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ST. JOHN'S

Parish Messenger

STANDING NOTICES.

WEEKLY MEETINGS.

TUESDAY, 95 Bathurst St.—

7:0—Girls' Sewing Class.
(Miss Shoobridge.)

WEDNESDAY—

11—Litany and Baptisms.
2:30—Flower Mission.
7:30—Evening Service and
Baptisms.

THURSDAY, Parsonage—

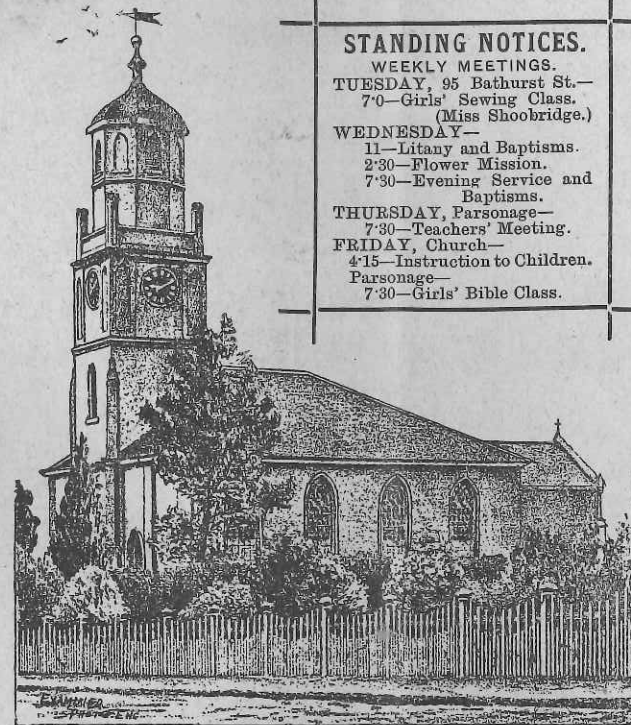
7:30—Teachers' Meeting.

FRIDAY, Church—

4:15—Instruction to Children.

Parsonage—

7:30—Girls' Bible Class.



No. 8. LAUNCESTON, FEB. 1, 1893. 1/6 per annum.

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

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MR. W. PERRIN,
MR. E. WHITFELD, } Churchwardens.

Vergor: W. F. PIKE, Charles Street.

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VISITOR: THE BISHOP OF TASMANIA.

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Scholar of Clare College, Cambridge.

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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, FEBRUARY 1, 1893.

THE PAST YEAR IN THE CHURCH.

The *Parish Messenger* must contain the news of the parish, so we give a brief abstract of the reports submitted to the annual meeting of parishioners on Thursday, January 12, by Churchwardens and Incumbent respectively.

The spiritual life of each member of the Church will be the firmer and purer I am perfectly sure when the general sense of DUTY TO THE CHURCH is more keenly felt and more loyally acknowledged by all. *Each for all* and "all for God:" that is the spirit which ought to animate us as members of the Church, the Body of Christ.

In this spirit the merest figures and business details of a church report have their real place in a broad liberal view of our calling. Therefore I commend to all the consideration of the details of finance and church statistics below, and ask them to ask themselves whether they are doing their fair share loyally to help in the work of the Church, or are they leaving an altogether undue share to a few conspicuously liberal members. On the statistics, with regard to church services, etc., I shall make a remark or two at the close.

The Wardens' report said :—

The School Building Committee, immediately after the last annual meeting, took the matter of school enlargement in hand, and by the end of February the work was completed at a cost of £431 1s. 6d. : of this sum £258 7s. 6d. was paid off, leaving £144 16s. 11d. still due. A Sunday School was started in Abbott street on the first Sunday in June; a small room only was obtainable but should the attendance increase larger premises may be required. The church grounds were laid out and planted. The church building committee met on several occasions, and in November last a special meeting was called, when a scheme for the re-building of the church was placed before the congregation. It was the unanimous wish of those present that the scheme be proceeded with as funds were available. The committee hopes to have sufficient funds so as to be able to start operations early in the year.

The Chairman, in moving the adoption of the report and balance sheet, said that with the help of his colleague he was trying to develop that thorough system of work which was the real power of the Church and of the Christian religion itself. The pastoral work was not of that kind which showed most, but its results were in the end more solid. They were bound, laity and clergy, to make the old and well tried system of the Church a reality. Its system was essentially that of the parish as distinct from the congregation. A member of a Dissenting Church had stated to him lately, "We recognise the fact that for the really lowest and most helpless class no others do or can do the work which the Church of England does." The usefulness of the enlarged Sunday-school premises had been acknowledged by the large increase in the numbers. The district around the Abbott street school promised to grow into an important one, and if it did they would be prepared for the work. They had taken up the work of giving religious instruction in the State schools in the parish, which was a most important work, and also they gave a short service and instruction to children in the church on Fridays. Mrs. Soltau having asked the Church to take over the Rescue Home situate in the parish, the Bishop appointed him to act as chaplain, and to take the general charge of this very difficult but most useful work. He had some hope that the autumn would see them fairly embarked in mission work. There were one or two places in view which offered a suitable opening. While dealing with this matter a most unexpected offer was sent him from a lady trained in regular parish work in Melbourne to come and work under him in the parish. After a satisfactory interview he had accepted the offer, and the lady (Miss Shoobridge) was now living in the parish. There were so many things she could do in nursing sick women and children, visiting cases where other ladies would be afraid to go, and would scarcely be so effective. It was probable Miss Shoobridge would be formally set apart as a deaconess, and at present she was a probationer.

The officers elected were as follows :—Wardens, Messrs. Genders, Whitfel, and Perrin; Sidesmen, Messrs. Thos. Fuller, W. J. Genders, M. Brownrigg, E. A. Cooke, P. Findlay, F. Richards, R. H. Sleeman, F. Payne, G. Genders, and M. E. Robinson; Auditors, Messrs. R. J. Sadler and Alex. Evans; and Church Land Building Committee, the Incumbent, Churchwardens, Messrs. Alfred Green, J. Gunn, S. Eardley Wilmot, R. Green, M. E. Robinson, W. Barnes, E. A. Cooke, and W. Martin.

As to the services and figures of the Church, the following statistics are submitted :—

There has been an increase of 36 in the number of baptisms for last year compared with the previous 12 months, nearly three times the number of persons were confirmed last year, and the total number of communicants in the two years was—in 1891 1590, and in 1892 2647, an increase of 1057. During the year 122 Sunday services, and 121 services on week days, with 16 Sundays, 18 on week days for children; total, 227.

Now as to these figures: truly we may be thankful for them; they are indications of a growing desire to use the opportunities of prayer and worship provided by the Church. Particularly may we be thankful for the increase, the very marked increase, in the attendance at the Holy Communion. It shows that more are content to take the simplest of all means of spiritual edification—the *one act of public worship appointed by Christ Himself*—the only absolutely primitive and apostolic Christian "form of service."

Nothing is more untrustworthy, however, than mere counting of heads as a test of spiritual life. Suppose all these increased numbers should but signify *increased selfishness* in the spiritual life? I pray God they may mean something very different. But the real test of spiritual life is the spirit of self-sacrifice. It is the only one that can be relied on. Well, meantime, let us thank God that more are seeking His grace, and let us each examine himself and pray for his neighbours, that the grace received may become grace to live the godly life, and grace to sacrifice pleasure and comfort in the service of the others, or for the glory of God.



PAPERS ON CHURCH DOCTRINES.

There would be far greater eagerness to seek the blessing offered in the apostolic ordinances if we had a healthier view of what the blessedness of the Christian position in general is. We are apt to transfer the most sordid side of life to our notions of the Christian religion. "I don't see what I shall gain exactly by that:" such is a remark we often hear seriously put forth as a difficulty in reference to such duties as Baptism, Confirmation, the Holy Communion, and such matters. I often answer: "Nor do I—*so long as you keep that spirit.*" It is not strange that the spiritual value of sacraments and apostolic institutions should be missed when they are looked at so persistently upside down: for surely it is "upside down" when we look at a Christian duty in an absolutely worldly spirit: and it is the *world-spirit* which in spiritual selfishness is always asking, "What can I get? what advantage shall I have in this or that? and must see *gain* before it will look at *duty*." The Christ-spirit seeks first to "*do the will of God.*" It asks, not "What can I get?" but, "What can I give?" That way is Christ's way of gaining truest blessing; for the blessedness of the Gospel of Christ is that of service chiefly. Now, until we have got this divine principle re-established there is no likelihood of re-establishing either Baptism or Holy Communion or Confirmation or public worship on the sure foundation laid by the apostles. They laid them in the Christ spirit: modern views of grace are too often made to rest on the world spirit. The constant assertion of Christ is, "*Give, and it shall be given unto you;*" "it is more blessed to *give* than to receive;" "he that seeketh to *save* his soul (R.V.) shall lose it;" "Lo! I come to do *THY WILL, O God.*"

According to the theme of Christ's teaching and the apostolic writings, the Christian church is a holy fellowship of men and women pledged to the service of God and of His Christ. Theirs it is to show the *principles of Heaven as applied to life on earth*. That's why the Church is called the Kingdom of Heaven. The Lord or the apostles never describe the Holy Church of Christ as a company of people each anxious to secure all he could for himself, or each seeking spiritual "comforts" or "happiness" in a selfish isolation or apart from the work and service to which they all had been called as *one body*.

To bring it to a point. If all that you have to do with the Gospel of Christ is to get from it salvation enough to secure you God's mercy on your soul, and make you pass as an average kind of Christian, then possibly you could scrape along without either sacrament or any other means of grace. *But is it all?* No, no! "Behold, I show unto you a more excellent way." The Lord offers

you salvation in offering you the privilege of service. He calls you to share His spirit and His work as well as His sacrifice and His glory. The blessedness He offers is the blessedness of noble devotion to the good of your fellows and the honour and glory of God. It is to make His people like-spirited with Him that He gave the Holy Spirit to His Church.

Christ began a war with sin and darkness, which He has commissioned His Church to continue. Christ formed a little company of earnest-hearted men and women who pledged themselves to serve God by loving service of their fellow men and by joyfully accepting God's truth as their practical guide in this world. And that Company has become the Church of Christ, the members of which still pledge themselves to "renounce the world, the flesh, and the devil;" they still pledge themselves to keep God's holy will and commandments:" they are still "received into the congregation of Christ's flock" on the pledge that they are to "continue Christ's faithful soldiers and servants unto their life's end."

This is the witness which the Church must ever bear to the purpose of Christ Jesus in calling us. This is the true meaning of our membership with Christ; and by this principle must we estimate all the duties and privileges offered us in the Church.

Baptism thus becomes something more than a mysterious and unmeaning agency for getting some unrecognisable grace or "blessing." It is the act which brings us into the company of Christ's servants, pledged to carry on His holy mission of making the kingdom which is in heaven have its counterpart in the Church which is on earth.

Confirmation is not a vague repetition of an unmeaning form, but is the twofold act by which the Christian, fully aware of his position now in the Church of Christ, publicly and soberly pronounces his allegiance to his Lord, and claims his place in the ranks of those full members of the Church who, having come to age, are ready to offer for "active service;" and it is also the act by which the Chief Officer of the diocese accepts the proffered soldier and admits him into the fullest privileges of membership. There, in *serving Christ*, is Christ's fullest blessing to be found and the grace of the Holy Spirit realised. By way of duty is the glory of truest fellowship won: the cross is offered and accepted, and "by the way of the cross" alone can the faith of Jesus be made real or can the graces of the Spirit be received to the full saving of our souls.

This forms the basis of my preparing of candidates for confirmation.

RECORD OF THE MONTH.

Sunday School—The annual meeting of teachers was held in January, when officers for the year were elected. The principal modification was in appointing from among the actual teachers an assistant treasurer (Mr. W. J. Genders) to work with the treasurer, Mr. Fuller.

Confirmation.—I shall be glad to receive the names of any who will attend instruction classes. *No one need promise in the first instance to be confirmed: come and hear what it means, and then judge whether or not your duty is clear.* Names should be sent in at once, that the classes may be arranged. And as you think about the matter, just turn the "think" into "pray," and let your prayer be that you may "both receive and know what things you ought to do, and also have grace and power faithfully to fulfil the same."

Miss Shoobridge will undertake the work of the Servants' Registry carried on by Mrs. Kelly hitherto. Hours every day, 9 to 10 a.m.; Monday also 2 to 6. Fees: servants, free; mistresses, 2s. 6d. (*All fees go to parish funds.*) Miss Shoobridge has a girls' sewing class on Tuesday evenings, from 7 to 8'30. Any young girls welcome. Any cases of sickness in the parish, in which help would be welcome in nursing women or children, looking after family while the mother is ill, etc., etc., may be referred to the clergy, or to Miss Shoobridge direct, 95 Bathurst street.

Lent.—There are many ways in which Lent may be turned to spiritual use. There are few countries, I think, so free from excessive indulgence in eating and drinking as Tasmania (at least, there are none that I have been in); and I don't think "fasting" in the ordinary sense is much called for here. But that is no reason why we should not use a special season in a special way. A little *extra* endeavour to use the means of grace provided; a little more gathering together for prayer; a little more thoroughness in our endeavours after the grace of life,—might find us more like St. John at Easter, "in the spirit on the LORD'S DAY."

Let us at least try and make it a season of prayer. To help to secure this there will be a short service in church every day during the season of Lent at 5'30 (prayers and psalms and a lesson read). "Where *two or three* are gathered together in my Name, there am I," said Jesus.

For the Sunday School Children.—The teachers are requested to collect answers to the following questions. The answers are to be given in to me, they will then be corrected and given to the teachers for their several classes:—

I. (The Collects). What does the Collect for first Sunday after the Epiphany teach you?

II. (Old Testament). How did David prove faithful to his "soldier's oath" to King Saul?

Among the Burials this month the name of "Alfred Harrap" announces that one more of the older generation, who have done so much of the pioneering work of the colony, has passed away. Mr. Harrap was a former churchwarden of St. John's and an ex-mayor of Launceston. "*He served his generation.*"

THE SUNDAY SCHOOL.

DATE.	MORNING SUBJECT. THE COLLECTS FOR THE DAY.	AFTERNOON SUBJECT.
February 5	False Trust and True Faith	David's Fall
Sexagesima.		
February 12	The Heart of Charity	Absalom's Rebellion
Quinquagesima		
February 19	Self Control	David's last days
1 S. in Lent		
February 26	Kept by grace	Catechising in Church
2 S. in Lent		

N.B.—Children's service in church 4th Sunday in month (Feb. 26), 3 p.m. Offertory will be devoted to the Sunday School Building Fund.

THE PARISH REGISTERS.

BAPTISMS.

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

- Jan. 1—James Hallom, 49 Elizabeth street
 4—Susannah Ellen Downey, 59 Elizabeth street
 4—Madge Metcalfe Senior, 14 Maitland street
 10—Fanny Elizabeth Cummings, 33 York street
 11—Thomas Edward Cathcart Archer, Elphin road
 11—Richard Joe Rochricht, corner of St. John and Elizabeth streets.
 11—Ida Mary Victoria Price, 29 Frankland street
 11—Alan Bertie Cato, 96 Brisbane street
 11—Stella Woolven, 17 Garfield street
 15—Dorothy Ada Smith, Ringarooma
 16—Harold John Leslie Howell, 10 Wellington street
 18—Tasman Edward Spicer, 61 Canning street
 25—Nellie Harriet Gunter, Arthur street
 25—Harold Louis Beauchamp, Lower Piper
 25—Frederick Roy Tulip, Sandhill
 Feb. 1—Arthur Thomas Bushby, High street
 1—Annie Emily Lilian Roberg, Brisbane road.

MARRIAGES.

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

- Jan. 25—Algernon A. H. F. Howard to Florence Jane Green
 29—Thomas Trenbath to Amelia Edwards

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.

- Jan. 10—Minnie Elizabeth Blake, Invermay, infant
 19—Dorothy Ada Smith, 91 George street, infant
 20—James Healey, Arthur street, 75
 20—Ivy Hope Ward, infant
 23—Cassandra McCulloch, York street, infant
 28—Alfred Harrap, St. John street, 73.

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.)

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.

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.