

The Churchman

THE LAUNCESTON ANGLICAN MAGAZINE.

No. 22.

OCTOBER, 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—1st Sunday, 3 p.m.
Sunday School—3 p.m.
Guild Service—Wednesday before 2nd Sunday, at 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, 1st & 3rd Sundays, at 11.
Evensong every Sunday 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*.

On Preaching.

Preaching is man-making, man-saving, and character-building. On the one hand it is a science, dealing with reason, affection, aspiration, and conscience. It concerns the faculties of the soul, their number and nature, and those divine laws by which the soul passes from littleness to largeness, and from immaturity to ripeness and perfection. On the other side preaching is an art, and has to do with the problems of right living. It teaches the art of so carrying reason, ambition, and purpose as to secure happiness and growth for one's self with peace and prosperity for others. The basis upon which preaching rests is the fundamental fact that man begins not full-orbed, but the mere seed of manhood, at a point named nothing. For no other living creature is born so far away from that point named maturity.

Man begins so far away from home that four score years are required for his growth and development. How wondrous are these germinal faculties named intellect, memory, imagination, judgment, moral sentiment—faculties more than two score in number! And for their unfolding homes are established, schools are founded, the college, the gallery, are made rich. In God's providence all the duties of friendship, with life's temptations, its defeats and victories are educative and are instruments of development. Slowly, therefore, man passes from ignorance to wisdom; just as a seed becomes a golden sheaf; just as an acorn becomes an acorn-covering oak, so when God's truth is brought to bear upon conduct, the child goes toward the stature of the sage or seer, the reformer or martyr.

Great indeed has been the influence of war, politics, commerce, law, science, government; yet we must also confess that the pulpit has been one of the great forces in social

progress. Be the reasons what they may, the prophets of yesterday are still the social leaders of to-day. To-morrow Moses will re-enter his pulpit, and pronounce judgment, and control verdicts in every court of the city. To-morrow, as Germans, we will utter the speech that Luther fashioned for us, or as Saxons idioms that Wycliffe and Bunyan taught our fathers. To-morrow the groom and bride will set up their altars, and, kindling the sacred fires of affection, they will found their home upon Paul's principle, "The greatest of these is love." To-morrow the citizens will exercise his privilege of free thought and speech, and remember that democracy crossed over into Europe in the little boat that brought the apostle Paul. To-morrow educators will re-read the Sermon on the Mount and seek to make rich the schools for the little ones who bear God's image. To-morrow we shall find that the great arts that enrich us were themselves made rich by teachers of the Christian religion. For great thoughts make great thinkers.

Having affirmed the influence of the pulpit in early and ignorant eras, some writers now declare the pulpit has entered upon a decline, and predict its final decay. In this age of books and papers, men question the need of moral instruction through the voice, and many have risen up to-day who assert that the pulpit of yesterday has made unnecessary the pulpit of to-morrow; that Christianity has now been organised into our social, domestic, economic, and political institutions, thereby becoming self-publishing. Those kind-hearted persons who once wept lest the loom and the engine should destroy the working people are now engaged in daily shedding a few tears over the pulpit, soon to be sadly injured by the press, the magazines, and books, but thoughtful men are not troubled lest some agency

arise to dispossess the pulpit. In the last analysis, preaching is simply an extension of that universal function called conversation. It represents an attempt so to bring the truth to bear upon conduct and character as to cleanse the reason, sweeten the affections, and lend inspiration to imagination; so as to strengthen conscience and refine the moral sentiment. The foundation of all moral instruction is in the family, where children are influenced, not by attractions, but by the truth manifest in the voice of the father and the mother, who create an atmosphere about the child. Socrates came speaking, as did Plato and Paul, as did the world's Saviour; and so long as man remains man, preaching will remain, not as a luxury, but as the necessity of man's existence. So far from books doing away with the influence of the voice, they seem rather to increase it.

It is indeed given to the printed page to teach the truth regarding axioms or the nature of solids and fluids, but even then the laboratory strengthens the book. But, so far as moral truth is concerned, the truth is never the full truth until it is organised into personality, and flashes in the eye, or thrills in the voice, or glows in the reason, or guides through sound judgment. And so long as life is full of strife and conflict, so long as men are the children of misfortune, adversity, and defeat; so long as troubles roll over the earth like sheeted storms; so long as dark minds need light and inspiration, and the pilgrim band, floundering through the wilderness, needs a leader, with a pillar of cloud by day and a pillar of fire by night, that long will the pulpit remain the guide, the hope, the friend and support of the people.

The nature and functions of preaching grow out of the divine method of education and growth for men. God governs rocks by gravity, bees by instinct, trees by those grooves called natural laws. Man

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governs his locomotive by two rails and the flanges upon the side of the wheel. But man, made in God's image, is the child of liberty, and God governs him through moral teachers, into whose minds great truths have been dropped from heaven, and these teachers are sent on before the advancing multitude, to lead them away from the slough, and the wilderness, and open up some spring in the desert. It is possible to enrich dead things from the outside. Soft wood may be veneered with mahogany, nickel may be coated with silver, and silver plated with gold, but living things must be developed from the inside. Would the husbandman have a rich flush upon the rose? Let him feed the roots. Would the mother have the bloom of beauty upon the cheek of the child? Let her feed the babe with good food, and the pure blood on the inside will lend the rosy tint to the cheek on the outside. Men cannot be made wise or strong or moral by exterior laws or agencies. There are two ways to help a thriftless man. One is to build him a house and place him therein. The other is to inspire in him the sense of industry, economy, and ambition, and then he will build his own house. All tools, books, pictures, laws, on the outside, begin with ideas on the inside. Inspire the reason, and man will fill the library with books. Wake up the taste and imagination in young men, and they will fill the galleries with pictures. Stir the springs of justice, and men will go forth to cleanse iniquities and right wrongs.

Many are so busy living Christianity on the practical side that they begrudge any time for studying it in theory. Through books and sermons they obtain for themselves nutrition and guidance, yet their withdrawal from the church involves grievous loss. When a single match is lighted, because it is alone, it goes out. Pile many sticks together, and

the heat of the one log lends itself to others, until the whole mass is aglow and blazing. And to the end of time it will be important for the multitudes to come together, and through song and prayer and elevated thoughts, the sacred fires that glow in one nature may be communicated from heart to heart, until the whole community feels the divine impulse toward moral earnestness. President Hopkins once told the students of Williams College that when a man ceases to bend his knees in prayer, he soon ceases to bow his mind and heart. In reviewing his long career, Robert Collyer also affirmed that he had noticed that "that those men who find their temple in the fields, and ask nature to be their priest, have ended by losing all sense of worship until they worship less truly than do the very beasts of the field." Nevertheless, we must confess that society is being slowly permeated by the principle of Christian living, and that noble men live the higher spiritual life without the assistance of the church. God's sun is so powerful that when it has ripened the golden sheaf within the field, it lends loveliness to the violet and the sweet brier that springs up without the lane.

This advantage adheres in the ministry. It emphasizes the great positive moralities, it handles the most powerful stimulants the world has ever known—eternal truths. It plies men with divine inspirations. It deals with the greatest themes life holds—God, Christ, conscience, reason, sin, salvation, culture, character, duty, immortal destiny. When all other arts have been secured, it teaches the art of right living. When all other sciences have been mastered, it teaches the science of conduct at the home, the market, and the forum. It puts its stamp, not into wood that will rot, not into iron that will rust, not into colors that will fade, but into the minds and hearts that are immortal.—*Newell Dwight Hillis.*

Parish Notes.

S. JOHN'S PARISH.

We were all pleased to get Mr Riley back after his recent indisposition. Three short weeks in the country set him up completely. There is always a heavy strain upon the clergy in these large city parishes, and it seems that Mr Riley, in his anxiety to do more than his strength permitted, had a nervous breakdown. The holiday was spent in the neighbourhood of Mole Creek with a friend, where Mr Riley first made acquaintance with real Australian bush life, which was a revelation to him of a highly enjoyable character. He returned to town on the 8th of September, and seems quite well again.

On the 11th September Mr Riley gave a delightful lecture to the members of the Y.P.C.U. and some of their friends on "The English Lakes." This took place in the school-room, and was splendidly illustrated by lantern slides. Mr Harold Brownrigg, on whom we invariably rely for the manipulation of the lantern, managed to secure splendid effects by the use of the lime light. What this parish would do without Mr Brownrigg's aid in these matters we cannot imagine. Sincere thanks are due to him from all who enjoy these lectures, as well as the now quite famous "bioscope," which is a very complicated bit of machinery, only clearly understood by him alone in these parts.

The combined sections of the Union Jack Gymnasium gave an open night in the Albert Hall on the 12th instant. The various items on the programme were very well executed indeed, nor did the club in its full strength ever appear to better advantage before. Mr S.

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Spurling, jun., the drill master, must have worked very hard with the various divisions to have produced such excellent results. The attendance of the public, owing to quite a large number of attractive rival entertainments in the city at the same hour, was not good. The performance, however, was much enjoyed by all present.

On Monday, the 24th, a large meeting of ladies was held at the Rectory to arrange about the "Refreshment Tent" at the Launceston Show. A good deal of enthusiasm was apparent and matters promise well. The proceeds are in aid of the Church Extension Work.

The various papers on the subject of "Recreation," read at the Y.P.C.U. on the 25th, were very good. It is wonderful how differently people view such matters. Some believe we have too much pleasure, others not enough. The tastes of the several writers in question were as various as could be. The discussion afterwards, which was the outcome of the papers, opened out matters very clearly, and was cleverly summed up by Mr Riley, who was in the chair. The conclusions arrived at were that every one should have sufficient leisure for recreation, but that due care should be exercised, lest in our desire for more relaxation and recreation, we neglected our plain duties. Everything depended on a proper ideal in this matter, and in few things was "the use, and not the abuse" of a privilege more needed than in this. It was a very useful subject, and was quite ably handled.

We desire to offer a very hearty welcome to Mr and Mrs Alfred Green, who have just come home from a somewhat lengthy visit to North America. We trust that both have spent a pleasant time, and that

each will feel a healthful benefit from the change. Many of our people are hopeful that Mr Green may see his way clear to give us a lecture all about his travels, one evening in the near future.

To pluralise a stereotype expression, some "interesting events took place" last month in connection with S. John's Sunday-school, for there were several recipients of presentations for the officers and teachers of S. John's. Through leaving Launceston we have lost a superintendent in the person of Mr M. F. Brownrigg, with Misses Lightbody, James, and Sample as teachers, while Misses Bird and Weatherhead have taken up duties which necessitate them giving up their classes. This is a loss which we feel very much, for they were all capable teachers, and had endeared themselves to their respective classes. Our readers will understand what this loss means to us when we say that several classes have more than their complement of scholars. We hope our appeal for more help will not be in vain.

The first of a couple of special bioscope entertainments took place in the school-room on the 26th of last month, and was as successful as

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the ordinary monthly ones. It was arranged mainly for the adults who have kept away from the others rather than crowd out the children, the latter, however, were not to be denied, though their price of admission was raised to threepence, for there was a big number of little ones. However the programme was suitable for all. The second one will be on Thursday, October 11, commencing at 8 p.m., and as this will be, in all probability the last of this series, a big crowd is anticipated. A splendid programme is fixed up, and the price will be the same, viz., adults 6d, children (under 16) 3d.

Diocesan Examination takes place on October 7, and S. John's intend to take up two subjects, the Old Test. and the New Test. As usual we will encourage all who can write to go in. Of course it brings down our percentage of passes, but it is a more satisfactory test of the teaching of the past.

The Festival Services in connection with the Sunday-school take place this month. S. John's will be on Sunday, October 14, when the Rev. Cecil Fawns will take the whole of the services for the day. H.C. will be celebrated at 8 a.m., Matins at 11 a.m., and Evensong at 7 p.m. In the afternoon a united flower service will be held, and the flowers, after being presented at the altar rails, will be sent to the different cemeteries to be placed on the graves of those who have passed through the schools. The selection of hymns is a splendid one this year, and we hope the service will be a hearty one, and also that the congregation will remember that we depend mainly on the offerings at these festival services to carry on the work of the schools.

The annual school treat will take place on Wednesday, November 7,

when we hope to give those connected with the schools an enjoyable outing.

We are drawing towards the close of the season for the Y.M.C., this being the last month. A visit to Longford finishes up the inter-club tournaments. At present interest is centred on the championship of the club, the final rounds having been started. A closing social will be held on Wednesday, October 31, when the committee will be glad to have the opportunity of welcoming any visitors. On November 2nd we send representatives from S. John's to meet representatives from all the associated clubs at the Albert Hall for the championship of the association.

S. AIDAN'S.

Our Sunday-school Festival is usually held on the Sunday following that in connection with the parish church. If this rule be observed this year, ours will come on Oct. 21. The children are being carefully "coached" in all matters necessary for the said function, and there is every prospect of a successful issue. The music, to make it effective, takes a lot of practising, and this means hard work for many weeks prior to the event. Yet, as a good deal depends on it, the teachers enter very earnestly into it with their classes.

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S. OSWALD'S.

Our Sunday-school scholars are hard at work practising the hymns, etc., for their Annual Festival, which, it is proposed, ought to be held on November 11. Some do not care for Sunday-school Festivals, but there is much to be said in their favour. It helps to impart new interest into the work of the children, and on the proceeds of the collections for the day in question we depend to pay the working expenses of the school. Everything, it seems, even that having to do with spiritual works, needs some financial help to meet consequent expenses.

S. JOHN'S MISSION HOUSE.

On several occasions recently has our fine Hall, which we want all our well-wishers to call "The Mission

Hall," been lined by various organisations for lectures and socials. The cost of an evening is only fifteen shillings, or with the use of the piano, which is a good one, a pound. We want to say that, as the proceeds of such hire go towards the liquidation of the debt, we are glad to let it as often as possible.

On the 19th and 20th instant the Annual Fair was held in the Albert Hall. A very great deal of preparation had been made, stretching back over the past six months, for it. We believe it was a bad time to fix upon as money, so business men tell us, is always more scarce in September than any other time of the year. Moreover, a good many other fairs and bazaars always held in the spring time, which act as a drawback. However matters came out better than we expected, as a

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HOLY TRINITY PARISH.

sum of £80 was cleared, and goes to the reduction of the debt, which amounts to a little over £1300. The arrangements of the various stalls, and the attractive appearance of each, made the Hall look very gay. The decorations were carefully chosen, and the blending of the various colours was harmonious and pleasing. We must not attempt a description of each, nor venture upon a list of the ladies' names who gave so much care and attention to it, as the necessary space would outrun the limits of our magazine. We may, however, say that owing to the energy of the clever little secretary, Miss Josephine Sicklemore, and her committee, the success attending the effort was very largely due. The *tableaux vivants*, organised and grouped by Mrs Wetton and her special committee, were very fine. Some of them were strikingly touching, e.g., such as the awakening of "The Ten Virgins" of the gospel.

The Fair lasted parts of two days, and all the workers were well nigh worn out by the strain which the undertaking entailed. The Rector and Wardens, and Sister Charlotte desire to convey to them their sincere thanks for their valued help and guidance in this matter.

On the 27th Mrs Leigh Tarleton came in from Longford, and gave a splendid "lecturette" to the members of the Mothers' Union. It is not always easy to say things of an unpopular character, and to give advice on points or subjects about which mothers are a bit restless, yet Mrs Tarleton managed to do this very cleverly and pleasantly. It was just what is needed on such an occasion, and we thank our lady visitor for her helpful and apt words, and hope she may come again soon to speak to us.

August 28—The Annual Choir Boys' Tea and evening was given, the boys as usual sitting down to a sumptuous table, and, boy-like, doing justice to the good things on it. Then, after a short interval, games commenced, a number of ladies coming in to spend the evening with the boys. When the word supper was heard all the boys were dismayed, not believing that it was so late, but before it came, the boys' surprise for Miss K. Richardson, when the Rector in their name presented her with two very pretty paintings—flowers on china—beautifully framed. All seemed to thoroughly enjoy the evening, which broke up with many cheers and good-nights.

September 14—The Annual Choir Social, for adult members, was held and took the form of a salmagundi. The various games at the different tables caused great fun, and were played on the progressive principle. Prizes were won in the following order:—Ladies: First, Miss E. Ferguson; second, Miss K. Orr. Gentlemen: First, Mr T. Rosevear; second, Rev. E. G. Barry.

September 20—A meeting of the congregation was held to elect a Churchwarden to fill the vacancy caused by the departure of Mr H. P. Kissling. Choice fell upon Mr T. M. Douglas, who was elected without opposition.

Sunday, Sept. 23—The Rector, before his sermon, announced that a gentleman, whose name would not be given, had made a very generous offer to help the building fund by giving pound for pound up to £40 a year for five years, for all further subscriptions over and above those already promised. The five years to date from the 1st of June, 1906

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The Rector asks that promises may be sent to him without delay. Surely there are many who could help who as yet are not giving. Nothing would give greater pleasure than a number of subscriptions from say the younger members of our church, who might give 5/- or 10/- a year. Remember, 5/- from anyone now means 10/- for the church.

Trinity Young Men's Club. — Several meetings for tournaments with other clubs have taken place, in all of which our club was successful. We visited Longford and Hagley, and received visits from George Town and St. Francis Xavier's Clubs.

During the month a tournament took place between the Trinity Young Ladies' Club and the one formed recently on similar lines at S. George's, Invermay. The Trinity Club won, but the younger club acquitted itself well, and promised to make the club at this end of the parish look to itself next season. The evening was a very pleasant one, and its pleasure was increased by the members of the Young Men's Club taking the opportunity of repaying the ladies for their many kindnesses and providing supper.

TRINITY MISSION HALL,
INVERESK.

Monday, September 24. — A social was organised for a threefold purpose, the objects being to say good-bye to Mr Champion, accord a welcome to the Rev. W. J. Geer, and also to Mrs Barry on her return from a holiday. A most enjoyable evening was the result, as everything was splendidly managed. As usual games and music intermingled. A trio by Messrs Champion, Nicholas, and Oliver, entitled "Care killed a cat," caused a good deal of amusement,

the real animal figuring in it, and in quite a lively way, as one of the performers was treated quite affectionately by his puss. During the evening Mr E. Nicholas, acting for the workers and friends of the Mission Hall, presented Mr Ernest Champion with an Oxford Teacher's Bible and a fountain pen. He told Mr Champion they were the parting gifts of many who were truly sorry to lose him. Mr Nicholas then presented to Mrs Barry a gold bar brooch from the members of the choir, as a mark of their pleasure at seeing her back again. Mrs Barry expressed her thanks to the young folk of the choir, and then Mr Geer was welcomed, after which Mr Champion suitably responded to the kind wishes of his Inveresk friends, and thanked them for the handsome presents, which he would always treasure, and remember the happy time he had spent with them. Supper was then handed round, after which several songs, with choruses, found favour, and the gathering broke up with many parting kind words to the guest of the evening.

S. BARNABAS' (NEWNHAM).

September 21. — A very successful social was held on the evening of this day to say farewell to Mr Ernest Champion, who for about two years has been identified with S. Barnabas'. When he first came services were held in the old school, but he rejoiced with others when the move was made to the new building. He had made many friends, and though the notice was short, very many of them attended the social. During the evening the Rector, on behalf of his Newnham friends, presented him with a travelling rug and straps, a writing case, and photos. of S. Barnabas', taken at the hanging of the new bell. Mr Champion responded, thanking all for their many acts of kindnesses to him, and for this last sign of good feeling. He

would always remember his work among them, and would look forward to the time when he could again visit them. With songs, games, and a bountiful supper, the evening passed away all too soon. Save for the fact that all were sorry to say good-bye to an old friend, everyone seemed to thoroughly enjoy the evening. Mr Champion goes to the diocese of Wangaratta, in Victoria, and we hope to hear of his promotion there, and wish him happiness and prosperity under God's good hand.

A curtain hung from a nice brass rod has now been fixed, and will be of great convenience when we have entertainments. By some mistake we acknowledged this rod in our last issue as from the Salisbury Foundry Co., probably having in our mind the recent gift of a bell from it. It is, we learn, really the gift of Mr Thelwell, and we thank him for the same, as also for fixing it so neatly.

Sunday, October 7. — We have service in the afternoon at 3 o'clock, when the Ven. Archdeacon Whittington will pay us his first visit and preach. A good congregation is sure to welcome him.

We still have to import an organist from town, Mr Cardew Jenkin still taking the organ in the evening, while Mr John Bird has been responsible for the mornings. Of course we hope before long to produce our local player, and relieve these two gentlemen, to whom we are much indebted, of their long journey out.

S. GEORGE'S, INVERMAY.

On the eve of Mr Champion's departure for Victoria a farewell social was given in S. George's, for while Mr Champion's work had not con-

nected him with this part, still he had made many friends, who were anxious to give some little expression of their good wishes for his future. This made the third social given in the parish in his honour, and judging by the numbers present the object was popular. In a few well chosen words Mr T. W. Massey, on behalf of S. George's, wished the guest of the evening farewell, saying they would always hear of his promotion with feelings of pleasure. Mr Champion suitably responded, thanking all for their kindness and good wishes.

Next day a number of friends assembled on the wharf to see Mr Champion off by the T. S. Loongana for Victoria, his destination being Wangaratta.

On October 16th we look forward to a visit from our old friend the Rev. C. A. Fawns, when he will lecture on his trip through Canada, illustrating it by many beautiful lantern views. The proceeds of the evening will be in aid of the Sunday School Funds.

We must soon be thinking of our Sunday-school picnic.

S. John's Parish.

BAPTISMS.

- Sept. 5—Elma Jessie Baxter
Ernest Cyril Clyde Richardson
" 7—Gwendolene Ford
" 12—Dorothy Eileen Homes
Gweneth Annie May Smith
Alfred Colin Watts
Percy Morrison Ray
" 15—Rudolph Buring
" 18—Hannah Freda Clara Collis
" 26—Frederick George Clayton
Horace Stanley Richardson
Ena Doley Davis
" 27—Alice May Muiltan Larnar.

BURIALS.

- Sept. 5—Catherine Moore
" 9—Lewis Young
" 12—George Williams
" 14—Richard Henning
" 17—Frank Parish.

THE BISHOP.

On the 19th and 20th His Lordship the Bishop was the guest of the Rector and Mrs Beresford, and was able to transact quite a lot of business in connection with the Northern Archdeaconry whilst here. These short visits enable the clergy in these parts to arrange many matters personally with His Lordship instead of writing.

Early in November His Lordship will hold Confirmation in all the Launceston parishes. He is due also in Melbourne at the Church Congress, which lasts from Nov. 18 to 25, at which he is to be the special preacher. He will also read a paper on some social subject at one of the meetings.

THAT TRUE COMFORT MUST BE SOUGHT IN GOD ALONE.

Whatever I can desire or imagine for my comfort, I do not look for it here, but hereafter.

For if I could have all the comforts of this world, and enjoy all its delights, it is certain that they could not last long.

Wherefore you cannot, O my soul, be fully comforted, nor perfectly refreshed except in God, Who is the Comforter of the poor and the Defender of the humble.

Wait a little, O my soul, wait for the Divine promise, and you shall have abundance of all good things in Heaven.

If you unduly desire the things which are present, you will lose those which are eternal and Heavenly.

Use the temporal; desire the eternal.

You cannot satisfy yourself with any temporal goods, because you were not created for the purpose of enjoying them.

LADIES! You must have noticed the lovely white enamel-like appearance of the Gentlemen's White Shirts, Collars, and Cuffs when they come first from the Shirt Factories. You no doubt wonder; "How can they get them so lovely and white?" The secret is this—the factories wash them with

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S. PAUL'S PARISH.

At Matins on Sunday, the 23rd, S. Paul's Church received valuable assistance from members of S. Paul's Cathedral and S. John's Church, Adelaide, in the persons of Mr W. Nicholls, headmaster of the Pulteney-street Grammar School (bass). Mr T. J. Mitchell, of the Staff Office (tenor), and Mr P. H. Mitchell, of Beaconsfield (bass), the rendering of the service, which was fully choral, being very fine. Mr A. T. Buring conducted, and Miss Wetton presided at the organ.

The special celebration of the Holy Communion, in connection with the annual meeting of the members of the Mothers' Union, was held at S. Paul's Church, at 8 a.m., on Sunday, the 27th. There was a large attendance. It was most

gratifying to find so many, even from a long distance, present at that early hour, and the suggestion so earnestly made by the president that such services be held "once in each quarter," met with warm approval from all the members.

The annual meeting of the members of the Mothers' Union was held in the school-room on Tuesday, Sept. 25th, at 3 p.m., when the yearly report was read by the secretary, Miss Cox; treasurer's report by Miss Bain, treasurer, which were considered highly satisfactory; next came the election of officers for the ensuing year, when all officers, with the present committee, were re-elected. We think one or two would have liked a year's rest from their labours, but not one could we spare, and earnestly do we thank one and all for their self-denying labours in connection with this im-



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portant branch of our parish work. The president, in a short and earnest address, begged all who had done so well in the past to help her to do even more in the coming year.

* * *

At half-past 3 o'clock the annual service was held in the church. The Rector officiated, and gave a short address. One member and one associate were admitted. We gladly welcomed Mrs Barnes, president of S. John's Branch; Mrs Sharland, wife of the Rector of Rokeby; and Miss Percy, of Bay View, Rokeby; also Sister Charlotte, of S. John's Mission House. After service all returned to the school-room, where afternoon tea was provided by the members. We congratulate the secretary upon the dainty appearance of the afternoon tea arrangements. When all the good things had been disposed of the president asked Sister Charlotte to kindly say a few words to our mothers. Upon rising she was received with great applause, and her kind and earnest address will long be remembered by all present. The proceedings terminated with

A kindly thought for the year that is gone,
And a hope for the year that is new;
May it bring, as its days go hastening on,
Much happiness to you.

In the absence of Mr Buring, our choirmaster, who was having a few days' holiday, the choir last Sunday, both morning and evening, was kindly assisted by Mr Bert Spicer and Mr Mills, and the singing at each service was very hearty and inspiring.

"Love is the medicine of all moral evil. By it the world is to be cured of sin. Love is the wine of existence. When you have taken that, you have taken the most precious drop that there is in the cluster. Love is the seraph, and faith and hope are but the wings by which it flies. No man can afford to invest his being in anything lower than faith, hope, love—these three, the greatest of which is love."

When sick, consult your doctor.

If he prescribes, it is then of the utmost importance that the prescription be carefully dispensed, and the best drugs used, or the skill of the doctor fails, and the patient suffers.

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Incidentals of Christianity

Christianity, while chiefly busying itself with teaching the art of right living and of character building here, as a preparation for the life hereafter, has accomplished many incidental results for man's happiness and welfare. Orchards are planted primarily for one purpose—to secure food and fruit against the winter. But having met the requirements of hunger, the orchards go on to delight the eye with blossoms, to fill the air with perfume, to provide grateful shade for man and beast, and homes for countless birds. Thus, Christianity is a tree that bears indeed the fruit of immortal life; but it bears also a thousand other fruits for the life that now is. By reason of the great themes with which it is concerned,—themes called God, law, mind, conscience, truth, beauty,—Christianity early developed an affiliation for education and learning. To advance its principles, and defend them, to secure wise advocates for its truths, it founded colleges, schools, and literatures. Having educated teachers for the sanctuary, it began to expand its plans, and came to include the training of poets and jurists, of physicians and scientists. From the day, when the boy Christ remained in the Temple to converse with the wise men, Christianity has been the friend of the mind and an advocate of the increase of knowledge. Nourished in its stimulating atmosphere, such minds as those of Bacon and Milton and Angelo, and thousands of illustrious compeers, have come with genius enriched by the stimulating atmosphere in which they lived. Where other religions have produced here and there a single mediocre mind, Christianity has produced during like periods a thousand giants in the realm of philosophy or art of learning.

Single minds do exist in the his-

tory of China or India or Africa, but they exist just as occasional palm trees and springs are found, at intervals of hundreds of miles, in the Sahara Desert. But entering moral deserts like England in the year 590, and Germany in 700, Christianity has changed the climate for nations, and made genius and greatness indigenous. To this enriching influence upon learning must be added Christianity's natural affiliation with the fine arts. To describe that eternal summer land beyond the grave, John has swept together all gold for the streets, all gems for its walls, all cool fountains and streams, all sweet song, all noble speech. So beautiful is that realm, said Paul, that eye had not seen or ear heard, nor could mind conceive its splendors. The task, therefore, of portraying that ideal land placed every artist upon his mettle. Architects taxed themselves to build cathedrals worthy of Him whom the heaven of heavens could not contain. Painters vied with each other in creating seraphs and angels beautiful enough to adorn the walls of Christ's sanctuary. Sculptors went everywhere searching out marble white enough for Christ's forehead.

Each Handel taxed himself for music sweet enough for His hymns of praise. Soon the greatness of Christianity's themes lent greatness to the minds studying them. For great thought makes the thinker great also, while petty thoughts make insignificant thinkers. It was the woe, the grief of three million slaves that lent eloquence to Wendell Phillips. It was the sorrows of the poor of England that lent eloquence to John Bright. It was the Madonna that made each Titian, and the Paradise that made each Milton. Take the seed idea and the mother principles of Christianity out of the last one thousand years of time, and society's storehouses, called galleries and libraries, would be emptied.

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