

## Church Grammar School.

VISITOR: THE BISHOP OF TASMANIA.

HEAD MASTER: THE REV. A. H. CHAMPION, M.A.,  
*Exhibitioner of Trinity College, Cambridge.*

SECOND MASTER: C. W. ROCK, M.A.,  
*Scholar of Clare College, Cambridge.*

THIRD MASTER: D. J. THOMAS,  
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ST. JOHN'S

# Parish Messenger

### STANDING NOTICES.

#### WEEKLY MEETINGS.

TUESDAY, Parsonage—  
7:30—Bible Lecture.

WEDNESDAY—

11—Litany and Baptisms.

2:30—Flower Mission.

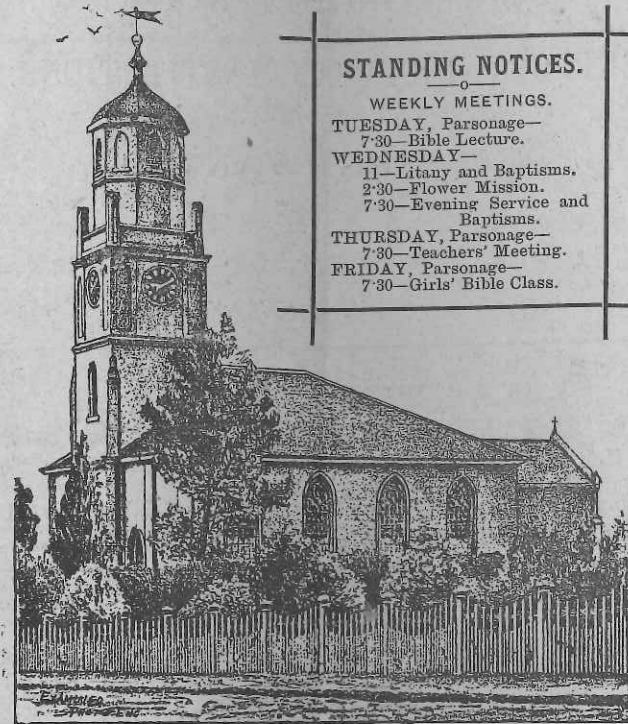
7:30—Evening Service and  
Baptisms.

THURSDAY, Parsonage—

7:30—Teachers' Meeting.

FRIDAY, Parsonage—

7:30—Girls' Bible Class.



No. 5. LAUNCESTON, OCT. 15, 1892. 1/6 per annum.

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## SERVICES.

SUNDAY	...	...	...	...	Morning ...	11:0
					Evening ...	7:0
WEDNESDAY	...	...	...	...	Litany ...	11:0
					Evening Service ...	7:30

## HOLY COMMUNION.

First Sunday in month	...	...	...	...	11:0 a.m.
Second "	"	"	"	"	10 a.m., 7:0 p.m.
Third "	"	"	"	"	11:0 a.m.
Fourth "	"	"	"	"	8:0 a.m.
Fifth "	"	"	"	"	10:0 a.m.

(And at other times according to notices.)

## BAPTISMS.

Wednesday... .. 11:0 a.m. and 7:30 p.m.

## SUNDAY SCHOOLS.

St. John's	...	...	...	10:0 a.m. and 3:0 p.m.
Abbott Street	...	...	...	3:0 p.m.
Children's Service,	Fourth Sunday in month,	in church,	3:0 p.m.	

# The St. John's Parish Messenger

LAUNCESTON, OCTOBER 15, 1892.

## A CHRISTIAN REFORMER.

THE Christian Church has so often concentrated its attention on the individual that men have forgotten its social side. Men have thought of "saving" themselves, and forgotten that as the Father sent the Son, to save men, so He sends us. Hence many who are absorbed in helping their fellows to more liberty, more health, more rest, more happiness, imagine they must cut themselves off from Christianity. But the death of Thomas Cooper, recently recorded, reminds us that one who had the cause of the workers most at heart felt that after all the surest way to help them was through Christianity.

Thomas Cooper was born in 1805: his parents were extremely poor, but by diligent study he fitted himself to become editor of a Leicester newspaper, in which capacity he was engaged when the Chartist agitation, which brought him to the front, began. Into those troublous days we cannot enter. Suffice it to say that the charter embodied the platform of the Radical party of fifty years ago—manhood suffrage, vote by ballot, etc.: how mild most of the points seem to-day; yet they were held to be most dangerous by the mass of Englishmen at the time; and on the other side, their supporters considered them grand strides of progress, if not a perfect panacea for the evils of the period. Into this movement Thomas Cooper threw himself heartily, and suffered for it, being sentenced in 1841 to two years imprisonment for riot at Hanley, in the Potteries. He came out, still enthusiastic for the cause, and continued lecturing and speaking on its behalf. But continually thinking of the bodily needs of men, he forgot the spiritual side, and, drifting from his old Methodism, became a leading opponent of Christianity, which to his mind stood only for a tyrannical system which supported the oppression of the poor. So he joined in that secularist work that has so long had its headquarters in

Leicester. But after long searchings of heart, and helped by the brave sympathy of Charles Kingsley, he returned once more to Christianity, and died two months ago, a Baptist lecturer on Christian evidences.

Many separate his two careers, and regard him as a Chartist who changed into a Christian. But he seems to me rather a Chartist and Christian all through. He was Chartist because he was first a Christian: he identified himself again with Christianity because his popular sympathies would let him rest satisfied with nothing less. It was his devotion to what he held to be for the good of his fellows that led to his intimacy with Kingsley, who asked for his friendship in 1848—while he was still under the ban for Chartism and “infidelity”—as a poet, and as a brother in the cause of reform. And Kingsley saw clearly that enthusiasm for God’s people must lead to Christianity. “It is the spring of my work, Thomas Cooper,” he writes; “it will be yours: consciously or unconsciously, it is now for aught I know, if you be the man I take you for.” It was three or four years longer before Cooper’s ideas did change. Then, after a manly avowal of the change in the Hall of Science (the chief secularist hall in London), before crowds of secularists, he began his career as Christian lecturer instead of Chartist leader.

There are few Chartists left now; but it has been my privilege to meet two or three who were with Cooper in that memorable riot at Hanley. And they had followed in the same path: they too, with the desire for freedom and the rights of citizenship, had seen that to really help men they must go deeper than these things; and now in their old age they are temperance leaders or religious workers.

Yes; it is easy to see why it must be so. Let a man be touched with the sense of the misery of the times, and he is at once brought into sympathy with Him who “went about doing good.” However much he may shrink from current misrepresentations of Christ, the historic Jesus appeals to him. And as he learns “the mind of Christ,” he is forced to feel that He cared even more for men’s souls than their bodies: so deeper than the need for clothes or food or a healthy body is the need of a healthy and educated mind, and, deeper than that, the need of a strong upright soul. At the bottom of the social question is the individual question, what each man is. The reform of *man* must go hand in hand with the reform of the *law*. Consequently, with the deepest sympathy with the Chartists and their modern successors, we pin our faith to no charter, but go deeper: we ask for bigger reforms—the reform of all unchristian men. We are Christians, not because the Church supports the present state of affairs, but because her mission is to reform them; and even if she has been faithless to her mission in the past, that is no reason why we should disown her, but rather the reason why we should be the more earnest in helping her to discharge it now. Because we call ourselves Christians we are pledged to be social reformers. If this *Messenger* should be read by any who in their desire for social reform have ignored or disowned Christianity, may we appeal to them to separate from the life and teaching of Christ all the additions and, too frequently, misrepresentations that Christians have attached to it, and see if they are not really Christians at heart. And if so, let us hope they will have the courage of Thomas Cooper in owning it.

He’s true to God who’s true to man: wherever wrong is done,  
To the humblest and the weakest, ‘neath the all-beholding sun,  
That wrong is also done to us; and they are slaves most base  
Whose love of right is for themselves, and not for all the race.

’Tis ours to save our brethren, with peace and love to win  
Their darkened souls from error, ere they harden it to sin;  
But if before his duty man with listless spirit stands,  
Ere long the Great Avenger takes the work from out his hands.

## CHURCH HISTORY LECTURES.

Is history “dry?” Perhaps *book* history is, but history when made living cannot be. There may be some readers of this who know that full well, from the interest with which they studied history with the help of some old church at home. Here were some Norman arches or a bit of wall built by the Normans; here some work of a couple of centuries later, and inserted in it a large window of two or three hundred years later still. There was a tomb with an effigy of a man in armour with his legs crossed at the knee, showing that he had, in those ages when travel was so difficult, made his way three times to Palestine, to what seemed to him a Holy War. A deep hollow in the pavement perhaps showed where thousands had knelt before some shrine then considered sacred. On the walls and pillars some faint, scarcely perceptible, stains spoke of the old habit of painting the church most brilliantly: the whitewash over it told of the age of Puritanism. A gallery erected regardless of architecture brought home to us some period when the church was not large enough to hold the crowds that flocked to it; and some “restoration” or new fittings told of a recent revival of interest. Studied in this way all history became, as it should be, something real and fresh. Bygone ages and people assumed a living interest, and all the past was re-peopled. Any old parish church at home, thoroughly studied, would be a greater help, probably, to a real knowledge of history than half a dozen large volumes about kings and queens and wars and treaties. So in ages to come we hope that Tasmanians will be able to study their history—if only we build well enough to last for a few centuries.

It has been our privilege, since the last *Messenger* appeared, to have had a living interest of this kind thrown on two histories—our own and the Jewish—by the magic lantern lectures and by Mr. Dowling’s lecture respectively.

## RECORD OF THE MONTH.

The Magic Lantern Lectures were given on Thursday and Friday, September 22nd and 23rd, by the Incumbent, in the Schoolroom. They were illustrated by the lantern and slides belonging to the Diocesan Book Depôt. On the first evening the history of the English Church up to the Reformation was dealt with, and on the second it was continued up to the present day—and beyond, for we dealt in future history too, as, thanks to Mr. Styant-Browne, we were able to throw on the screen a view of the St. John’s that is to be. Of course such a hasty treatment of so large a subject must prevent innumerable most interesting details being given, but it has the advantage of bringing out all the more clearly the main drift of the story. And all must have carried away a clear idea of the marvellous vitality of the English Church. Distressed by foes of all kinds—heathens, foreigners, Roman intruders, bitter seceders, and, worst of all, “spiritual wickedness in high places,” and deadness of spiritual life—she triumphed one after the other over all obstacles, and to-day seems as fresh, as young, and as adaptable to modern needs as if she were a new creation. The lantern is now on the North-west Coast, and will have to pass through Launceston on its return journey to Hobart: it will be again waylaid and made to do duty in our Schoolroom, and we trust that more may be present to profit by it, as admission will be free. Our best thanks are due to Mr. Maurice Hales for so kindly and ably manipulating the instrument.

**Lecture on Life in Palestine.**—The Rev. Theodore Dowling threw similar light on life in the Holy Land, on October 4th. By his residence there and his position as Chaplain to Bishop Blyth, of Jerusalem, and Secretary to the Palestine Exploration Fund, he has been able to enter into that life, and understand its features, in a way that is open to few. His description of the modern life constantly helped us to realise the exactness of Biblical phrases. The persistency of the demand for "backsheesh" (alms) made living for us the various beggars of the New Testament, and the importunacy of the widow: the utter absence of justice made us understand the arbitrary action so often exhibited: the power of a modern pacha made us realise the tyranny of a Herod. The lecture was illustrated by a map and pictures of the Sea of Galilee, and a large collection of carved pearl shells, coins, and flowers (which were on sale for the benefit of the fund), and a couple of phylacteries. Mr. Dowling is now in Melbourne, but intends to pay Launceston a visit in a few weeks time, when we hope he will deliver his other lectures.

**Choir Concert.**—At the conclusion of the second Church History lecture the choir gave a concert in aid of the school funds. We have to thank the members for a most pleasing selection. The result was a reduction of the school debt by £3.

**Children's Training.**—We were extremely glad to welcome so many at the first of our Friday instructions for children. To have some 80 children once a week opens to us no small opportunity of usefulness. The instruction of the young is most clearly a part of the work of the clergy, but Sunday services on the one hand, and Sunday schools on the other, take away the possibility of it on Sundays, but Friday afternoons, when the week's school work is over, gives us a most suitable opportunity. After a hymn and prayers we give half an hour's instruction on Christian faith and duty, which we trust may be helpful in building up the rising generation. Of the behaviour of the children we shall not speak. It seems patronising to say—as is so often said—of meetings of children or working men that "their behaviour was all that could be desired," "was most orderly," etc. Surely we may take that for granted. And if at some future time it should be otherwise, may we not blame firstly the ventilation, secondly ourselves? For if the speaker is dull children do not just go to sleep, and then grumble at the sermon over the dinner table, but send the complaint to headquarters in a very unmistakable manner. With Sunday schools, and the monthly Sunday afternoon service, and the instruction class, we hope that we are in some measure discharging our responsibility to the young. Not perfectly nor sufficiently, but according to our powers. May we ask parents to work with us in two ways? First, by taking care that their children learn their lessons and come *punctually* and *regularly*; secondly, by seeing that ALL who are in their charge receive religious instruction. The second "Rubric" at the end of the Catechism says that "all fathers, mothers, masters, and dames shall cause their children, servants, and apprentices (which have not learned their Catechism) to come to the Church at the time appointed, and obediently to hear and be ordered by the Curate until such time as they have learned all is here appointed for them to learn." In any house or business that would be religious the spirit of this rubric must be observed. It is not only your children who are in your charge: you have servants, perhaps scarcely older than your children who are still at school: you have lads and apprentices whose parents, maybe, are in the country: you should see that they too are receiving religious instruction, instead of leaving them to their own devices, or even making it hard for them to receive such instruction. Many a master or mistress, by showing a little sympathy with, and taking a little interest in, those who are working for them, might help, perhaps save from ruin, those who so greatly need help and guidance.

**The Flower Mission**, the object of which is to supply the inmates of the Hospital and Depot with flowers and visits, has now been in existence over a year. During that time not a single Wednesday has passed without some kindly greeting, flowers or books being sent. It may surprise our readers to learn that over 8000 small bunches have been made up and distributed. But unfortunately people seem to think that after a Church society has been running a year, it can go on spontaneously without any workers. This is impossible, so may we appeal to old members to return to their allegiance, and ask for fresh ones? Now that spring has come there need be no lack of flowers, and should any who are willing to help have no garden, they could be usefully employed in making up and distributing the contributions of others. Will some ladies then kindly make up their minds to sacrifice Wednesday afternoon from 2:30 to 4:30 regularly, and send their names to Mrs. Kelly?

**District Visitors.**—We still need some District Visitors. It is most important that our Parish organisation should cover the whole Parish. District visiting is one of those quiet but most useful forms of work that are more helpful than one can imagine. It is most important that we should keep in touch with fresh arrivals, removals, etc., besides knowing of cases of sickness and want.

**Diocesan News.**—The Rev. H. Davis, late of the Forth, left Launceston on September 23 for England. The Rev. J. T. Wilson, of Kempton, has been appointed to take temporary charge of the Parish.

Mrs. Montgomery is a passenger by the s.s. Orizaba, the arrival of which at Albany will probably be reported before this is published. The Rev. A. Webster, the Curate of Holy Trinity, and the Rev. G. Bourdillon are also on their way out.

**General Church Fund.**—The collections for this will be made on the last Sunday of this month, October 30th. Many a parish, it seems to me, has need to be thankful that the "solid unity" of church life is so well appreciated in St. John's, and that so many among us recognise the fact that *power* (which money represents) is, equally with any other talent, a grave responsibility, and to be used for the good of others. I happen to know that the stipends in some parishes have little chance this year of reaching even the very moderate sum called in church accounts the *minimum*; and perhaps it is not unseemly in your Pastor to rejoice to know that your contributions to the General Church Fund enable this *minimum* to be reached in many a parish where otherwise it would scarcely be possible to keep up the regular ministrations of the Church.

**Sunday School Anniversary.**—The children are now engaged under the conductorship of Mr. Findlay in practising the hymns. There are practices in the schoolroom on Monday evenings at 7:30 for the elder ones, and on Wednesday afternoon at 4:15 for the younger ones. Would parents kindly see that their children attend one or other? The anniversary services will be held at the end of next month.

**Acknowledgements.**—HOPE COTTAGE—Contributions of milk, fruit, vegetables, meat for soup, clothing, etc., have been received from Messrs. Hickson and Sutton, Mesdames Genders, Kelly, Soltau, Westbrook, Wetton, and Misses Stewart and Griffiths.

#### MEMORANDA.

- October 30—Annual collection for General Church Fund.
- November 3—Communicants' meeting.
- November 9—Could not some one run a Parish Picnic?

## THE PARISH REGISTERS.

### BAPTISMS.

Grant that Whosoever is here Dedicated to Thee by our Office and Ministry may also be endued with Heavenly Virtues.

- Sept. 21—Ada Frances Baker, 58 Bathurst street.  
 21—Ida Chick, Lilydale.  
 28—Henry Wimble Newman, Sidmouth.  
 28—George Arthur Abberton Jacobson, Ravenswood.  
 28—Winifred Gwendoline Morgan, 5 Wellington road.  
 28—Henry Leonard Lodge, 72 Wellington road  
 28—Frank Warren, 92 Balfour street.  
 28—Henry Ernest Cutler, 148 York street.  
 28—Sarah Beatrice George, Westwood.  
 Oct. 5—Walter James Bowman, 65 Canning street.  
 12—Ada Florence Davis, George street.

### MARRIAGES.

Send Thy Blessing upon these Thy servants whom we bless in Thy Name.

- Oct. 6—Harry Talmage Herd to Ethel Twentyman Draper.

### BURIALS.

O Holy and Merciful Saviour, Thou most worthy Judge Eternal, suffer us not, at our last hour, for any pains of Death to fall from Thee.

- Sept. 28—George Thomas, 24 Maitland street, aged 85.  
 29—William Holmes Coulter, Wellington Square, aged 21.  
 Oct. 3—Ann Von Stieglitz, Elphin Road, aged 75.  
 9—Frank Edwin Littler, Lyttleton street, aged 34.  
 14—Lucy Lillian Allen, Gunn street, aged 5 months.

## THE SUNDAY SCHOOL.

DATE.	MORNING SUBJECT.	AFTERNOON SUBJECT. ACTS OF THE APOSTLES.
Oct. 16. 18S. after Trinity.	<i>How the Ark of God was Lost.</i> Neglect and its sin. (1 Sam. iv. to vi.)	Acts ii. 40-47, and v. First Converts.
Oct. 23. 19S. after Trinity.	<i>The Desire for a King.</i> Need of authority. cf. Tennyson's Idylls. (1 Sam. viii.; xii.) Samuel's character (xii.)	Catechising in Church.
Oct. 30. 20S. after Trinity.	<i>Saul.</i> The choice. (1 Sam. ix., x.) The choice proved by success. (1 Sam. xi.)	Acts iii., iv. The Testimony and its con- sequences.
Nov. 6. 21S. after Trinity.	<i>Saul and Samuel.</i> Saul's pride and disobedience. Usurps Samuel's priestly office. (1 Sam. xiii.; xiv.), and disobeys him (xv.)	Acts vi., vii. Deacons. The first martyr.
Nov. 13. 22S. after Trinity.	<i>David.</i> The choice (1 Sam. xvi.) and its proof. (1 Sam. xvii.)	Acts viii. Expansion of the Church.

N.B.—Children's service in church 4th Sunday in month (Oct. 23), 3 p.m.  
 Offertory will be devoted to the Sunday School Building Fund.