

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.
3:30—Flower Mission.
7:30—Evening Service and
Baptisms.

THURSDAY, Parsonage—
7:30—Teachers' Meeting.

FRIDAY, Parsonage—
7:30—Girls' Bible Class.



No. 4. LAUNCESTON, SEPT. 16, 1892. 1/6 per annum.

R. C. NUGENT KELLY, M.A. (Oxon.), Incumbent.
FRANK PARNALL, B.A. (Lond.), Curate.

MR. J. C. GENDERS,
MR. W. PERRIN,
MR. E. WHITFIELD, } Churchwardens.

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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, SEPTEMBER 16, 1892.

WHAT THE WESLEYANS THINK OF THE CHURCH.

It is always well, when we can, to learn from the kindly and thoughtful observation of others. I have much pleasure in quoting the remarks of the Rev. T. S. Banks (professor in a Nonconformist college in England) on the present position of our church in Christian teaching. His remarks are quoted from the *Methodist Times* of 26th July last in the *Review of the Churches* for June. There is probably no church so much in sympathy with our own as the Wesleyan (in its many subdivisions), and none therefore better able to judge us fairly and accurately. I have feared sometimes that the good resulting from the awakened life of the church might be marred through undue importance being attached to the sacerdotal aspect of the Christian Ministry. It is a great pity, in my opinion, that so much attention was given [at one time to this. But the old school is "undergoing", under its new leaders, eventful modifications," says Mr. Banks, and chief among these he places "the dropping of the sacerdotal view of the Christian ministry." The Professor continues:—"The change is one which we hail with satisfaction, because it is a movement away from Rome. What does sacerdotalism mean? The theory that the Christian minister is a priest in the strict sense, offering sacrifice to God for sin. . . . The new school indemnifies itself for the loss of the priestly character proper by holding more tightly than ever to Apostolical Succession as the Divine corner-stone of the Church. Rev. C. Gore's work, 'The Ministry of the Christian Church,' is at once the ablest recent exposition and defence of Apostolical Succession, and the most outspoken witness against sacerdotalism proper. The passage we are about to quote is as explicit a renunciation of priestism in the only true sense as words can express. The writer distinguishes

between 'legitimate' and 'illegitimate' sacerdotalism, meaning by the former a representative figurative priesthood, by the latter a literal one. The chief of the ideas commonly associated with sacerdotalism, which it is important to repudiate, is that of a *vicarious* priesthood. It is contrary to the true spirit of the Christian religion to introduce the notion of a class inside the Church who are in a closer spiritual relationship to God than their fellows. The completest freedom of access to God in prayer and intercession, the closest personal relation to Him, belongs to all. . . . It is an abuse of the sacerdotal conception, if it is supposed that the priesthood exists to celebrate sacrifices or acts of worship in the place of the body of the people, or as their substitutes. . . . The Church is one body; the free approach to God in the Sonship and Priesthood of Christ belongs to men as members of 'one body.' . . . There is other evidence on the subject. The volume '*Lux Mundi*,' edited by Mr. Gore, has an essay on 'The Church' by Rev. W. Lock, which takes the same line as Mr. Gore's work. Apostolical Succession is asserted as the basis of the Church's continuity. Priestly terms are applied to the Christian ministry in a very different sense from the one belonging to them in the Roman Church. The general priesthood of believers, Mr. Lock truly says, is one of lowly, loving service to God and man, which finds symbolical expression in the Eucharist. . . . The change is good every way. It is a long step away from Rome, a reversal of the tendency of the older school, a distinct approach towards evangelical faith. Such a change cannot be without influence on the relations of High Churchmen to other communions. While still one with Rome in their view of the basis of Church unity, they are nearer to evangelical Protestants on the other even more vital question. It may be a long time before the effect is seen, but the new position will be quietly accepted and acted upon, sympathy will be influenced, teaching will take new forms, and, above all, the Romeward movement will be most effectually checked. . . . We can only explain the modification in Anglican teaching on sacerdotalism by the influence of the historical method of enquiry introduced by Lightfoot and Westcott. . . . It is scarcely too much to say that Lightfoot's essay has made sacerdotalism impossible to open minds in the Anglican Church for many years to come. . . . Lightfoot says, "The kingdom of Christ has no sacerdotal system. It interposes no sacrificial tribe or class between God and man." Again, "The only priests under the Gospel, designated as such in the New Testament, are the saints, the members of the Christian brotherhood."

The above is the fully sympathetic comment of a Wesleyan Minister on the work of some of the best leaders of English Church thought. I believe that fair and frank interest in the efforts of Christian communities to understand each other in this way, and to recognise the truth each is honestly seeking, will go far to bring about that happy re-union of Christian churches, to which Mr. Banks so earnestly looks forward. We may surely all say Amen to this, while also recognising that there is no short cut to truth, and that nothing is gained by ignoring the principles on which each church is working.

RECORD OF THE MONTH.

Acknowledgments.—The Churchwardens beg to acknowledge, with thanks, shrubs for the churchyard from Mrs. Nichols and Mr. Quarry. We are requested to acknowledge contributions of fruit, eggs, vegetables, a bag of coke, parcel of clothing, fish, meat for soup, sent to Hope Cottage, by Miss Stewart, Mesdames Hickson, Smith, Weston, Kelly, F. Littler, Waterhouse,

Briguet, Sutton, and from two former inmates. For Working Party: Material from Mrs. C. Kent; clothes, Mrs. Johnstone, Miss Ross.

The Choir.—The annual meeting of the Choir was held at the Parsonage on Monday, when the statistics of attendance, etc., were given by the secretary, and officers for the year elected as follows:—Secretary, Mr. Rule; Librarian, Mr. Tevelein; Committee, Misses Hopkins, Layton, Weymouth, and Windsor, and officers.

Churchwardens.—Mr. Robinson having resigned office prior to sailing for England, Mr. Genders has kindly taken his place as Minister's Warden.

Bible Study.—We have been carefully following out the development of the ideas which form the history of Redemption in the Old Testament in our Tuesday evening classes. This implies some hard persevering attention to historical methods, and careful discrimination in reading. We have now come to the beginning of a new period which will demand still closer discrimination—the period of Kingly Rule. We have therefore thought it well to make a pause here, and take a subject of study from the Christian writings. The Epistles of St. Paul always repay study, for no writer has ever suffered (I venture to think) so much as he has, from lack of method in reading. Epistles must be studied as a whole before one single verse can be honestly used. On Tuesday evening next we shall begin with the Epistle to the Colossians. Anybody is welcome, whether of our church or not.

News of the Diocese.—The new church at Scottsdale was opened on the 6th inst. by the Dean. There was a very good gathering, and hearty services cheered the good folk at Scottsdale.—I hear from my old parish at Devonport that an exhibition is to be held there December 13-16. Exhibits in art, needlework, cookery, dogs, poultry, flowers, and fruit are invited. Mr. R. C. Oldham, Devonport, is secretary. Proceeds in aid of Parsonage Fund and Building Fund of West Devonport Church.—The Rev. H. Davis is leaving the Forth Parish to go to England.

Holy Communion.—I have to thank those who responded to my request for suggestions. For the present the only additional celebrations we shall arrange are for 10 a.m. on the *second* and *fifth* Sundays in the month. This will serve two good purposes. It gives another opportunity of attending this, the great Christian service, with the mind fresh, instead of after a very long service; and I am sure that any who have learned the value of such a way of coming to the Holy Communion will be thankful for further opportunities. Moreover, there are many people who are not well enough to attend the ordinary services, who would nevertheless be thankful for the opportunity of coming to the Lord's Table. They can now very well come at 10 o'clock. I hope that more and more of our communicants will revert to the clear intention of the Saviour and the practices of the primitive church in thus "*proclaiming the Lord's death till He come.*" The experience of the year has been encouraging; there has been a steady increase in the number monthly attending the services, especially since I added to the opportunities.

Children.—We have been asked occasionally as to whether the clergy could not have a little gathering of children who ordinarily have lessons in that best of all Sunday schools—the *home*. If we get promise of a fair number of children—say a dozen—to attend a little service for catechetical teaching, to be held weekly in the Church, we shall start at once. There seem two days to choose from—Friday or Saturday. Which shall it be? On the whole, I think Friday at 4.15 or 4.30 to 5. Will any who would bring or send their children kindly drop names and number in the Clergy Box in the Porch next Sunday? Of course any children, Sunday school children and others—all are welcome.

Sunday School.—We should be very glad if the parents of our scholars would interest themselves in the children's lessons. The school is entering for the Diocesan Examination in Religious Knowledge, which takes place in December. The subject is Acts i.—xiv., which is now being taken on Sunday afternoons. The Bishop offers a prize for the candidate obtaining highest marks in each school. The marks are so arranged that children in the upper, middle, or lower divisions all have an equal chance.

General Church Fund.—The collectors are now busy with the good work of gathering the subscriptions to this fund, which forms the only means of carrying out the mission of the church in the diocese. It is a pity the clergy cannot feed and clothe themselves without needing to go to butcher, or baker, or tailor. But as they cannot, the butcher, and baker, and tailor must be paid.

St. John's Church Union.—A meeting was held in the Schoolroom on Thursday, 15th inst. There were five new members admitted. After an address on "The thanksgiving" (i.e., *Eucharist*: an ancient word used by St. Paul, and adopted at once for the Holy Communion Service by the early church), business was brought forward. Mr. W. Martin wrote, commending a plan for a Boys' Camp, which he would do all he could to carry out. Mr. Parnall has had experience of one in England, and gave some interesting particulars. The following is a sketch:—

Summer Camps for Boys.—These have proved such a happy success in England and could be so much more easily carried out here that it seems a pity not to try them. The chief thing is:—Get your boys, 20, 30, 50, of 12 years old and upwards. They sign and promise to carry out the rules loyally; and pay a sum (equal to, say, 1s. 6d or 2s. a day), to cover cost of food, etc. The camp to be formed in some suitable spot (say, down the Tamar), and a life of regularity in work and play, self-help and military exercise is sketched out. "Church Parade" (prayer) begins and ends each day. The good this may do our boys is great. A cheap holiday combined with good healthy discipline, and all based on the religious principle, *must* be beneficial to all who take part. The members of the Union were warmly in favour of the proposal, and we all feel grateful to Mr. (let us say, Major) Martin for taking it up. If any parents wish to have further particulars let them send in their names to Mr. Martin, Mr. Harrap, or the clergy, and we shall then be able to make fuller details known. The idea is to utilise the summer holidays. Mr. G. Harrap (another experienced Volunteer Officer) also very heartily supports the proposal, and will help to carry it out.

On Thursday and Friday (22nd and 23rd inst.) a very interesting and entertaining programme will be offered in St. John's Schoolroom. There will be a series of magic lantern slides illustrating the history of the English Church, with explanatory comments, followed by a concert by members of the choir. The whole programme (slides and concert) will be new on each occasion; so come to both.

The Rev. J. E. Dowling (chaplain to the Anglican Bishop of Jerusalem) is expected to visit Australia shortly, and will probably arrange to lecture in Launceston on the work which our Church is carrying on in Bible lands among Jews and Mohammedans.

Sick Visits.—The clergy request that any who desire pastoral visitation will send word to them to this effect. We are thankful to be sent for, but cannot possibly know of ourselves who may desire such visits.

MEMORANDA.

Sept. 22 and 23 (Thursday and Friday)—Lantern views and concert, Sunday-school.

Sept. 29—Communicants' meeting.

THE PARISH REGISTERS.

BAPTISMS.

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

Aug. 17—Ada Lavinia Blyth, Prosser's Forest, Newnham.

17—Frederick George Clark, Dry street, Inveresk.

17—Rupert John Campbell, 89 Wellington road.

17—Louisa Maud Simpson, 73 Margaret street.

31—Madge Miller, Inveresk.

31—Alice Beryl Puttman, King street.

31—Arthur James Beck, Wellington street.

31—Dorothy Edna Genders, George street.

31—Dora Elizabeth Buck, Frankland street.

31—John Robert Tasman Claxton, My street.

Sept. 7—Jack Lovett Mason, Welman street.

14—Marjory Durham, 184 Brisbane street.

14—Roy Hope Chick, Galvin street.

14—George Walton Owen, Franklin Village.

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. 3—William Bennett, York-street, aged 27.

7—James Sadler, Racecourse Crescent, aged 76.

BAPTISM AND CHURCHING.

There are NO FEES WHATSOEVER to be paid for these services: as however many like to make a Thankoffering on these occasions, a BOX is provided in the VESTRY to receive any such voluntary gifts. The money thus given goes to further the work of the parish (Sunday Schools, etc.)

ADVERTISEMENTS SOLICITED.

MR. E. A. COOKE has kindly consented to act as hon. agent for advertisements. The Messenger can be had from the District Visitors or Messrs. Hopwood and Co., stationers, Brisbane street.

BEAUMONT BROS., CONFECTIONERS, PASTRYCOOKS, AND BREAD BAKERS

Latest Novelties.—Nigger-Boy Cakes, Cough Tablets, Fruit Candies.

Large assortment of all other kinds of goods and trade requisites.

CHARLES STREET.

THE SUNDAY SCHOOL.

NOTE.—We appeal to all parents to strengthen the hands of the teachers by taking an interest in what the children are taught, and by seeing that the *Repetition Texts*, etc., are learned thoroughly by the children at home.

DATE.	MORNING SUBJECT.	AFTERNOON SUBJECT. ACTS OF THE APOSTLES.
Sept. 18. 14S. after Trinity.	<i>Gideon.</i> Success and its dangers. (Judges vi. to viii.)	Acts i. 1-12.
Sept. 25. 15S. after Trinity.	<i>Samson.</i> How the strong man grew weak.	Catechising in Church.
Oct. 2. 16S. after Trinity.	<i>Eli the Priest.</i> Visit of Elkanah and Hannah. Birth of Samuel. Prayer. Praise. (1 Sam. i., ii.)	Acts i. 12-26. How the Christians prepared for work.
Oct. 9. 17S. after Trinity.	<i>Samuel and Eli.</i> A child of God. (1 Sam. iii.)	Acts ii. How the Church began her work.
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.

Will Teachers please note that the Acts of the Apostles is to be the chief lesson.

N.B.—Children's service in church 4th Sunday in month (Sept. 25), 3 p.m. Offertory will be devoted to the Sunday School Building Fund.

Broadland House School,

UPPER ELIZABETH STREET.

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