



The Churchman

THE LAUNCESTON ANGLICAN MAGAZINE.

No. 21.

SEPTEMBER, 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, 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.

Woman's Mission.

"Prince of Peace." Note that name. When kings rule in that name, and nobles, and the judges of the earth, they also, in their narrow place, and mortal measure, receive the power of it. There are no other rulers than they: other rule than theirs is but *misrule*; they who govern verily "*Dei gratiâ*" are all princes, or princesses, of Peace. There is not a war in the world, no, nor an injustice, but you women are answerable for it; not in that you have provoked, but in that you have not hindered. Men, by their nature, are prone to fight; they will fight for any cause, or for none. It is for you to choose their cause for them, and to forbid them when there is no cause. There is no suffering, no injustice, no misery in the earth, but the guilt of it lies with you. Men can bear the sight of it, but you should not be able to bear it. Men may tread it down without sympathy in their own struggle; but men are feeble in sympathy, and contracted in hope; it is you only who can feel the depths of pain, and conceive the way of its healing. Instead of trying to do this, you turn away from it; you shut yourselves within your park walls and garden gates; and you are content to know that there is beyond them a whole world in wilderness—a world of secrets which you dare not penetrate, and of suffering which you dare not conceive.

I tell you that this is to me quite the most amazing among the phenomena of humanity. I am surprised at no depths to which, when once warped from its honour, that humanity can be degraded. I do not wonder at the miser's death, with his hands, as they relax, dropping gold. I do not wonder at the sensualist's life, with the shroud wrapped about his feet. I do not wonder at the single-handed murder of a single victim, done by the

assassin in the darkness of the railway, or reed-shadow of the marsh. I do not even wonder at the myriad-handed murder of multitudes, done boastfully in the daylight, by the frenzy of nations, and the immeasurable, unimaginable guilt, heaped up from hell to heaven, of their priests, and kings. But this is wonderful to me—oh, how wonderful!—to see the tender and delicate woman among you, with her child at her breast, and a power, if she would wield it, over it, and over its father, purer than the air of heaven, and stronger than the seas of earth—nay, a magnitude of blessing which her husband would not part with for all that earth itself, though it were made of one entire and perfect chrysolite:—to see her abdicate this majesty to play at precedence with her next-door neighbour! This is wonderful—oh, wonderful!—to see her, with every innocent feeling fresh within her, go out in the morning into her garden to play with the fringes of its guarded flowers, and lift their heads when they are drooping, with her happy smile upon her face, and no cloud upon her brow, because there is a little wall around her place of peace; and yet she knows, in her heart, if she would only look for its knowledge, that, outside of that little rose-covered wall, the wild grass, to the horizon, is torn up by the agony of men, and beat level by the drift of their life-blood.

Have you ever considered what a deep under meaning there lies, or at least may be read, if we choose, in our custom of strewing flowers before those whom we think most happy? Do you suppose it is merely to deceive them into the hope that happiness is always to fall thus in showers at their feet?—that wherever they pass they will tread on herbs of sweet scent, and that the rough ground will be made smooth for them by depth of roses? So surely as they believe that, they will

have, instead, to walk on bitter herbs and thorns; and the only softness to their feet will be of snow. But it is not thus intended they should believe; there is a better meaning in that old custom. The path of a good woman is indeed strewn with flowers; but they rise behind her steps, not before them. "Her feet have touched the meadows, and left the daisies rosy."

You think that only a lover's fancy;—false and vain! How if it could be true? You think this also, perhaps, a poet's fancy—

"Even the light harebell raised its head
Elastic from her airy tread."

But it is little to say of a woman, that she only does not destroy where she passes. She should revive; the harebells should bloom, not stoop, as she passes. You think I am rushing into wild hyperbole? Pardon me, not a whit—I mean what I say in calm English, spoken in resolute truth. You have heard it said—(and I believe there is more than fancy even in that saying, but let it pass for a fanciful one)—that flowers only flourish rightly in the garden of some one who loves them. I know you would like that to be true; you would think it a pleasant magic if you could flush your flowers into brighter bloom by a kind look upon them: nay, more, if your look had the power, not only to cheer, but to guard;—if you could bid the black blight turn away, and the knotted caterpillar spare—if you could bid the dew to fall upon them in the drought, and say to the south wind, in frost—"Come, thou south, and breathe upon my garden, that the spices of it may flow out." This you would think a great thing? And do you think it not a greater thing, that all this, (and how much more than this!) you *can* do, for fairer flowers than these—flowers that could bless you for having blessed them, and will love you for having loved them;—flowers that have thoughts like yours, and lives like

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yours ; and which, once saved, you save for ever? Is this only a little power? Far among the moorlands and the rocks,—far in the darkness of the terrible streets,—these feeble florets are lying, with all their fresh leaves torn, and their stems broken—will you never go down to them, nor set them in order in their little fragrant beds, nor fence them, in their trembling, from the fierce wind? Shall morning follow morning, for you, but not for them ; and the dawn rise to watch, far away, those frantic dances of death ; but no dawn rise to breathe upon these living banks of wild violet, and woodbine, and rose ; nor call to you, through your casement,—call (not giving you the name of the English poet's lady, but the name of Dante's great Matilda, who on the edge of happy Lethe, stood wreathing flowers with flowers), saying,—

"Come into the garden, Maud,
For the black bat, night, has flown,
And the woodbine-spices are wafted abroad
And the musk of the roses blown."

Will you not go down among them?—among those sweet living things, whose new courage, sprung from the earth with the deep colour of heaven upon it, is starting up in strength of goodly spire ; and whose purity, washed from the dust, is opening, bud by bud, into the flower of promise ; and still they turn to you and for you, "The larkspur listens—I hear, I hear! And the lily whispers—I wait."

Did you notice that I missed two lines when I read you that first stanza ; and think that I had forgotten them? Hear them now :—

"Come into the garden, Maud,
For the black bat, night, has flown.
Come into the garden, Maud,
I am here at the gate, alone."

Who is it, think you, who stands at the gate of this sweeter garden, alone, waiting for you? Did you ever hear, not of a Maud, but a Madeleine, who went down to her garden in the dawn, and found One

waiting at the gate, whom she supposed to be the gardener? Have you not sought Him often ; sought Him in vain, all through the night ; sought Him in vain at the gate of that old garden where the fiery sword is set? He is never there ; but at the gate of *this* garden He is waiting always—waiting to take your hand—ready to go down to see the fruits of the valley, to see whether the vine has flourished, and the pomegranate budded. There you shall see with Him the little tendrils of the vines that His hand is guiding—there you shall see the pomegranate springing where His hand cast the sanguine seed ;—more : you shall see the troops of the angel keepers that, with their wings, wave away the hungry birds from the pathsides where He has sown, and call to each other between the vineyard rows, "Take us the foxes, the little foxes, that spoil the vines, for our vines have tender grapes." Oh—you queens—you queens ; among the hills and happy greenwood of this land of yours, shall the foxes have holes and the birds of the air have nests ; and in your cities shall the stones cry out against you, that they are the only pillows where the Son of Man can lay His head?—*Ruskin*.

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Parish Notes.

S. JOHN'S PARISH.

On August 7th the members of the Y.P.C.U. gave a most enjoyable social in the school-room. The success of the little venture was owing wholly to the energy of the tiny committee, with Miss Grubb as secretary. We were glad to notice a considerable number of visitors present. The evening was spent chiefly in games, and ended with quite a sumptuous little coffee supper, which provoked a hearty vote of thanks from the united guests.

The Sunday-school Festival has been fixed for the second Sunday in October. The practices for the musical portion of the services have been well attended, and good work done at them. All our parishioners will be pleased to know that the Rev. Cecil Fawns, M.A.—an old and welcome friend—has promised to preach at the various services on the day in question.

The Confirmation Classes have now been in full swing from shortly after Easter. The numbers attending are good, but not so large as were those of last year. The Confirmation will be held in November.

The Church Extension Scheme is gradually working itself out. A few weeks ago our treasury was absolutely empty. Our policy has not been to incur debt, at any rate at this stage. So the bricklayers had to be discharged, and there seemed every probability of a considerable suspension of the work. However the Building Committee resolved to make a very big effort to collect funds on new lines. The plan adopted was suggested by Mr Selwyn Cox, whose energy and devotion on behalf of the work pro-

vokes our warmest praise and thanks. The outcome, backed up by an excellent quarterly collection on the 26th, has been such as to enable the work to be carried on for several months. The desire expressed so clearly in Mr Cox's circular was to secure regular gifts, at stated intervals—say of a month or quarter—for a period of three years. A little over £5000 has been spent, and it is computed that quite £3600 more will be needed to complete that portion of the building now in hand. The actual amount just received has not yet been made known, so we are unable to publish it in this issue.

STATEMENT.

Receipts.		£	s.	d.
1899	...	235	0	6
1900	...	408	3	6
1901	...	689	14	4
1902	...	980	1	4
1903	...	774	10	4
1904	...	775	18	0
1905	...	795	18	0
1906	...	399	18	0
		£5037	1	8

Expenditure.

		£	s.	d.
1901	...	929	1	8
1902	...	819	9	8
1903	...	1096	2	6
1904	...	804	3	5
1905	...	903	4	7
1906	...	473	2	1
		£5025	3	11

Cr. Balance	...	£11	17	9
Owing for Materials	...	£59	19	6
<i>August 8, 1906.</i>				

On the 21st Mr Scott, Curator of the Museum, gave the members of the Y.P.C.U. an evening with the microscope. Like all that Mr Scott does it was excellent, and taught those present much of a highly interesting nature. Considering the many claims on the leisure of Mr Scott, it was most generous and kind of him to have come again so

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soon, and we shall not readily forget it. A vote of thanks was proposed to the lecturer, which was very loudly responded to.

They came, they played, they conquered, sums up the visit of Trinity Young Men's Club to S. John's, not only once either, for both A and B teams of S. John's were defeated. There was a great crowd to watch the tournament in the first section, and interest was maintained throughout the proceedings, for although there was a difference of 8 points in the aggregate, the individual games were mostly of that close order which works up excitement. Taking the sets of games, out of the seven S. John's won four, their opponents being too good for them in ping-pong, which gave them a substantial lead. In quoits the result was closer than in any of the previous meetings,

still our young men have got something to work up yet. The totals were Trinity 41, against S. John's 33. The splendid feeling which existed between the two clubs shews that keen rivalry and friendship can go together.

In the "junior" tournament we made a comparatively poor show in the aggregate, which gave us 29 points against 45, but again ping-pong was a big agent for Trinity, the scores being 13 to 2. In each of five out of the seven sets of games played, there was only a point separating the two teams, so the closeness of some of the games was apparent.

A rifle shooting contest occupied an evening in connection with the Young Men's Club during the month,



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and took the form of a triangular match. The contestants were S. John's, the A.N.A., and the Rifle Club. It resulted in a win for S. John's by 3 points.

The monthly Bioscope Entertainments still draw "crowded houses," which, however, does not mean that those responsible for them are "coining" money. Far from it, for it takes a big number of pennies to pass through the door before a pound is reached. But the expenses are covered, and as long as that is done the committee are satisfied, for the main object is to provide a cheap and healthy first-class entertainment for the children and their parents. It must not be forgotten, however, that the bioscope machinery had to be paid for, but we don't want it to be a drain on the school funds, hence the next entertainment will be a special one for the Bioscope Fund. A splendid programme will be provided for this, which will take place on Wednesday, September 26th. There will be 2000 feet of animated pictures, illustrated songs, and a fine lot of lantern views. The price for admission will still be within the reach of all, viz., adults sixpence, children threepence.

S. AIDAN'S.

The sun is not only the best but also the cheapest road-maker. Our lamentations of last month over the horrible state of all the roads in our neighbourhood have come to an end, owing to the kindly mediation and honorary work of the aforesaid luminary. The long, cold and wet winter was almost more than poor humanity could endure, but with the lengthening of the days our equanimity has been restored, and our congregations have returned to their usual allegiance to the little church, for which facts we are truly thankful.

S. OSWALD'S.

A weekly class for Confirmation is held immediately after the choir practice—i.e., about 8 p.m. every Thursday. The Rector takes the said class, and would be glad to see all, who are interested in the same, present.

We are glad to notice the increased attendance at the Sunday services, referred to some time ago, is being well sustained. The choir is a strong and effective little organisation, and deserves our warmest praise for the excellence of the musical portions of the service.

S. JOHN'S MISSION HOUSE.

The one item of interest just now is the coming Fair, which is to be held in the Albert Hall on the 19th and 20th September. For some years past this Fair has been an annual event. It was the means by which we were enabled to raise enough (some £1200) for starting our New Mission House. We now need about £1500 more to clear the debt upon it, so all interested are working very hard to make the coming Fair a great success. Will our many friends note the dates, and come along and help to clear the stalls?

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HOLY TRINITY PARISH.

August 12—The Quarterly Collections for the Building Fund were made on this day, and with a late offering through the envelopes, realised just over £20. Not up to what is required, and it means that a strong effort will have to be made in December to make up for the smallness of this quarter's.

The Penny Fund returns for the quarter came to £5 12s 6d.

The Rector was away in Melbourne on the 12th, and we have to thank Canon Beresford and the Rev. F. Riley for taking his duties.

August 24—A conversazione was given as a welcome to the Rev. W. J. Geer. A very large committee of ladies, with Miss K. Richardson as hon. secretary, had with real enthusiasm made all arrangements for a right royal reception. The school-room was arranged with the best of taste, and good things for the inner man were in abundance. During the afternoon an angry sky caused uneasiness of mind, and a little later rain began to fall, until the appearance was decidedly against a success, but in spite of the rain the room was comfortably full a little after 8 o'clock, and one very naturally asked where the people would have been put if the night had been fine. On behalf of the congregation Mr T. W. Massey, as senior Churchwarden, extended a warm welcome to the guest of the evening, and the Rev. A. Barkway spoke words of welcome for the other parishes. The Rev. Canon Beresford was also present. Mr Geer made a very suitable reply, when he thanked all for the way in which he had been received. His words won favour with the audience. Harmony was provided by Miss E. Ferguson, Mr Ernest Smith, and six of our choir boys. Miss Ferguson

responded to a well deserved encore, likewise the boys, who quite caught on. Then there was a recitation and encore by Mr C. Weatherhead. Miss K. Richardson presided at the piano, which was lent by Messrs Munnew and Findlay. During the evening the Rector referred to the loss the parish was sustaining by the removal of Mr Kissling to New Zealand. He said his idea of a gentleman was a man who did *not* know how to do an ungentlemanly action, and that described Mr Kissling. He wished him and his family, on behalf of the congregation, every prosperity and happiness in their new home. It will not be easy to find a successor to one so deservedly esteemed. The thought of Mr Kissling's departure was the one and only thing that took away from the pleasure of the evening. Three cheers for Mr Geer brought perhaps the most pleasant social gathering ever held in the parish to a close.

Trinity Young Men's Club.—During the month the club met and defeated S. John's Club on two occasions, the first evening when the A, or first-class teams met, and a week later with the B, or second class. Both evenings were very pleasant, and our fellows enjoyed the friendly fight. Then on August 22nd the Westbury Club paid us a visit, and once more victory was on the side of Trinity.

August 8—A first-class entertainment was given in the Mechanics' by a number of performers, got together by the hon. secretary, Mr C. Rosevear, in aid of the Club Building Fund. It was deserving of a much larger audience. The fund will profit to the extent of about £2.

Confirmation classes are now being held on Tuesday evenings for girls, and Wednesday nights for men.

Trinity Club has lost two of its members during the month. Mr Carl Beal, who has gone to New Zealand. The members of the club presented him on the eve of his departure with the Club Badge in silver. The other is Mr Hortle, who has gone to the East Coast, and may return again. We hope he will.

S. GEORGE'S, INVERMAY.

August 15—A welcome social was given to the Rev. W. J. Geer, and proved a great success. The Rector being absent in Melbourne, Mr T. W. Massey presided, in a very suitable speech welcomed the guest of the evening on behalf of S. George's congregation. He took the opportunity of putting in a word of advice to the people, and it was to the effect that the success of any minister depended upon the way in which he was backed up by them. Mr Geer thanked one and all for the welcome, which was a great encouragement to him in his work. Music and games passed a very pleasant evening, and a bountiful supply of good things was handed round when supper time came. At the conclusion of the evening the cakes left over were sold, and the proceeds given to the newly formed Boys' and Girl's Clubs.

August 17th was the opening night of the Girl's Club, and was very encouraging in every respect. There were fifteen present, who were enrolled as members, and all seemed to enjoy themselves.

August 21—The Boys' Club met for the first time with eight members, and passed a pleasant evening. The Boys' Club will meet every Tuesday, and the Girl's every Friday night. We wish these institutions success, and feel that it is a step in the right direction. Clubs had been talked

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about before, but it remained for Mr Geer to give the energy required to make a start. Knowing our Rector's liking for bringing the young folk of his parish together, we gather that in Mr Geer he has got a man after his own heart, and congratulate him accordingly.

TRINITY MISSION HALL,
INVERESK.

There is not very much to report this month. The various meetings and services have been going on as usual.

August 9—A very successful meeting of the Temperance Society was held, the Hall being packed. Mr Champion presided, and a very good programme was presented. Canon Beresford was to have given the

address, but an important meeting in his own parish came in the way. We hope to have him on some future occasion.

The Rector informs us that when in Melbourne he met Mr R. Rosevear, who made many enquiries about the Mission Hall, and said he was looking forward to return to Launceston at the end of the year, when he would again give his services to Inveresk. We shall gladly welcome him.

S. BARNABAS' (NEWNHAM).

August 1—An entertainment was given on this evening in aid of the work done. The arrangement of a programme was placed in the hands of Mr C. Rosevear, who succeeded in working up a most excellent one. The first part consisted of

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songs and recitations, while the second half was a very amusing farce entitled, "Turn him out," which called forth from the audience roars of laughter. We thank Mr Rosevear and all the performers for a very pleasant evening. At the conclusion the visitors from town, who had come to help, were entertained at supper by Mrs Clare at her residence. The proceeds of the entertainment came to £4, after paying all expenses.

On the afternoon of the first Sunday in October we are to have a visit from Archdeacon Whittington, and as there will be this service in the afternoon, there will not be any other services on that day.

We acknowledge with thanks the gift of a brass rod to hang curtains from. It is given by Messrs Salisbury's Foundry Company through Mr Thelwell. A curtain is now being made, and will be ready for the next concert.

We are able to report good congregations, and this is the most encouraging part of the work.

S. PAUL'S PARISH.

S. Paul's Church Choir.—The promoters and organisers of the concert given in the school-room on July 8th, must have been very gratified at the attendance on that occasion. Long before 8 o'clock all the seating accommodation was taken up, and among the audience were many leading citizens. The well arranged programme had been carefully prepared by Miss Vivienne Wetton, the organist of S. Paul's, who was ably assisted by Mr A. T. Buring, the choirmaster, whilst our grateful thanks are due to Mr C. E. Andrews, who, with his usual untiring energy,

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helped so largely and spared no effort to assure the success of the entertainment. The decorations of the room were, well, surely we may say, charming, the platform being transformed into a cosy drawing-room, with all sorts of dainty decorations, and the incandescent gas lamps, kindly lent by Mr A. Green, of the Gas Works, really the effect was so imposing that many paused to wonder at the transformation. Of the many different items on such a lengthy programme, each and all were given in a manner that won for the performers the warm applause of the audience, encores in special cases having been kindly responded to, although the request had been made that no encores be required. Mr Andrews, as usual, was responsible for the whole of the recitals, and we have never heard him to better advantage. Space forbids our been able to give the entire programme, but a very hearty vote of thanks was accorded to all who had so ably assisted in such an enjoyable evening's entertainment by Mr Hardwicke Weedon.

Mr and Miss Hills have returned home after a five months enjoyable holiday in Melbourne. We welcome them back to the parish, and the various different centres of church work that they have always so kindly and willingly assisted with.

Miss Vivienne Wetton has, we are glad to learn, quite recovered from her severe attack of influenza, and was able to be at the post of duty on Sunday. We missed her very much, and at the same time must congratulate the choirmaster and choristers upon the crisp and hearty way they sang the whole of the morning and evening services on Sunday, the 19th inst., without any accompaniment whatever.

The Rector was present at the social held in Holy Trinity school-

room last Friday evening to welcome the newly appointed curate, Mr Geer, on behalf of S. Paul's parish. The Rector gave him a hearty welcome to Launceston. The weather was most unfavourable, and notwithstanding that, he was pleased to see so large and hearty a gathering of the parishioners of Holy Trinity and other friends to greet with a warm reception the new comer.

The Whole World 'kin.

What is the nature of man? There was no recognition of man as man in the first century. There were Greeks, Romans, Jews, Teutons, Gauls, but there was no man. There were patricians and plebeians and slaves, but there was no man. When Paul said, "In Jesus Christ all are one,—Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bond and free,"—he uttered a very radical truth. It was a long while before the world came to recognise that of one blood God hath made all the nations of the earth, for to dwell on all the face of the earth,—before men came to recognise that there is a bond that unites deeper and stronger than the bond that unites men in families, tribes, nations, or ecclesiastical organisations. That man is man; that he is a son of God; that slave and plebeian, rich and poor, Jew and Gentile, are sons of God, and that they have wandered from their God and separated themselves from Him,—this also was the message of Christ Church. It was a long time before humanity learned this message; centuries was it in studying this simple lesson: but finally it was wrought into the faith of the Christian Church, and in some measure into the faith of Christendom,—God is good; man is his child, but has sinned against Him.

Then came the next great question, the question of the Reformation: How is this man who is separated from God and has sinned to be brought back to Him again? How can this man, who has despised this goodness of God, violated his law, turned his back on Him,—how can he be brought back to his Father's home? The Roman Catholic Church said: There is only one door; he must come through the Church; he must pay his price, in penance here or purgatory hereafter; or he may compound for it and get an absolution, which is not permission to sin, but relief from the pains of penances and the pains of purgatory. Then it was that Luther came with his message: Every man is a son of God, and stands directly and immediately in the presence of God: he need pay no price; need ask no permission; need enter through no church door. God is love, and man is need: wherever love is and need is, they are drawn together; all that man has to do is to go back in faith and hope and love, for God never has ceased to love him. That lesson also is pretty well learned. It is to be proclaimed again and again from the Christian pulpit; it is to be taught against the legalism of Puritanism on the one hand, and the legalism of Romanism on the other; and yet, in the main, it is believed in the Roman Catholic Church as truly as in the Protestant Church. It would be hard to find anywhere in English literature a better statement of the essential Lutheran doctrine than in Faber's hymn:—

"There's a wideness in God's mercy
Like the wideness of the sea,
And a kindness in his justice
Which is more than liberty."

Thus these three great questions have been asked and answered: Who is God? God is love. What is man? His child, a sinner. How shall this sinner come back to find God? Let him come, and love will be ready to receive him.

A Dedicated Life.

There has recently been circulated in certain English and American papers the pathetic story of the "Happiest Man in London." This man and his wife were found living in a single room with nothing but the most necessary furniture. "For twenty-five years the wife had been paralyzed, and her husband had been her nurse, her protector, her support, and, most of all, her lover all the time. She could scarcely speak, and her only strength of expression lay in her eyes, looking 'straight out, clear and shining.' In response to a new doctor's question, this hero of a man told in the simplest and most sincere way how he lived. 'I get up early of a morning, you see, sir,' said Temple, 'and make our breakfast and attend to her. Then, before I start for work,—I'm in an engineer's employ,—I just boards her up in bed so as she can't fall out. I'm back at dinner hour, and we have it together. Then, when I leave work, my evenin' soon passes. There's usually a bit of cooking to be done, and washing up, and the room to be seen to. An invalid must have things clean about her; it is n't agreeable to just lie and look at anything dirty. I like Lucy to keep bright,—but, there! she always is; and if occasionally she gets down, I soon cheer her up: don't I, Lucy? I said I'd love her, comfort her, honour and keep her, in sickness and in health. I've tried, and we've been happy. Sir, love does it all. You'll want to comfort her, you'll have to honour her, and if sickness come you'll love her all the more.' From the bed there came a strange sound. It was something between a laugh and a sob. And the doctor, turning, looked away again. Her husband's words had moved the wife to tears, but her face was radiant with the joy in her

upturned eyes. Temple laid his hand on hers,—hers which could give no answering pressure. 'Sir,' he said, "I can't wish you better happiness than I've had. I wish you as much. And I take it I'm about the happiest man in London.'"

This simple story is quoted as the best possible way of illustrating the Christian's faith that happiness depends on character, not on condition.

LOVE.

My God, Thou art all Love!
Not one poor minute 'scapes Thy breast
But brings a favour from above—
And in this Love—I rest.

Herbert.

So let us say, not—"Since we know, we love;"
But rather, "Since we love, we know
enough."

For why? The creature and Creator stand
Rightly related so. Consider well!
Were Knowledge all thy faculty, then God
Must be ignored; Love gains Him at first
step.

Browning.

Love makes all things equal; I have heard
By mine own heart this joyous truth
averted;
The spirit of the worm beneath the sod
In love and worship blends itself with God.

Shelley.

He that shuts Love out, in turn shall be
Shut out from Love, and on her threshold lie
Howling in outer darkness.

Tennyson.

Learn that to love is the one way to know
Of God or Man!

F. Ingelow.

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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LADIES, PLEASE TRY IT!

For the Children.

S. MICHAEL AND ALL ANGELS:

They come, God's messengers of love;
They come, from realms of peace above;
From homes of never-fading light,
From blissful mansions ever bright.

They come to watch around us here,
To soothe our sorrow, calm our fear;
Ye heavenly guides speed not away,
God willeth you with us to stay.

We have spoken of Michael, the archangel, Gabriel, a chosen messenger, and the Guardian Angels, who have a special care for children, and who always behold the face of our Father in Heaven, but there are a great many others.

These "ministering spirits" are always busy, either doing God's will in Heaven or on earth. Our Lord told us that the angels rejoice over one sinner that gives up his sin. May we not also be right in thinking that these pure and holy beings, who always behold the face of God and serve Him day and night, grieve when they see us straying from the narrow path that leads to everlasting life, and bringing dishonour to the One who made both us and them for His service. In the story of the rich man and Lazarus we read that when the beggar died he was carried by the angels into "Abraham's bosom," where he was at rest and happy.

To the Jews "Abraham's bosom" meant that place of peace and rest we now call Paradise.

Strong to aid the rich and dying,
Call'd from Heaven they swiftly fly;
Grace Divine and strength supplying
In their mortal agony;
Souls released from bondage here,
Safe to Paradise they bear.

The special work of some, then, seems to be bearing away the souls of those men, women, and children who have died in God's faith and fear. They are not visible to those who stand around their dear ones

who are passing away from this life to that which is beyond. But little children, in their dying hours, have been permitted to see these bright messengers, sent to soothe and strengthen them in their last moments, and bear their souls away to the God who gave them.

When the Lord Jesus explained the parable of the "Tares of the field," He said, "He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world, and the reapers are the angels."

In that last great day, when the Lord of the Harvest shall return to claim His own, the angel-reapers shall be sent forth to gather in the golden sheaves, and store them in the heavenly garner, there to remain for ever and ever.

May we, the angel reaping o'er,
Stand at the last accepted;
Christ's golden sheaves for evermore,
To garner's bright elected.

JESU.

Jesu is in my heart, His sacred name
Is deeply carved there; but the other
week
A great affliction broke the little frame,
E'en all to pieces; which I went to seek;
And first I found the corner where was J,
After, where ES, and next where U was
graved.
When I had got these parcels, instantly
I sat me down to spell them, and perceived
That to my broken heart He was "I ease
you,"
And to my whole is JESU.

All people work in some measure towards the ends of Providence,—some with knowledge and design, while others are not sensible of it. . . . The grand design is carried on by different hands and different means.—*Marcus Aurelius.*

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