



The Churchman

THE LAUNCESTON ANGLICAN MAGAZINE.

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MAY, 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	Tu	Unto you it is given . . . to suffer for His sake
2	W	Before I was afflicted I went astray
3	Th	Perfect through suffering
4	F	In the world ye shall have tribulation
5	S	Ye now therefore have sorrow
6	S	3rd after Easter. What is your life [possesseth
7	M	A man's life consisteth not in the abundance of things he
8	Tu	He that gathereth by labour shall increase
9	W	The God of heaven will prosper us
10	Th	He is faithful that promises
11	F	Call upon the Lord while He is near
12	S	Neither offer of that which doth cost nothing
13	S	4th after Easter. Approved of God
14	M	They were counted worthy
15	Tu	Being rooted and grounded in love
16	W	Do not sin against the child
17	Th	We see through a glass darkly
18	F	A word spoken in due season
19	S	Why do we sit still ?
20	S	5th after Easter. God hath given you treasure
21	M	The Lord knoweth the thoughts of man
22	Tu	Offer a sacrifice of thanksgiving
23	W	That they may teach their children
24	Th	Ascension Day. I ascend to My Father and your Father
25	F	Seek by prayer and supplication
26	S	Submit yourselves to God
27	S	Sunday after Ascension. Love the truth
28	M	Neither is there any rock like our God
29	Tu	Treasures of wickedness profieth nothing
30	W	I found Him whom my soul loveth
31	Th	Man goeth to his long home

The March award is given to Ella Axup. The April one will be notified next month. Afterwards they will be discontinued, as all who have taken a regular interest will then have received a prize.

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Church Work.

The revival of faith, and therefore of life, in the Church of England may be regarded in three phases, divided into three epochs. (1) It was, first of all, a restoration of doctrine, as taught by the Church in her Prayer-book, with an appeal to history as to her right to teach. (2) It was then manifested in the restoration of churches, and of a more dignified and frequent worship; and (3) it has now reached the supreme height of its ascension, and is exercised by the noblest of all ambitions, to seek that which was lost, to bring back that which was driven away, to bind up that which was broken, and to strengthen that which was sick—to obey the Divine injunction, "Go out into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. Go out into the highways and hedges, and compel them to come in." The shepherds have filled up the gaps in their fences and rebuilt the breaches of their walls in vain, if they do not seek and find the sheep which have wandered from the fold. They will not come until they hear the shepherd's voice—how can they hear without a preacher? Paul preached in the market-place and on Mars' Hill, as well as in the synagogue. If we would have "the common people," hear us, as they heard the Master, gladly, we must try to preach in the same spirit, and must go about doing good to the bodies and souls of men. We want the working men, and when they know why we want them, there is abundant proof that they will come.

Does not the Church of England supply us, in her ancient offices and prayers, with a most solemn and beautiful worship? And when their adaptation is required, as for missions and other special services, have we not the full sanction and sympathy

of those who have the rule over us? If we lack anything, it will be given to us, if we work and wait, but not if every man doeth that which is right in his own eyes. "To obey is better than sacrifice." Moreover, it should ever be had in remembrance, that "there are diversities of gifts, but the same Spirit"—"differences of administration, but the same Lord"—"diversities of operations, but the same God;" and that there always have been, are, and will be, two great divisions of Christians, alike sincere—those who welcome an ornate ritual, with all that is attractive to the eye and sweet to the ear, because it helps them to worship in spirit and in truth; and those who love simplicity, and avoid the accessories to which I have referred, lest they should divert rather than direct their thoughts. Why should there not be a mutual forbearance and respect? Why should Ephraim envy Judah, and Judah vex Ephraim? Might we not think more of those grand truths which we all believe, and less of those minor matters on which we differ, uniting in prayer for union, and seeking to prevail, not by debate and controversy, but by the most convincing of all arguments, example—the practice of a religion which is pure and undefiled, which visits the fatherless and widows in their afflictions, and keeps itself unspotted from the world. When we recall the past and meditate upon the influences which we prize most, we shall find that they have come to us, not so much from good books (with the one exception) as from good men and women. The Christ-like life, unconscious of its power, draws all men to the Cross.

There is a frequent complaint that the poor are so ungrateful. I do not hesitate to say that, to my experience, where the accusation has been loudest the obligation has been least. It is not the occasional half-crown,

even though it be accompanied by the inappropriate, and improbable tract, but it is the constant sympathy, the Christian sympathy, coming from a brother's heart, which wins affection. It is written, "Blessed is he that *considereth* the poor and needy"—has them often in his thoughts and prayers. A poor man said to me, "I have two rich neighbours, who come to me and give me money. One visits me very seldom, and then he enters my house without knocking, and sits down, with his hat on his head and his cigar in his mouth, and after he has lectured me and preached to me, as though I were a ticket-of-leave, he takes a shilling out of his purse, and presents it, as though it were a golden guinea. I'm very, very poor, but sometimes I almost wish he would not come. The other gentleman enters my mean home uncovered, and thanks me when I offer him a chair, and he talks as freely and cheerily as though we were equals, and speaks words of comfort and of hope; and then he presses money into my hand with a smile, as though I were doing him a favour, bless his generous heart! for I cannot recompense him, but he shall be recompensed at the resurrection of the just."

* * *

No bed in the Garden of the Soul is so beautiful as the bed of sickness and of death, on which the penitent seems to be in the presence of the Gardener and to have a prevision of the flowers, and a foretaste of the fruits, of Paradise. I endeavoured to develop the analogy—to contrast the soul, which is a watered garden, with that which is as a barren and dry land where no water is, the flowers and fruits of holiness with the cruel thorns and poisonous weeds of sin; and I essayed to show how every man may "make the desert smile," not only in his own heart and home, but in the abodes of ignorance and poverty and sin.—*Dean Hole.*

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Parish Notes.

S. JOHN'S PARISH.

Holy Week, which was ushered in by Palm Sunday (April 8), had been specially well arranged for. The Archdeacon preached each evening in one or other of the Parish Churches. Two of these services fell to the lot of S. John's, viz., on Monday and Thursday. There was a pleasing increase in the numbers attending. Meanwhile the Rev. F. Riley held a Passion Lantern Service in each of the four centres in the parish.

* * *

On Good Friday (April 13) came a long list of services. Litany and Ante-Communion were said at 7.30. Matins with address at 10 a.m. The Three Hours—from noon till 3 p.m. A special service commemorating the "Sad Tragedy on Calvary" was taken by the Rev. J. S. Bryers, M.A., of S. John's, Hobart. It was a specially touching "In Memoriam." The attendance was good to begin with, but towards the close the church was densely packed. The preacher's aptitude for this special type of address—for which so few clergy seem to have any gift—became very strongly apparent as the hours passed by. Seldom, it was noticed, did anyone leave the church. All seemed deeply impressed. A sort of magnetic influence—was it not rather the power of God's Holy Spirit—seemed to permeate and move all present. The uplifting of the Crucified was never more faithfully done, nor, let us pray, did it fail to touch and conquer many hearts. Let no one dare to say that preaching has lost its unique power when proceeding from a consecrated and deeply earnest heart.

In the evening the Rev. F. Riley delivered a Passion Lantern Service in the school-room, which came as a fitting conclusion to the various efforts of the earlier parts of the day to reach everyone. The attendance was very large. The pictures thrown upon the sheet were touchingly described, and, taken together, formed a beautiful and connected story of the "Passion."

* * *

Easter Sunday (April 15) was a cold, wintry day. In the evening it rained heavily. The church had been beautifully decorated. There were celebrations of Holy Communion every hour—save at 9 a.m.—from six in the morning till eleven. The number of Communicants was 425. In the afternoon at three o'clock a children's service was held, and evensong came at 7 p.m. All these, with the exception of the evening service, were well attended. Throughout Lent and Easter-day there had been a heavy strain upon the clergy and church-workers, and Easter Monday was reached with a sense of rest seldom before realised.

* * *

We desire to thank all the visiting clergy for their cultured and gifted help, nor must we forget to include in this list of helpers the Rev. C. G. Wilkinson, who assisted so materially on Easter Day. Had it not been for this help it would have been impossible to have carried through the work planned.

* * *

The vigil of S. George's Day (Sunday, April 22) was marked by a special service for the members of S. George's Society in Launceston. This was held at 4.10 p.m. All the more prominent members were present. The sermon was preached by the Rev. F. Riley, and was singularly able, proving, as it did, a veritable storehouse of historical references bearing on the patriotism, the

liberty, and the brotherhood of true Englishmen. The service was a touching tribute to the fact that S. George's Society recognises God as the Author of the blessings resting on the motherland and on her many children.

* * *

Our Harvest Thanksgiving was held on April 29. Unlike Easter Sunday, the day was perfect. The decorations were exquisite. The clever and artistic way in which the various portions of the church were treated was a marvel to the uninitiated. The harmony of autumn tints was most pleasing. All the services were largely attended. That for the young folk at 3 p.m. was very fine. The church was simply packed, and the singing wonderfully hearty. In the evening the building failed to take in all who came. How we did long for our new church. For nearly an hour after the service had ended streams of visitors from other churches came to view the decorations.

* * *

The sermons at the 11 a.m. and 7 p.m. services were strong appeals to the hearers to try to realise God's all-bountiful care in the many blessings each enjoyed.

* * *

On the whole the past two months—beginning on Ash Wednesday—have witnessed many earnest and special efforts on the part of the clergy to help and strengthen their people. Some few have not, we are conscious, been at all interested. On themselves rests the responsibility of their own coldness. It was so in our Lord's day, and we cannot expect to fare better than He did. To others, may we rather say, to many others, have come blessing and peace and a stimulus to better effort in the future.

* * *

The increase in membership of the Y.M. Club is a proof that the institution has "caught on" with

the young men. Upwards of 30 new members have already been added to our list, which brings our roll up to 100. The rifle range will be an important attraction in connection with the club. The opening of the range took place on Wednesday last, the honour of firing the first shot being delegated to one of our vice-presidents, Colonel Martin, who had a match with Mr. E. Whitfeld. In opening, the Colonel spoke very encouragingly to the members of the club, and stated that even the practice afforded by a miniature rifle was of good service in the training of eye and aim. During the evening Mr A. H. Masters gave a very interesting lecture on "Wireless Telegraphy," and with the aid of the lantern and numerous experiments showed the principles involved in transmitting messages without the aid of connecting wires.

* * *

The first of the winter series of Bioscope Entertainments will take place in the school-room on Wednesday, May 9. The same arrangements as last year will hold good, adults being admitted at a charge of threepence, children paying the penny as heretofore. Our lanternist took advantage of his holiday to go to Melbourne so as to have all the the bioscope apparatus brought up-to-date. For the opening entertainment a splendid programme has been arranged, and the promise of a fine lot of "moving pictures" should bring a big crowd to the school-room.

* * *

The object for which our Juvenile Choir was formed was not the competitions solely, but we wanted to form a Sunday-school Choir for regular work in connection with S. John's. We are glad to hear that the youngsters want to keep together and meet regularly for practice, and their desires will be met. The obtaining of some one to take full charge of the choir is the little

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difficulty in the way which prevents us starting practices at once.

* * *

The Easter Competitions are a thing of the past, and S. John's Juvenile Choir did not win, and were even beaten for second place, though by one point only. We are quite satisfied that the judge put our band of singers in their proper place on performances, but we hope that our future opponents will be more *bona fide* of entering as a school choir. We object to meet a combination of day and Sunday-schools, under the title of the latter, more so if they belong to various denominations. One thing we did gain and that was the judge's special commendation on our choir's entry and appearance on the platform. It was in marked contrast to that of our opponents; but then it would not do for us to let them take all the honours.

On Sunday, April 29th, at 4 p.m., the Rev. F. Riley took the first of the services for men in S. John's Church. These services are to be regularly held on Sunday afternoons, and we understand that the addresses are to be not only from the clergy, but also from such of the laity as are competent to deal with subjects likely to be interesting and edifying to men.

S. JOHN'S MISSION HOUSE.

* * *

April 1st witnessed the first Sunday service in the New Mission House. It was just about the date when the Sunday-school prizes were due, and so it was arranged that they should be presented. This pleasing function was discharged by the Rector, who had a good deal to say to the children on many matters. It was a particularly bright and

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happy sort of service. The speaker specially thanked the superintendent and his band of helpers for their valued help. In the evening of the same day the attendance was excellent, and we are glad to know it is keeping up.

* * *

On April 11th Mr Riley gave his Passion Lantern Lecture, which was not only very interesting but full of real help. We felt thankful to have such a large room for the occasion.

* * *

On S. Mark's Day (April 25) we had our monthly celebration of Holy Communion at 10 a.m. In the evening the Rev. Clement Dowling, who happened to be in Launceston, came and took the service, much to our satisfaction and pleasure.

* * *

S. OSWALD'S.

Mr Riley's promised Lantern Lecture, on the subject of Good Friday, came off on April 10. A great deal of hard work had preceded it to make it a success which, in itself, it undoubtedly was; but the attendance was poor, which we regretted exceedingly. When will our people learn that of all things that which chills the enthusiasm of the clergy is the want of a little practical sympathy, so markedly absent on this occasion, as evidenced by the smallness of the numbers attending.

* * *

Easter Day was observed by a celebration at 9 a.m., and a big service for children at 3 p.m., and full evensong at 7 p.m. The church was very tastefully decorated, and the services well attended.

* * *

The Harvest Thanksgiving is to be held on May 13.

S. AIDAN'S.

On April 12 Mr Riley gave us a Lantern Lecture on the Passion of Our Lord. It was excellent, but we were truly sorry it was so poorly attended. A little more enthusiasm on the part of our congregation would not be lost on our clergy, who feel that after much special effort it is somewhat chilling to be so received.

* * *

The Easter was very bright inside the church, so far as the decorations and services were concerned, but cold and bleak outside. The music was very good, and provoked high praise for our choir and organist.

* * *

On Sunday, May 6, we are to have our Harvest Thanksgiving.

HOLY TRINITY PARISH.

Easter Day was stormy and wet, with the result that to some extent it meant diminished attendances at some of the services. There was a slight falling off in the number of Communicants for the day, probably owing to the rough weather, though one never knows how many are taking advantage of the holidays and making country trips.

* * *

The Church never looked prettier than it did this Easter, and we have to thank the decorators for their labour of love, as also those who sent the many handsome pot plants, without which it would be almost impossible to make so beautiful an effect in our very large chancel. We trust that many friends will learn to love the thought of being represented in this work, if it is only by sending one well kept pot plant, for the more who send the more beautiful the idea.

* * *

In the afternoon a Children's Service was held, when a collection was

made for the Yarrabah Mission, which lost nearly all its buildings recently as the result of one of those cyclones unfortunately too common in Northern Queensland. The address was given by the Rev. H. B. Atkinson, who some two years ago spent a few days at Yarrabah, and was thus able to give information to our young people from personal knowledge.

* * *

The Rector has some copies left of the address which was given to men by the Rev. R. K. Collisson in Holy Trinity, and will be pleased to give one to any who would like to read it. The subject was "A word to working men on some aspects of present day Rationalism."

* * *

Monday, April 2nd.—The Trinity Young Men's Club opened its season for this year, and is now in full swing, meeting as before every Monday and Wednesday evenings, at 7.30. In the near future an opening social will be held, and also an entertainment in aid of additions to the club-room.

* * *

The Girls' Club began its season, but more of this another time.

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TRINITY MISSION HALL, INVERESK.

April 3rd.—The annual concert in aid of the Sunday-school Prize Fund was held on this evening. There was a very good attendance, though not as large as it should be, when all in any way concerned with the school, parents and friends alike, should help by the purchase of a ticket. The entertainment was one of the best we have had, and was thoroughly enjoyed by all present. We have to thank all who helped to make the evening a success. A new and welcome visitor was Mr F. Unsworth, who simply brought down the house by his humorous songs. The people all ask, shall we be able to get Mr Unsworth again? The dialogues were very well given.

At present we are building a shed for wood and coal, and also store-room. This is a very much needed convenience, and may perhaps serve to show that our policy at the Mission Hall is steady progress.

The next meeting of the C.E.T.S. will be held early in May, while the Lad's Club will be opened early in the same month.

NEWNHAM (S. BARNABAS').

We have nothing to report this month, as there has been something like breathing time allowed after a good deal of work done in a short time. Meanwhile we may report very good attendances at the different services.

Mr Champion is away in Sydney, his father being seriously ill, but will return at the end of this month.

Mr C. White, our worthy secretary has, with his family, been enjoying a holiday on the mainland.

On April 23rd Mrs Jordan was laid to rest after a long and trying illness. One could do none other than thank God that peace had come for her at last. Shortly before her death the Rector administered the last rites of the Church.

S. GEORGE'S, INVERMAY.

In response to the call of duty, and individual as well as corporate obligations, a goodly number of Communicants attended the Holy Eucharist on Easter Day at 10 o'clock. There were more than last year, but we venture to think there should have been twice as many, and we are not going to descend to blame the weather. It was not the most ideal as far as calmness and sunshine were concerned, but it was by no means bad, and after all what is earthly weather compared with the everlasting calm and sunshine of the Presence of the Master? Our little house of worship was very beautifully decorated by a few willing workers, and we are sure their loving forethought was appreciated by congregation and clergy alike.

The Sunday after Easter was decidedly wet and stormy, and just one more word about our friend the weather, which probably accounted for the small attendance, a question constitutes that word. Did anyone ever hear of an authentic case in which illness was contracted through attending Divine Service in the Christian spirit of humility and singleness of heart on a wet and cold day? Judging from the attention that is paid to the body we can conclude only that either it is so progressive and ideal that it is able to transcend to a very large extent the form and ritual of the service accepted for its guidance and nourishment.

This peculiar fear of illness affects not only attendance at Divine Service, but also the fulfilment of our Lord's command, expressed in the concluding verses of S. Matthew's gospel, and that moreover when the "going to teach" entails a walk of not more than half a mile. When will the feeling of Christian brotherhood and responsibility compel us to do our duty in the walk of life God has placed us in. Coming as they do from a different source these last remarks are intended to supplement similar ones which appeared last month in the Holy Trinity notes, for the fault of omission under discussion is common in very many centres of church work.

Our organist, Mr J. H. Brown, has returned from Sydney, and took the musical portions of the services on Easter Day. He is looking much better for his short holiday. The sympathy and prayers of our congregation are with Mrs Dransfield and Miss Leslie, who have recently lost their father, who passed away during the month at Chudleigh.

The Rector preached the sermon at the April monthly guild service, and spoke about the necessity which all Christians were in of calling more frequently upon the Third Person of the Holy Trinity. Advice, which was excellent, and which would be applicable to practically all parts of the Christian world.

Last year we did very well in our effort during self-denial week, but this year what do we find? A very lamentable falling off in the endeavour to help on the most deserving fund which the annual effort assists. We sincerely hope that this year's record is not the measure of our appreciation of the sacrifice of Calvary alluded to in this connexion last month.

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S. PAUL'S PARISH.

Easter has come and gone, and we hope left a blessing on one and all. The church was bright with quantities of loving white flowers, which the lovely hands of parishioners had been busily engaged at work upon, and we thank them, as well as the kind friends from a distance, who did so much to lighten our labours by their welcome contributions of flowers. Although several were away taking advantage of the four days' holiday, there was a good attendance of choristers, and the singing was bright and hearty. Several new members have joined the ladies who sit in the seats close to the chancel, and by their valuable help do much to lead the congregational part of the singing. We give them a hearty welcome and thanks for their valuable assistance.

A very pleasant surprise awaited Mrs Hardwick Weedon on Easter Eve, when the members of both the Mothers' Union and Girls' Friendly Society presented her with a very handsome morocco-leather blotter, with her initials and the date in silver engraved upon it. A warm and loving letter accompanied the gift, which was fitted up with an agate pen, paper, envelopes, etc. We are glad to know it was just the very one thing our president wanted most of all, and she is assured that her work for both these societies is deeply and thankfully appreciated by one and all.

The Sunday after Easter was the annual Harvest Thanksgiving, and this time our willing band of church decorators fairly excelled themselves. The "best we have ever had," was echoed by one and all. In spite of the cold wintry weather



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experienced, the wealth of beautiful flowers was very fine; yellow, scarlet and white, with quantities of grain and autumn leaves, fruits, and vegetables being interwoven with charming effect. The services both morning and evening were fully choral, the singing of the choir, numbering 34 voices, under the direction of Mr A. T. Buring, being bright and hearty. Miss Vivien Wetton presided with her usual ability at the organ. The Rector took both services, preaching from the 1st chapter of Genesis 11th verse in the morning, and in the evening instead of the usual sermon, he gave an address on the recent terrible earthquakes in San Francisco.

* * *

After the close of the evening service a very pleasing ceremony took place, when Mr George Whitelaw, a much respected chorister, who is leaving for a lengthened trip to the old country, was presented with a walking stick, mounted in silver, bearing the following inscription, "G.W., from S. Paul's choir, 1906." Mr A. T. Buring, choirmaster, in a few well chosen words made the presentation, and trusted that Mr Whitelaw would have a very pleasant trip and safe return to his old place in the choir. The recipient, who was completely taken by surprise, thanked Mr Buring for his kindly wishes, and his fellow choristers for their handsome gift, and trusted he would be spared to return and take up his work in S. Paul's choir.

* * *

The Rector is commencing the class of instruction on the solemn rite of Confirmation, or laying on of hands. May we beg all those who from whatever reason may have been unable to avail themselves of this most precious means of grace, to come now, at once, and place themselves under instruction and guidance for seeking and receiving such a Heaven-sent blessing.

Mr Buring, the choirmaster, is, we are glad to learn, about to have an extra practice night besides Friday for training our choristers. May we ask the parents to assist him in his arduous work by seeing that each lad attends regularly and punctually on the evening appointed, seeing the great benefit that must arise from such valuable instruction so willingly and cheerfully given.

Liberty, Equality, and Brotherhood.

"The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor."

What then was that gospel? Kingsley starts at once with "I assert that the business for which God sends a Christian priest in a Christian nation is, to preach freedom, equality, and brotherhood, in the fullest, deepest, widest meaning of those three great words; that in as far as he so does, he is a true priest, doing His Lord's work with His Lord's blessing on him; that in as far as he does not he is no priest at all, but a traitor to God and man;" and again, "I say that these words express the very pith and marrow of a priest's business; I say they preach freedom, equality, and brotherhood, to rich and poor for ever and ever." Then he goes on to warn his hearers how there is always a counterfeit in this world of the noblest message and teaching.

"Thus there are two freedoms—the false, where a man is free to do what he likes; the true, where a man is free to do what he ought."

"Two equalities—the false, which reduces all intellects and all characters to a dead level, and gives the same power to the bad as to the good, to the wise as to the foolish, ending thus in practice in the grossest inequality; the true, wherein each man has equal power, to edu-

cate and use whatever faculties or talents God has given him, be they less or more. This is the divine equality which the church proclaims, and nothing else proclaims as she does."

"Two brotherhoods—the false, where a man chooses who shall be his brothers, and whom he will treat as such; the true, in which a man believes that all are his brothers, not by the will of the flesh, or the will of man, but by the will of God, whose children they all are alike. The church has three special possessions and treasures. The Bible, which proclaims man's freedom, Baptism his equality, the Lord's Supper his brotherhood."

There was a very large congregation, and the rector, seeing that there was only one arms-dish, made signs to a rustic from the chancel entrance to come to him, and bade him to go into the rectory garden, through a glass door into the dining-room, where there had been a slight refection before the service, bring a dish from the table, take it down one side of the north aisle, and up the other, and then bring it to the clergyman at the place from which he started. The rustic disappeared, reappeared with the dish, took it, as he was ordered, and presented it to the people on either side of the aisle, and then, approaching the rector, whispered in his ear, "I've done as yer told me, sir. I've taken it down yon side the aisle, and up t'other—they'll none on 'em 'ave any." No order had been given to empty the dish, and *it was full of biscuits.*

But as we meet and touch each day,
The many travellers on our way,
Let every such brief contact be
A glorious, helpful ministry!
The contact of the soul and seed;
Each giving to the other's need—
Each helping on the other's best,
And blessing each as well as blest!

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For the Children.

—
ASCENSION DAY.
—

Thou art gone up on high,
To mansions in the skies;
And round Thy throne unceasingly
The songs of praise arise.

In the last chapter of S. Luke's gospel we read these words, "He led them out as far as to Bethany, and He lifted up His hands, and blessed them. And it came to pass, while He blessed them He was parted from them, and carried up into Heaven." You will know, dear children, that this passage refers to the ascension of our Blessed Lord and Master in Heaven. From the Mount of Olives, near Bethany, He went up, in the sight of His chosen apostles; after He had first commanded them to go forth and teach the nations and baptize them in the name of the Holy Trinity. At the same time He told them that though they would not be able to see His face or hear His voice any longer, yet He would always be with them, and in due time would come back again and receive them unto Himself to remain with Him forever. In the meantime they must obey His commands and trust His promise, believing that what He said He would fulfil. Was this gracious promise meant for the apostles only? It is intended for all those who believe His words and are trying to follow in His footsteps. At another time our Lord said, "Where two or three are gathered together in my name, there am I in the midst of them."

Let us think of this when we are gathered together in God's House of Prayer. We cannot see Him with our bodily eyes; but with the eye of faith we can know and feel that He is near. If the thought of the presence of Jesus was always in our minds, how much more real and earnest our worship would be!

Is the Lord Jesus in Heaven now?
He sits at the right hand of God—
the place of honour—angels and
archangels ministering unto Him
till the time appointed for Him to
return to this earth in power and
glory.

Thou art gone up on high:
But thou shalt come again,
With all the bright ones of the sky
Attendant in Thy train.

Does He forget those who follow
Him here below?

Still for us He intercedes,
His prevailing death He pleads;
Near Himself prepares our place,
He, the firstfruits of our race.

He is our Great High Priest, who
has passed beyond the veil, and
and entered the "Holy of Holies"
there to plead the great sacrifice of
Himself for sinful man.

He is preparing a place for those
who love and serve Him and are
looking forward to His return.

His own words were, "In My
Father's house are many mansions.
. . . I go to prepare a place for
you. . . . I will come again and
receive you unto Myself: that where
I am there ye may be also."

Lord, though parted from our sight,
Far above the starry height;
Grant our hearts may thither rise,
Seeking Thee above the skies.

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of the Gentlemen's White Shirts, Collars,
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