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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. 8. LAUNCESTON, FEB. 3, 1894. 1/6 per ann.

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

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

S. INGLE, Assistant Curate.

CECIL A. FAWNS, B.A., Lay Assistant.

A. G. LINGLEY (Corp. Christi Coll., Cam.), Lay Assistant.

CHARLOTTE SHOBRIDGE, Probationer Deaconess.

### Churchwardens:

J. C. GENDERS,

W. PERRIN,

E. WHITEFIELD,

### Licensed Lay Helpers:

E. A. COOKE,

W. J. GENDERS,

W. PERRIN,

M. E. ROBINSON,

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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,  
*University of Melbourne.*





church going laity—recognises and acts on the highest ideal of her mission she will find herself more and more the natural home of the aspirations of the men of thought and action in these new lands. Materialism is the great hindrance at present, but materialism still leaves some of the finer instincts open to appeal.

While speaking of this there are two other subjects calling for special comment. The paper of the Bishop of Melbourne on education brought us face to face with one of the gravest of practical questions. Can we afford to make gross material considerations the root principle of education? What the result of secularising education has been he showed from Government reports. The other kindred topic was "The Church and Social Questions," on which two remarkable papers were read by Dr. Harris, of Sydney, and Rev. Reginald Stephen, a young clergyman in Melbourne (a Launcestonian, by the by). The latter paper was felt by all to be singularly deep and powerful.

But there may be some still left who ask "What practical outcome is there?"

The great fallacy of our age is this adoration of the word "practical." *Practice without principle* speedily runs to folly or worse. Nothing could be more *impractical* than the exalted teaching of the Lord Jesus as to the spiritual nature of His Kingdom. The most powerful effect of St. Paul's teaching is due *not* to the Epistles in which he tells women how to dress their hair modestly or arranges for a collection for the poor every Sunday, but to those wondrous passages in which he works out carefully an abstract *principle of the Christian faith*. When a Medical Congress meets they do not start a new hospital, nor does the Society of Engineers at its gatherings in Congress work out the plans of some grand bridge. They meet to read papers on the varied aspects of their different callings, and by setting each other thinking and by an exchange of ideas they do more good ultimately than they could possibly do by wasting time over details of any one scheme. In like manner a Church Congress would miss its purpose utterly if it discussed any particular practical scheme. We meet to give and receive the fruits of experience and of careful thought on various topics, and the inspiration of contact with so many minds who have learned of Christ in so many fields and under many different aspects, and hold different views on many points, this is the great gain for all.

There was only one instance of intemperate language. The Rev. M. Archdall read a paper on Deaconesses, which was most unwisely controversial in its whole tone. He desired to show, as he evidently felt, that Deaconesses were the great safeguard of Protestant and evangelical work in the Church, and so far he was on legitimate ground. But unhappily he tried to make his argument stronger by pointing out every possible form of opinion contrary to the protestant character of church teaching, and showed how the true Deaconess opposed such views. And of course he was quite in bounds here too. But he went so far as to make it seem as if Deaconesses were trained in controversy and were necessarily occupied in carrying on an active campaign of warfare against anything and everything that was not of the very narrowest evangelical school of thought, and he thus was led into heated and strong language—almost abuse—of his fellow churchmen who are not of his school. As being responsible for the only Deaconess working in Tasmania I felt bound to rise and protest against so gross a misconception. Poor Miss Shoobridge has plenty to do without being made into a fighting woman rushing about ready to *scalp* every one who is the least bit High Church! We don't want Amazons here, at any rate.

Bishop Julius showed the essential difference between Sisters and Deaconesses. He said he would be glad of any loyal workers, but he had brought out Deaconesses with him, and preferred them to any Sisters, because the

Deaconess was under the direct authority of the Bishop of the Diocese and was ordained by the Bishop to her office, while the *Sisterhood* was under no such control.

NOTE.—Verbatim reports of Papers and Speeches of Select Speakers will be issued shortly at 2s. 6d., and may be had from Diocesan Book Depot or through local booksellers.

## RECORD OF THE MONTH.

**Opening of the Cathedral.**—Most beautiful is the new chancel of the Cathedral. It is now more suggestive of its true nature as the mother church of the diocese. The opening services were most impressive and interesting. The new organist arranged the music in a most simple, quiet, and reverent manner. The great gathering of children in the afternoon was very interesting too, and as almost every parish in the island sent its small contingent of children the sight was suggestive in the highest degree of that unity of purpose which is the blessedness of a diocese. The day will long be a happy memory in the minds of all, and I rejoiced to see some bright faces from our own Sunday School amongst them.

**Local.**—The most reverend the Primate (Bishop of Sydney) very kindly promised to spend a Sunday with us here. He celebrated the Holy Communion at 8 a.m. and preached at 11 on Sunday last at St. John's. He was also so kind as to wish to help me in my work at the Mission House. We took means to let those of our friends whom we have from time to time got a hold of in our work there know of his coming without letting the news leak out among the regular church goers, and we had the little chapel full of those we wanted to get together, while the children were told off to a special service in another part of the building. Perhaps if some of our friends outside our communion could have been with us while "the Primate of all Australia" joined the incumbent of St. John's in a simple service with extempore prayers by both Bishop and pastor, as well as using parts of our own church service, and could have seen how entirely at home in such simple work of ministering in a poor enough room by way of chapel the Bishop was, they would begin to believe that there *is* some truth after all in what we say—viz., that the Church can and does offer to use all forms of ministry in her work. Canon Whittington preached at St. John's at the evening service.

**Tucker Village Settlements.**—I arranged with the Rev. H. Tucker to give us an account of the remarkable movement—a sample, I believe, of a principle of organised labour we are going to hear more of each decade—associated with his name. The matter was kindly taken up by Mr. M'Williams, of the *Daily Telegraph*, and others. The lecture was, I think, one of the most deeply suggestive we have had in Launceston for some time. After all the excitement of last winter and the enthusiasm displayed in attracting men *out of the country into the town* for "relief works" and so on, it was strikingly significant that the "unemployed" and "the sturdy industrious working man" was chiefly conspicuous by his absence when Mr. Tucker (evidently an earnest believer in a true form of democracy) gave us a singularly able and clear account of a successful attempt to take the unemployed *out of the town into the country* and set him on his legs there. As I looked round the room I could not help asking, Where are those who led on such an agitation of talk last winter?

The most striking points I noticed in this remarkable movement were these:—(1) It has proved that where co-operation is well organised the creation of capital can be developed without any great dependence on

accumulated money. For over two years some of these families have been advancing steadily in prosperity, interchange of skill and combined labour has been carried on, work receiving value according to its effective quality, and yet scarce a sixpence ever passes from hand to hand; and, moreover, the absence of coin makes no inconvenience whatever. This is indeed evidence of skilful administration. (2) The whole thing depends not on rigid equality and uniformity, but on *subordination* and the strong hand of authority in the manager, gangers, and other officers.

**The Rev. S. Allnutt**, one of the senior member of a modest little association of Cambridge men living together in India to carry on missionary work among the highly educated natives, also kindly promised to visit us at St. John's, and gave a very interesting lecture on Wednesday, January 31, in the Schoolroom, dealing with the life of the native races, their thought and religious ideas. The more one gets to realise the tyranny of superstition in these worn-out creeds, and the way in which life is burdened and repressed by the thought of God instead of being elevated and freed by it, the more one realises the enormous difficulty as much as the dire necessity of Missionary work. Mr. Allnutt sailed for India next day.

**The Echoes of Congress** are to be still continued by special sermons by our own Bishop and Mr. Palmer and Mr. Bice, of Melanesia, in all the Launceston churches on Sunday, and the Bishop of Melbourne will preach at St. John's on Ash Wednesday evening.

**St. Barnabas Association**, for support of Melanesian Mission, will be formed in the parish this week. A meeting will be held at the Schoolroom on Monday evening, when Miss Butler, of Hobart, will explain how the work is carried on by ladies in Hobart. The Children's Branch has had practical existence for some months at the Mission House, but will now be extended.

**Missionary Work.** The voice is unanimous from every part of the mission field that in the lonely isolated lives of so many of those undertaking this most difficult work the prayers of the faithful in our more privileged Christian communities are felt to be a wondrous support. I have long noticed how deeply and earnestly those who come to us from these fields do beseech us this small act of Christian fellowship. But beyond a vague and general idea that "we ought to do it" and an occasional prayer at our union meetings no regular response is made to this appeal. I have therefore to announce that at the 8 a.m. celebration on the first Sunday of every month we shall pray—in special collects and silently—for those engaged in the work of Christ in mission fields. There is no time so suitable for special prayers for the salvation of all men as when we are thanking God for the means of grace given to us, and have before us the pledges of His redeeming love in this Holy Sacrament.

**Lent** falls early this year. Special services, lectures, and meetings will be announced by special notices, to be issued shortly. I do hope that all who seek to grow in *grace and in knowledge* will try and use to the full these opportunities in one form or another. Daily service throughout Lent, 5.15.

**Hope Cottage.**—On January 3rd a very nice tea was provided for the inmates by the Committee of Management, and the following contributions are also thankfully acknowledged:—Milk (daily), Mrs. Hickson; fruit and vegetables (twice a week), and sugar, Mrs. Waterhouse; two parcels butter, Mrs. Stewart; raspberries, Mrs. Saunders; sausages, Mrs. Sutton; and parcel of clothing, etc., from Miss Miller. Funds for this work urgently needed. It is impossible to bring needs and nature of such work prominently forward, but any of the Committee will gladly supply information on application.

**Lectures on History.**—The Church should be used for all forms of upbuilding. I purpose to give a series of lectures on Church History this Lent on Friday evenings. The lectures will be given without any form of

service, but at the end a short form of prayer will be used for those who care to stay.

**The Sunday School Treat** will be held on Thursday next. Those willing to help our increasing number of boys and girls to have an enjoyable outing are requested to give contributions of money or kind to any of the teachers. The children will meet for hymn and prayer in the parish church, and then drive to the field.

**The ignorance of the Daily Press** is lamentable. I think the time has nearly come for a Mission to Editors! If the ludicrous mistakes in reporting church news were made in reporting, say, a race meeting, the chances are that the young man on the press would have to seek another berth. The most comic I have seen of late was the report in the *Launceston Examiner* that the choir in Hobart wore *black surplices!* What a lovely sight! The young man saw something white also, so he generalised, and added, "black surplices with white coverings." This was, however, beaten by another Launceston report, which began, "The Established Church of Tasmania has made another advance," and so on. There once were several Established Churches in Tasmania, but it is long since any such phrase was applicable to Presbyterian, or Anglican, or Roman, or any other here. Such mistakes are incessant. When, however, the reports go so far as to make out what *ought* to have been said instead of what *was* said, it is more than ludicrous—it is annoying and mischievous. I am glad to see that an effort is being made to stop Sunday reporting here. It is hard on the staff of newspapers to add to their Sunday work in this way by reporting sermons and services.

#### NOTES FROM MISSION HOUSE.

**Mission House.**—The work here has been slackened in some degree to allow of holidays during the extreme heat. Prayer Meeting, Bible Class, and Sunday School and Service have gone as usual. Full work will be resumed during the course of this month.

**Acknowledgments.**—Mr. R. Cooke, Bible for desk; Messrs. Salier, one piece calico; Messrs. Stephenson and Sons, one box pattern pieces; Mr. Stanfield, £1 (for board, special cases); Miss Walters, 4s.; "Well-Wisher" (gas account), 10s. 8d.; per Mrs. Spicer, 15s. (Miss Stewart 7s., Mr. Carter, 2s., Mrs. Kingsford 5s., Mrs. Sandon 1s.); Mrs. Craske, 1s.; Mrs. Thomas, 1s.; Miss Nichols, 2s.; Miss Genders, 6s. 6d.; offertories, £1 15s. 9½d.; rent, 8s.

The Bible Class meets as usual on Thursday evening. The full work will be resumed by end of this month. Girls' sewing classes, mothers' meetings, boys' drawing classes, etc.

A Bible Class for elder girls is now commencing on Sunday afternoons. The Sunday School being mostly juveniles, the elder girls have been separated and formed into members of a Bible Class.

**Working Party.**—Who will give an hour or two a week to use the skill of deft fingers for Christ? Friday (2.30 to 5) a working party will meet at Mission House. The object of our work will be twofold—one Friday for the Melanesian Mission in connection with the St. Barnabas Association; the alternate week the work will be to help those around us in connection with our work at the Mission. We shall try and carry out the principle we have observed all through in this venture of *helping others to help themselves*.

"Take my HANDS and let them move

At the impulse of Thy love."

**Board and Lodging.**—Girls and others needing it can have board and lodging at Mission House at 12s. per week. One or two can often be taken in at 7s. if willing to take share of housework.



## THE PARISH REGISTERS.

### BAPTISMS.

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

- January 3—Reginald Percy Vernon Ferrall, Charles street  
 " 3—John Reginald, Invermay  
 " 3—Claude Cecil Tasman Jerdon, Shepherd street, Melbourne  
 " 10—Anne Josephine Payne, Latrobe  
 " 10—Jean Mildred Beck, 76 Wellington street  
 " 17—Ida Ernestine George, Westwood  
 " 17—Ina Eva Clark, Sidmouth, West Tamar  
 " 17—Elsie Edith Reed, Inveresk  
 " 17—Frederick Roy Paine, York street  
 " 21—Annie Marguerite Headlam, Campbell Town  
 " 21—Leslie Arthur Taylor, 58 Galvin street  
 " 27—Linda Melvena Brown, Lilydale

### MARRIAGES.

Send Thy Blessing upon these Thy servants whom we bless in Thy Name.  
 January 1—Joseph Hall to Cecilia Mary Weavell.

### 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.

- January 2—George M'Phee, George street, aged 11 months  
 " 5—Mervyn Lewis Smith, Invermay, aged 1 month  
 " 5—Catherine Mabel Maud Langley, 27 York street, aged 3 months  
 " 28—Eva Armitage, Wellington street, aged 22 years.

### 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.

	HYMNS.	
	MORNING. (1 KINGS.)	AFTERNOON. (ST. MATTHEW.)
February 4. Quinquagesima	Ahab and Elijah.	The Birth of Jesus.
February 11. First Sunday in Lent.	Elijah and the Famine.	‡The Magi.
February 18. Second Sunday in Lent.	Elijah on Carmel.	‡Herod.
February 25. Third Sunday in Lent.	Elijah in the Wil- derness.	Catechising.
March 4. Fourth Sunday in Lent.	Elijah on Horeb.	Flight to Egypt.

\* New hymns which the teachers might practise beforehand.

‡ Junior classes take lessons for 2nd and 3rd Sundays on 3rd and 4th respectively.

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.

## St. John's Church Mission,

LATE

## QUEEN'S HEAD HOTEL,

WELLINGTON STREET.

### 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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