIPHANY.

What star is this that beams so bright,
More beautiful than the noon-day light?
It shines to herald forth the King,
And Gentiles to His cradle bring.

If you look in the Prayer-book you will see the third season in the Christian year is called "the Epiphany, or manifestation of Christ to the Gentiles." The name is taken from a Greek word meaning "showing forth," and the Gentiles were all the people in the world who did not belong to the Jewish nation. If our Lord had come to earth only to be the Saviour of the Jews, other nations could not have had a place in His kingdom; so you see what a good thing it is for us to have a certain part of the year when we think specially about the "manifestation" or "showing forth" to the Gentiles.

At the time our blessed Lord was born in Bethlehem there were some wise men living in a country a long way off, who used to study the stars, and spent a great deal of their time in trying to find out more about them, and the great and good One who made them all.

They noticed the little "stranger" star which was shining so brightly in the sky on the first Christmas Eve, and thought that something very important had happened. They had heard that the Jews were looking forward to the coming of the Messiah, and they felt that the star was there to tell them of His birth. Then these good men made preparations for a long journey and set off for Judea. When they arrived there they came to Herod, the King, and said, "Where is He that is born King of the Jews? For we have seen His star in the East, and are come to worship Him." Then Herod called the Chief Priests and Scribes together and asked them where the Scriptures said the Christ should be born, and they answered, "In Bethlehem." So the King told the wise men to go to Bethlehem, and when they had found this child to come back and tell him. So they started again, the star still guiding them till they arrived at the place where "the young child was," and when they saw Him they fell down and worshipped Him, and presented the costly gifts they had brought with them—gold, frankincense, and myrrh—the very best their country could produce. Why did they do this? Because they believed that this little helpless child was the One who should be "a Light to lighten the Gentiles and the glory of God's people Israel."

There are several lessons we can learn from this story, I think. The first is that God always shows us things He wants us to know in the way we can best understand. The shepherds were poor, simple men, who had not learnt very much; so God sent an angel to give them the glad tidings. But to these men, who had more learning, He sent the star to guide them, and then left them to find out the rest for themselves, because He knew they were able to do it. And what trouble they took over it. They did not say "the

journey is too long, we cannot go so far." But directly they felt it was the voice of God speaking to them they obeyed, and received their reward. We, too, must obey the voice of God when He speaks, and follow where He leads, and listen to those whom He has sent to teach us and lead us in the right way.

These men were kings—Gentile kings—who came to do homage to the "King of kings," and as they brought gifts so must we. We cannot bring gifts like theirs, but we can do what is better, give ourselves and all we have to His service.

Gifts He asketh richer,
Offerings costlier still;
Yet may Christian children
Bring them if they will.
Brighter than all jewels
Shines the modest eye,
Best of gifts He loveth
Child-like purity.

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