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ST. JOHN'S

Parish Messenger

SERVICES.

SUNDAY	Morning, 11'0
	Evening, 7'0
WEDNESDAY ..	Litany, 11'0
	Evening, 7'30

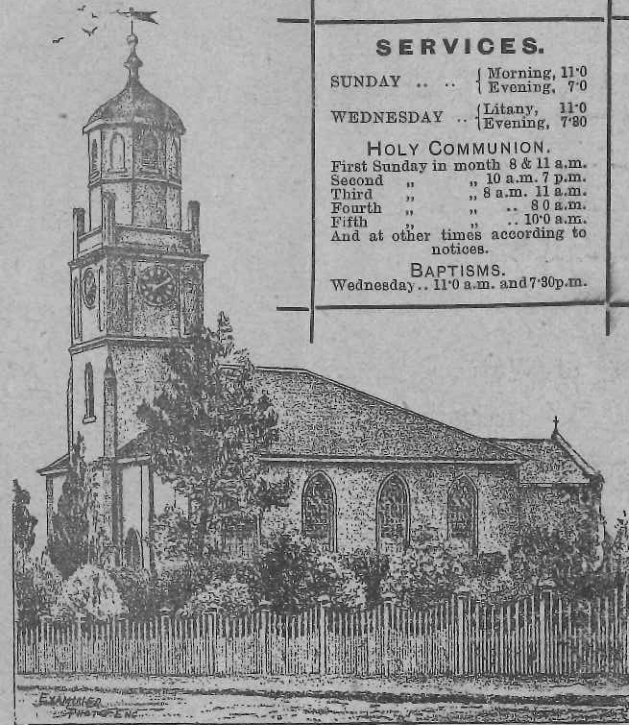
HOLY COMMUNION.

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

And at other times according to notices.

BAPTISMS.

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



Vol. II.—No. 3. LAUNCESTON, SEPT. 1, 1893. 1/6 per ann.

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

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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 3-0 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
		8-0 p.m...	Union Jack Club	St. John's School
Tuesday	...	9-0 a.m...	Religious Instruction	State School
		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	...	2-30 p.m...	Mothers' Meeting	Mission House
		10-0 a.m...	Cottage Service	Little Quadrant
		7-30 p.m...	Teachers' Meeting	Parsonage
Friday	...	4-15 p.m...	Children's Instruction	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, SEPTEMBER 1, 1893.

PUBLIC MORALITY.

It is of utmost importance that we should realise that our duty as citizens is a large part of our duty as Christians. The action of this Parliament in the discussion—and, let us hope, in the ultimate rejection—of a bill to make a certain huge lottery legal concerns every citizen. I make no apology, therefore, for giving place in our *Parish Messenger* to the arguments of my sermon on the proposed Bank of Van Diemen's Land Lottery.

Let us make it clear in the sight of God that we are not willing parties to an Act which, if passed, will register a very low ebb indeed of our national honour. At any rate, I am determined to give as widely as possible in this parish my counsel as to the right and wrong of this scheme.

The following is a condensed abstract of my sermon:—

At present we have it in our Tasmanian statute book that the face of this people is set against gambling in general as an evil thing. We have not got—nor, so long as our national habit of liberty of individual action survives, can we ever have—in our statute book provision full and ample against any and every form of gambling. I for one should regret seeing any attempt made by law to compass so great an end. I do not believe in making people good by Act of Parliament. But I feel bound, in my most responsible position as pastor of this parish, to ask you, as men and women, whether you wish to have people *tempted* by Act of Parliament either. For the Legislature in its grave and responsible position to attempt to stop *all* forms of the gambling spirit would be foolish, but for it deliberately to go aside to stamp with its approval some particular scheme of gambling is more than foolish—it is a definite abandonment of principle for the sake of a momentary convenience.

The matter is not really so complicated as the *Hobart Mercury* would fain persuade us it is. It is perfectly true that a great deal of very respectable business partakes to greater or less extent of the speculative spirit, and that the borderland between ordinary intelligence and prudence in buying supplies in the market and mere reckless speculation is very hard to define. This is all perfectly true—yet it burkes the distinct issue before us, which is whether we are to be content to see a *totally new departure made in commercial morality*—so new a departure that it is at present illegal. That is the real point.

The borderland is, I allow, very difficult of definition. Twilight is the borderland between light and dark. It is hard—nay, impossible—to say at what moment day has gone and night has begun. Yet no one doubts that there is a distinction between day and night, for all that. So here there is a distinc-

tion, after all, between the ordinary element of risk which enters into all business and a scheme, the sole motive power of which is the fascination of playing for high stakes. And on this distinction the present law of the land is founded, spite of the sophistry of the twilight argument. But this borderland argument is weak all round.

It is truly said that *all* mining is in a sense speculative. Yet that does not prevent men of business drawing sharp distinctions between genuine and bogus mining. The borderland is hard to define; yet there is a distinction recognised widely, for I constantly meet men who say that *legitimate* mining is hindered by the harmful effect of bogus speculations. And apart from the commercial hindrance thus caused, how much harm is done to the finer spirit of the nation none can estimate, though all can feel it. These side issues are raised to confound true and fundamental distinctions; the main issue is quite apart from this. We are not concerned to supplicate Parliament to pass laws restricting any private indulgence in games of chance, nor are fresh restrictions proposed in business speculation. But the Parliament of this colony is the registrar of the public conscience of the colony, and its acts set the standard of *public* as apart from private morality. That's the great point on which I beg you to fix the issue. The framers of our standard of public morality are asked to go out of their usual run of things to introduce and legalise a special form of lottery to relieve the pressure of most unfortunate circumstances on certain members of the community. The stress is great—the temptation is sore: expediency points to this as a very obvious resource. But the whole fabric of religion—and, above all, of the Christian religion—totters and falls if ever the suggestion be admitted that expediency shall outweigh principle. Are we to ignore principle the moment it becomes inconvenient? The witness of our Christ is to the higher life of man, which must be sustained pure, even if all is wrecked about him; even as Christ's own life crashed in and His work fell to pieces when He was thrust between the millstones of expediency and the inexorable law of righteousness. Brethren, has this no meaning in our eyes?.....The moral sensibility, I am sure, of only too many has been blunted by the low standard permitted—under cover of expediency—in affairs connected ostensibly with God's Holy Church. When one reflects how gambling (raffing) has been countenanced in connection with what is called *God's work*, one feels ashamed of our apostasy.....Let us pause before we go further and add to this evil such a serious innovation as the public recognition of this awful principle that what is wrong in a general way is to be condoned when the inconvenience becomes very great.

I have had in my mind all through a very notable protest from a very unpopular politician in a poor and bankrupt state some years ago. He lived in a time of extreme public peril. He had no official position. He was, nevertheless, keenly alive and active in politics, and he raised strong protests against a line of policy which seemed likely to bring immense temporary relief to the country, but which would confound or obliterate broad moral issues. His words survive and his spirit still speaks pure, while the weak-kneed politicians who forsook daylight for twilight passed speedily from twilight to darkness, and their policy resulted at last in the degradation of their nation and in their own grievous fall. That old word of political wisdom sounds thus down all the age:—"Woe unto them that call evil good and good evil; that put darkness for light and light for darkness; that put bitter for sweet and sweet for bitter. Woe unto them that are wise in their own eyes and prudent in their own sight.Woe unto them that take counsel, but not of me, saith the Lord."

RECORD OF THE MONTH.

V.D.L. Lottery Bill.—It has been decided to hold a public meeting on Monday evening to protest against this bill. We most earnestly appeal to all who feel the iniquity of it to make it a point of honour to be present. Too often people say to themselves, "I am opposed to such and such a measure, but cannot bother to go to the meeting; what difference will my going make?" Much difference—to yourself and to others—by kindling and increasing enthusiasm, and by bearing witness to your private feelings. The great danger of politics to-day arises from such people holding aloof and letting the power rest in the hands of those who have lower ideas and perhaps less principle. Away with all indifference in this matter. Protest at the meeting, and sign a petition if one should be drawn up.

Personal.—I regret that I am forced to take a short holiday at this very inconvenient time. It involves putting off, among other matters, my addresses on the Holy Communion service to the late confirmees. The strain of the necessary anxieties of my office, and not the actual work itself, demands at times a rest for recuperating energy. I have been so happy as to secure the help of the Rev. C. Roberts, B.A., for a Sunday or two.

A Confirmation was held by the Bishop on 2nd ult., in the presence of a large congregation. This year we presented 29 candidates, 17 females—Mrs. Robinson, Mrs. Slater, Mrs. Cooke, and Mrs. Barton; Misses F. M. Bradshaw, E. M. Genders, E. Millwood, S. J. Millwood, E. H. Wigan, G. S. Wigan, A. Swanson, M. Swanson, M. E. Abbott, I. M. Groom, V. Crowther, M. E. J. Brookes, and C. M. Ross; and 12 males—T. J. Holmes, E. G. Sanders, J. Rushfirth, F. J. Jones, W. L. Robinson, H. F. Walker, A. V. Davey, G. Weatherhead, W. J. Macmichael, E. G. Cooke, H. Sharman, and F. Sharman. The Bishop gave a most helpful address on the need of discipline—the strength that can only be acquired by long-practised self-control and obedience; on such foundation alone can a strong Christian life be built. For the greatest temptations come, not—as is often supposed—in our youth, but in middle life, when our first zeal has slackened. It was a great joy to see so many candidates of mature age, and ought to help to do away with the idea that confirmation is something to be "gone through" while young, and replace it by the thought that it is a *duty* to be discharged, if not early, then later in life.

The First Communion was received by the newly-confirmed on the 10th Sunday after Trinity (6th ult.). At the special 8 a. m. celebration there were 68 communicants, and 67 at mid-day. Such a welcome is most encouraging to those just admitted to the full privileges of the Church. We were especially glad to see that nearly all those confirmed last year were present.

Early Celebrations.—It will be noticed that in view of this addition to our communicants' roll two more opportunities of receiving the Holy Communion early have been added. There are now 8 a. m. celebrations on the 1st, 3rd, and 4th Sundays in the month. It is remarkable that many of our early communicants are those who live *far* from the church (1½ or two miles in some cases).

St Aidan's.—During the month a fine American organ has been given by a lady who wishes to remain unknown. Our churchwardens are receiving promises of help, but there may be many (as we found at the Mission House) who, though unable to help to any large extent in a pecuniary way, would gladly help in furnishing (seats, reading desk, etc.) or decorating the new church. If so, would they kindly *send word* to the churchwardens, and not wait to be called on.

St. John's Church Union.—Annual meeting was held in the Mission House on August 3rd. The question of appointing a new secretary—or secretaries rather—and of forming a committee was mooted, and the meeting adjourned.

Diocesan.—The Bishop and Mrs. Montgomery returned to Hobart the week after the confirmation, after a long and hardworking stay in Launceston. During the month the Rev. George Wright, one of the oldest clergymen in the colony, has passed away. The Rev. — Nagel, a new arrival from India, has taken charge of Waratah, and the Rev. — Dodson has arrived from England. Canon Finnis has returned from his trip home, much restored by his holiday.

Hope Cottage.—Contributions of milk, fruit, sausages, meat for soup, bag of potatoes, several parcels of new and good clothing, shoes, child's cradle and mattress, and woollen apparel, etc., etc., have been thankfully received from Mesdames Montgomery, Brownrigg, T. Clerke, H. R. Dumaresq, John C. Ferguson, Hickson, Stewart, Sutton, Waterhouse, Miss Hogg, and from the Ladies' College and other friends. *Needlework would be gladly taken at the Home.*

Mission House.—Thanks are due to the Self-denial Association for 28 articles of useful clothing, which helped some very needy and painful cases, also for clothes from Mrs. Chamberlain, "A Friend," Mrs. Barrett, Mrs. Brownrigg, Mrs. Gaunt, Mrs. Kelly, Miss Wilmore and Miss Adams, and "Unknown;" Mrs. Hallowes, iron bedstead; "A Friend," two candlesticks, etc.; Messrs Lamprill and Ferrall and Griffiths, bones for broth; two packing cases, Mr. Robinson; Mr. Dempster, coir binding and pieces; Messrs. Pepper and Perrin, 1 box pieces; P. O. Fysh and Co., pattern pieces; 1 box candles, Mr. Alex. Evans; books and papers from Mr. Nulty, Miss Thomas, and "Anon." Mrs. Hallowes has given a complete outfit bag for lending in cases of confinement (to be had on application at the Mission House).

Acknowledgments—The Mission House—Received with thanks.—Mrs H. Flexman, 2s 6d; Mrs Arthur Evans, 2s 6d; per Mrs Weatherhead—Mrs Taylor 2s, Mrs and Miss Cooke 2s, Miss Weatherhead 2s 6d, Misses Walters 4s; Mrs Lawrence, 15s; Jacob, 10s; Mrs Champion, 2s 6d; Miss Wilson, 2s 6d; per Miss Jocelyn Thomas 1s; Mrs Hopwood, 3s; Master Champion, 6d; per Mrs Spicer, 8s; Miss Genders, 6s 6d; A Friend (per Miss Shoobridge), 5s; Mrs Power, 1s; offertories, £1 2s 8d; box, 18s 4½d. Omitted last month, Mrs Wetton, 2s 6d.

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.

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.

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BAPTISMS.

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- August 9—Stanley Royal Vincent Shelverton, Jerusalem
 " 9—Robert Milton Sheppard, St. Leonards
 " 9—Aleck Nelson Theodore Hansen, Union Lane
 " 9—Hans Peter Hansen, Union Lane
 " 9—Aileen Mills, 27 Margaret Street
 " 9—Alfred Ernest Wade, 248 Brisbane Street
 " 9—Ella Kilby, 6 King Street
 " 16—Lilian Louisa Read, Lawrence Street
 " 16—Lois Amanda Whittle, 115 Canning Street
 " 16—Lizzie Ralph, Inveresk
 " 19—Esther Gladys Connolly, 45 Balfour Street
 " 23—Alice Amelia Robinson, 52 York Street
 " 30—Vera Alice Inglis, 13 Canning Street

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.

- August 1—Cora May Bottcher, Inveresk, aged 5 months
 " 15—Edward Henry Lodge, Bathurst Street, aged 6 years
 " 18—George Robert Barker, aged 3 months
 " 22—Robert Joseph White, Depot, aged 74
 " 28—James Wallace, Bourke Street, aged 64

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.
September 3. 14th Sun. after Trinity	Lesson 45	Lesson 45	15, * 255	239, 144
September 10. 15th Sun. after Trinity	Lesson 46	(Catechising in Church)	* 38, 136	183, 189
September 17. 16th Sun. after Trinity	Lesson 47	Lesson 46	11, 117	* 208, 221
September 24. 17th Sun. after Trinity	(Catechising in Church)	Lesson 47	* 45, 158	206, 24
October 1. 18th Sun. after Trinity	Special Concluding Lesson.	Special Concluding Lesson.	* 46, 269	251, 211

COLLECTS FOR THE DAY.

* Newer Hymns which teachers might practice beforehand

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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 „

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