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ST. JOHN'S Parish Messenger

SERVICES.

SUNDAY { Morning, 11'0
Evening, 7'0

WEDNESDAY .. { Litany, 11'0
Evening, 7'30

HOLY COMMUNION.

First Sunday in month 8 & 11 a.m.

Second " " 10 a.m. 7 p.m.

Third " " 8 a.m. 11 a.m.

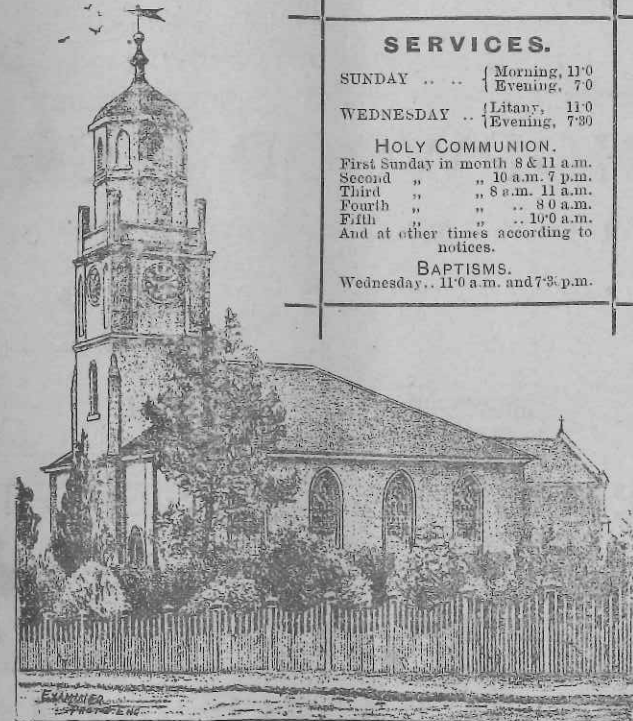
Fourth " " .. 8'0 a.m.

Fifth " " .. 10'0 a.m.

And at other times according to
notices.

BAPTISMS.

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



Vol. II.—No. 5. LAUNCESTON, NOV. 1, 1893. 1/6 per ann.

R. C. NUGENT KELLY, M.A. (Oxon.), Incumbent.

FRANK PARNALL, B.A. (Lond.), Assistant Curate.

S. INGLE, Assistant Curate.

CHARLOTTE SHOOBRIDGE, Probationer Deaconess.

MR. J. C. GENDERS,

MR. W. PERRIN,

MR. E. WHITFIELD,

} Churchwardens.

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SECOND MASTER: C. W. ROCK, M.A.,

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PRINCIPAL: MISS HOGG.

STANDING NOTICES.

SUNDAY SCHOOLS.

St. John's	10-0 a.m. and 3-0 p.m.
Abbott Street	...	...	...	9-45 a.m. and 3-0 p.m.
Mission House	...	...	...	9-45 a.m. and 2-30 p.m.

Children's Service—Junior Second Sunday, Senior Fourth Sunday, in Church, 3 p.m.

WEEKLY MEETINGS, ETC.

Monday	...	6-30 p.m...	Girls' Sewing Class (Junior)	Mission House
Tuesday	...	9-0 a.m...	Religious Instruction	State Schools
		6-30 p.m...	Girls' Sewing Class (Senior)	Mission House
Wednesday	...	11-0 a.m...	Litany and Baptisms	St. John's Church
		2-30 p.m...	Flower Mission	Parsonage
		7-30 p.m...	Evening Service and Baptism	St. John's Church
		7-30 p.m...	Mission Service	Abbott Street Schoolroom
Thursday	...	9-0 a.m...	Religious Instruction	State Schools
		10-0 a.m...	Cottage Service	Little Quadrant
		2-30 p.m...	Mothers' Meeting	Mission House
		7-30 p.m...	Teachers' Meeting	Parsonage
Friday	...	4-15 p.m...	Children's Instruction	St. John's Church
		7-30 p.m...	Girls' Bible Class	Parsonage

MEETINGS AT MISSION HOUSE.

Sunday—Morning School	...	...	...	9-45 a.m.
Afternoon...	...	...	...	2-30 p.m.
Evening Service	...	...	...	7 p.m.
Monday—Junior Girl's Sewing Class	...	...	...	6-30 till 8 p.m.
Tuesday—Senior Girl's Sewing Class	...	...	...	7 till 8-30 p.m.
Thursday—afternoon Mother's Meeting	...	...	...	2-30 till 4-30 p.m.
Evening Boys' Class	...	...	...	7 till 8 p.m.
Bible Class for Adults	...	...	...	7-30 p.m.
Friday—Ladies' Work Party	...	...	...	2-30 till 5 p.m.

Friday Evenings—Lectures as arranged.

MISSION SERVICES.

Mission House (late Queen's Head), Sunday Evening.

Prayer Meeting, 6-30. Service, 7.

Abbott Street Schoolroom, Sunday, 7 p.m., Wednesday, 7-30 p.m.

Servants' Registry.—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.*) Any cases of sickness in the parish, in which Miss Shoobridge's 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 at the Mission House, Wellington Street.

The St. John's Parish Messenger

LAUNCESTON, NOVEMBER 1, 1893.

L. S. D.

THESE mystic letters stand for a very important factor in life to most of us. Occasionally one meets very superior persons who affect to be above all consideration of the pecuniary side of life, but they are as a rule of the number who "toil not, neither do they spin," and their indifference to the power of £. s. d. in human affairs is due chiefly to the unfortunate circumstances that having never worked—hand, heart, or brain—for any of the things they possess, they do not and cannot understand the facts of the case. Now to ignore facts is to see falsely. A Christian man's duty is "to see life steadily and see it whole." And that man is not necessarily avaricious or mean who gives careful consideration to the fact that, as our civilization exists at present, money forms a most important factor in the ready transfer of power from hand to hand. We may indeed hope for the day when a better system will be known, and the cruelties and hardships bound up with our present system will be blotted out for ever; when gold and silver will be treated as metals for art and manufacture only.

Meantime, what is our position? In handling cash we are handling power; power over our neighbours, power over the mode of work and life of men, women, and children in the most distant parts of the earth. Surely, then, it is a fatal thing to treat as outside the range of our spiritual ideas the power we command, be it much or little, to turn into this direction or that the labours of our brethren. The subject is vast; I am concerned now with one part only of it. I know of at least one man gifted with a common sense which does not stop short, as that of so many does, at the practice of the Christian Faith. He very sensibly faced it thus: I have a clear command to spread Christ's gospel by going forth to proclaim it. I see no chance of my making a good missionary; I do see my way to a life at home; so I will stay at home, and out of my labours pay for the support of a substitute in the mission field. And he sent his substitute by a yearly subscription to one of the societies equal to the whole cost of keeping a missionary in the field.

Now, in some way or other, all are called to share the work of Christ. Unhappily the whole idea of giving money has got turned upside down. It is simply a convenient way of helping to share in the one great paramount duty of life for Christian people.

I knew a merchant who, having set apart a certain part of his capital for the service of God, keeps that share in the business distinct in his books, trades with it as he does with his own, and uses the profits systematically for sacred purposes. The money is "devoted," and the profits are not his but his Master's. (Besides this special fund he gives in other ways.)

The whole matter of giving to God's work is that by this means we are enabled to turn some of the *power* in our hands to afford us a share in work we are all called to do, but in which all may not be able to share personally.

The point of view of one who thoroughly understands his position as a Christian is, not How much am I bound to give? but, with the opportunity of service before me dare I withhold the *power* to serve God which is in my hands?

Recognise co-operation in good works, co-operation in the ministry, co-operation in missions, co-operation in charity, in church building, in the services of the Church, as the real meaning of offertories and collections, and we shall enter into the blessedness of giving with more earnest faith. There are those who have little or nothing to give, it may be said. But certainly the proportion of liberality to means often seems greater among those of small incomes than among the rich. And of those who cannot give much money for the reason they have so little, there are numbers who do give—when the chance offers—time and skill. This is the side of the matter that makes one look kindly on sales of work, when they are conducted fairly. Women often have skilful fingers but no cash. They give of their skill. But a very practical point is *system* in dealing with these things. You make a point of giving a certain weekly sum to the expenses of the church or to support of the clergy in the offertory. Very good. Settle your sum; but give it to God, not to the plate. If you are absent from any cause, is that any reason why your share of the weekly expenses of the public worship should be withheld? You approve of a certain object and intend to contribute: you are away or unwell when the meeting or service takes place. Surely it is the simple businesslike thing to do to send what in your heart you had already proposed to devote. But the whole relation of money to Christian work has been grossly degraded. I plead for a careful reflection upon it. "We seek not yours but *you*." It is as a means of affording wide help with co-operation in the work laid upon all Christian people that money and time can be made a spiritual agent.

RECORD OF THE MONTH.

The Parish Staff of Workers.—Mr. Cecil Fawns, B.A., and Mr. Lingley, both of Corpus Christi College, Cambridge, have most kindly placed their services at our disposal as lay workers for some considerable time. I hope this will mark a new epoch in our parish organisation. I want to see not only twice as many district visitors as we have, but I do trust to seeing men (older or younger) among them in future. And in the Mission House work we are most terribly in need of more *men* for visiting, for teaching, for choir, for giving notices, and so on.

The organisation of work for others does not altogether relieve the clergy of theirs. I see more to hand than can be accomplished by two men. The work calls for a third. It seemed, therefore, impossible to refuse to consider if the money placed at our disposal by the parish could not cover more. It is all a question of "the art of doing without," which, fortunately, both of your present clergy have had some practice in, and they think they see their way to trying to make their stipends stretch so as to provide food and raiment for a third man. If we make ourselves responsible for this we look hopefully to the parish to take up a full share in Christ's work by building centres of work for us. It should perhaps be stated without further comment that the amount raised by the parish for the support of its clergy is not excessive, namely, £350. Fortunately there is also an endowment.

Clergy Staff.—Arrangements have been made for the Rev. S. Ingle to help in the parish as additional assistant curate. Mr. Ingle has had experience in large centres of population in the old country, and has had some three or four years of colonial work in New South Wales. He has been temporarily helping Archdeacon Mason at New Town. The Rev. F. Parnall has generously arranged to suffer a considerable reduction in his stipend, and the Incumbent is responsible for the rest of the amount needed to support this addition to our staff.

Lay Reader's Association.—The Bishop has appointed Monday, 6th inst., for a special service in St. John's in connection with the Lay Reader's Association for the northern Archdeaconry. The readers will then receive their licenses. The work of the laity is one of the most important factors in the Church's development, and I trust that a large congregation will assemble to help with their prayers in this great step forward, which the Bishop will then officially institute. I hope some of the clergy of neighbouring parishes will be present too.

So far as this parish is concerned I am glad to confess that without lay readers and preachers it would be difficult to carry on mission work. The Bishop's licence is not a mere formality. We go where we are *sent*, and the Bishop's licence alone makes our ministrations as clergy, and theirs as laity, a recognised part of the Church's work. I hope to have offers of help as junior Probationers from our young men who are just leaving school. *They would go out with the licensed lay readers, but would not be called upon to speak.* They would assist in arranging the meetings and so forth.

Cathedral Building.—There are always possible interests wider than our parish. A meeting will be held by Mrs. Montgomery in St. John's School on Tuesday, 7th inst., at three in the afternoon to hear of the progress of the Cathedral of the Diocese. Collecting cards will be given to children for such small sums as may be available for this purpose. At any rate we shall be glad to hear Mrs. Montgomery and to give our sympathy and interest.

Industrial Exhibition.—The idea has been put before me of having a public exhibition to encourage home industry on the part of the young. There can be no doubt that it is our duty to foster in every way the proper feeling of pleasure in skilful handiwork and good tastes in parent and child alike, which make the family life the centre of interest for work. In our two great Girl's Sewing Meetings work is done which I have often thought might well in some such way be brought before the parish. Our boys, too, are beginning to develop drawing tastes, and might soon be turned to handicrafts. In the Sunday schools, too, many workers might easily be gathered. The seed is sown and you may look for a full scheme shortly.

St. Aidan's.—Plans are now complete, and the actual building will be commenced this week. A small section only will be built first, and we will pay for that before we go further. The Wardens will gladly receive contributions to a work absolutely necessary if the parish is to be properly worked.

Xmas Cake Fair.—Offers of help in organising a Cake Fair have induced the wardens to undertake one on December 22nd and 23rd. It is hoped that the bulk of the cost of paying for the enlargement of St. John's School (£400) having been given in other ways, the small balance may be wiped off by the contributions of those who give in this way to our funds. Mrs. Alex. Evans, Mrs. Kelly, and the Wardens will gladly receive offers of help. Most of us like a pudding or cake at Xmas time. Let us buy here, then, where will be lots to suit the very smallest purse. No fancy prices will be charged.

A Union Jack Cricket Club has been started as the result of a meeting held at the Mission House on November 1, under the presidency of Mr. Lingley. The subscription was fixed at 2s. 6d. Members will be heartily welcomed.

Lectures at the Mission House.—Mr. C. Fawns, B.A., will lecture on "Sights in Rome" at the Mission House, on Friday, 10th, at 8 o'clock, and Mr. Carr will lecture on Tasmanian birds on Friday, 17th, at 8 o'clock.

Magic Lantern.—Lectures on English Church History will be given at the Mission House as follows:—Tuesday, 14th inst., Ancient English Church, 8 p.m.; Tuesday, 21st inst., Modern English Church, 8 p.m. All the above lectures free.

The Anniversary of the Sunday Schools will be held on Sunday, 26th November. Practices will be held Thursdays at 4.15, Fridays 7.15. Will parents kindly see that the children come to these practices punctually and return home promptly?

An Entertainment will be given at the end of this month by some of the Sunday school children and choir, under the direction of Mr. Smith. The programme will consist of music; and *tableaux vivants* having caught on so thoroughly last time, some others will be given.

The Melanesian Mission.—In connection with St. John's Mission House Sewing Class some work has been done for this mission. The girls, under the charge of their teachers, devote the first Monday and Tuesday in each month to this object. This work has been quietly in progress for three months, but this opportunity is taken of making it known, as the girls have now come to the end of the print so kindly given. Fresh presents of this material will be much appreciated by the young workers. It takes five yards to make a dress.

Mr. E. A. Cooke, in addition to acting as agent for the advertisements, has kindly undertaken to attend to the distribution of the *Messenger*. District visitors and others, in case of error, are requested to communicate with him. Letters may be addressed to the care of Mr Taylor, Public Works Office.

Hope Cottage.—Contributions of butter, dripping, cakes, jam, rhubarb, and a large parcel of clothing have been very thankfully received from Mesdames Kelly, Clarke, Stewart, Sutton, Westbrook, and Miss Blyth.

Acknowledgments.—Box of books from Miss Green and Mr Arthur Green; also, books from Mrs. Thompson for Abbott street Sunday School. "Well-wisher" has again kindly paid gas account of Mission Chapel. We also acknowledge, with thanks, G. Collins, Esq. (for organ fund), £1; Miss Foster, 6s. 6d.; Mrs. Champion, 5s.; Mrs. H. Flexman, 2s. 6d.; Misses Walters, 4s.; Miss Sadler, 7s.; Mrs. Eardley-Wilmot (per Miss Shoobridge), 10s.; per Mrs. Davey, 6s. 6d.; per Mrs. Spicer, 8s.; per Mrs. Massey, 6s. 6d.; Anon, 5s.; A Friend, 5s.; per Mrs. Wetton, 2s. 6d.; Offertories, £1 3s. 8½d.

The Church at Home is surely speeding on her destined way as the church of the English people. Ben Tillet, well and honourably known as a very earnest champion of labouring men and an earnest speaker of truth, is seeking to be made a deacon, and I am told on the best authority that Dr. Barnardo has been received into the church, and is a licensed lay reader in the Diocese of London.

THE PARISH REGISTERS.

BAPTISMS.

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

- October 3.—John Henry Scott, 27 York street.
 " 4.—Rosa Maria Craig, 48 Cimitiere street.
 " 4.—Thomas Austin, St. Leonards.
 " 4.—Alice Mabel Lawrence, 66 Canning street.
 " 4.—Stanley Seymour Crask, 64 Canning street.
 " 4.—Amelia Jane Ayres, Abbott street.
 " 11.—Roy Osmond Cartledge, Albert street.
 " 18.—Frank Leslie Lakin, High street.
 " 18.—Harold Norman Bracken, 130 George street.
 " 25.—Ethel Wilhelmina Southerwood, 262 York street.
 " 25.—Robert William Carter, 41 Margaret street.
 " 25.—Cedric James Bigg, 140 George street.
 " 25.—Thomas Charles Cannon, 143 Patterson street.
 " 25.—Robert Joseph Monkhouse, Inveresk.
 " 25.—Elsie Myrtle Littlejohn, Patersonia.
 " 25.—Linda May Bishop.
 " 25.—Emily Martha Stewart.
 " 25.—Harold Sidney Stewart Simonds.

BURIALS.

© 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.

- October 4.—Julia Shepherd, My street, aged 70.
 " 5.—Frederick Anthony Horne, Brina street, aged 35.
 " 14.—Christina Hansen, Scott street, aged 8.
 " 18.—Harold Lindsay, Canning Terrace, infant.
 " 21.—Eva Mary Scurrah, St. John street, aged 12.
 " 25.—Mary Ann Rock, Invermay, aged 34.
 " 27.—James Andrew Evans, King's Meadows, infant.

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.

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.

MORNING.	AFTERNOON.		HYMNS.	
	SENIOR.	JUNIOR.	MORNING.	AFTERNOON
November 5. 23rd Sun. after Trinity	Acts xx. 7, xxi 26. Journey to Jeru- salem & reception.	Acts xx.7, xxi. 26	12, 263.	153, 48.
November 12. 24th Sun. after Trinity	Acts xxi. 27 xxiii. 35—St. Paul a Prisoner.	(Catechising in Church)	45, 176.	147, 35.
November 19. 25th Sun. after Trinity	Acts xxiv.-xxvi. 32 — Defence before Felix, Festus, and Agrippa	Acts xxi.27,xxiii. 35.	11, 256.	277, 24.
November 26. 26th Sun. after Trinity	Anniversary.			
December 3. 1st Sunday in Advent	Acts xxvii.-xxviii. Voyage to Rome.	Acts xxiv.-xxvi. 32.	65, 61.	68, 217.

NOTE.—On November 19 use collect for 6th Sunday after Epiphany. On November 26 use collect for 25th Sunday after Trinity.

N.B.—Children's services in church 2nd and 4th Sundays in month, 3 p.m. Offertories will be devoted to the Sunday School Building Fund.

SUPPORT DIOCESAN INSTITUTIONS.

WASHING WANTED.

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THE MATRON, "HOPE COTTAGE," THOMAS ST.,
Or to MRS. KELLY.

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LATE

QUEEN'S HEAD HOTEL,

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MISSION SERVICES

Every Sunday, 7 p.m.

BOOKS PROVIDED. ALL WELCOME.

OTHER MEETINGS AT PRESENT ARRANGED:

Sunday School, $\frac{1}{4}$ to 10 a.m., 3 p.m.
Girls' Sewing Class, Monday, 6.30 "
Mothers' Meeting, Thursday, 2.30 "

SERVANTS' REGISTRY

(FREE TO SERVANTS).

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