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W. Whitfeld

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 & 10 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. III. NO. 4. LAUNCESTON, OCT. 1, 1894. 1/6 PER ANNUM.

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

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

CHARLOTTE SHOOBRIDGE, Probationer Deaconess.

Churchwardens :

W. PERRIN,
E. WHITFELD,
W. J. GENDERS,

Licensed Lay Helpers :

E. A. COOKE, M. E. ROBINSON
W. J. GENDERS, E. WHITFELD
W. PERRIN,

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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.

STANDING NOTICES

Parish Church. ... See Front page.

St. Aidan's ... SUNDAY, 11.15 a.m., 7 p.m.

WEDNESDAY, 7.30 p.m.

N.B.—Holy Communion 2nd and 4th Sundays.

Sunday School, 9.45 a.m. (Children's Service) and 3 p.m.

St. Oswald's (Trevallyn) ... SUNDAY EVENING, 7 p.m.

Sunday School, 3 p.m.

Mission House (Wellington Street)... SUNDAY, 7 p.m.

Sunday School, 9.45 a.m. and 2.30 p.m.

(Other Meetings, see below.)

Franklin Village ... SUNDAY, 7 p.m. (Holy Communion by notice.)

Breadalbane ... ALTERNATE SUNDAYS, 3 p.m.

WEEKLY MEETINGS, ETC.

Monday	6-30 p.m...	Girls' Sewing Class (Junior)	Mission House
	8-0 p.m...	Men's Club ...	Mission House
Tuesday	9-0 a.m...	Religious Instruction	State Schools
	7-0 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...	Service and Baptism	St. John's Church
	7-30 p.m...	Children's Union (practice)	Mission House
Thursday	9-0 a.m...	Religious Instruction	State Schools
	2-30 p.m...	Mothers' Meeting	Mission House
	7-30 p.m...	Boys' Drawing and Writing Class	"
	7-30 p.m...	Bible Class (Adults)...	"
	7-30 p.m...	Teachers' Class	Parsonage
Friday	2-30 to 5...	Work Party	Mission House
	7-30 p.m...	Girls' Bible Class	Parsonage
Saturday	8-0 p.m...	Prayer Meeting	Mission House

Monthly Communicants' Meeting, Thursday before first Sunday in Month, 7-30.
Mission House or St. John's School.

MISSIONARY MEETING.—Monthly, according to notice.

Special Prayers for Missionary Work, at 8 a.m. Celebration first Sunday of every month.

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.

The St. John's Parish Messenger

LAUNCESTON, OCTOBER 1, 1894.

THE OFFICE OF BISHOP.

THE Bishops are the Fathers of the family of God, each diocese being a household. They are the Chief Pastors, whose charge it is to see that the flock of Christ—to the oversight of which they are assigned—have the opportunity of sound, wholesome spiritual food. Theirs it is, therefore, to point out to the under-shepherds (the pastors of each parish) from time to time the ever-unfolding provision God has made for the feeding of the flock of Christ with the truths of the Christian faith. Theirs it is also to see that the flock are not left to graze on the same narrow circle of the pasture till it is all worn bare and hard. They are, again, Leaders of the Army of God, who must ever face the new problems of the new times and see how the "old truths" will secure strong foothold best for the advancing claims of their people. God has given fulness of grace in the truth of the revelation of God-in-Christ; but each generation brings new conditions of life, with new demands upon that grace of God, and it is the anxious duty of the leaders of the Church to see that no "sign of the times" is missed, and no great opportunity lost through failure to seize it. For instance, who does not recognise by an unerring instinct that it was entirely because the Bishops of that day had not a high sense of their responsibility in this particular that they missed the opportunity of using the great movement of Wesley's Reform to develop new agencies of spiritual life within the Church instead of suffering them to slip away? Who, again, does not instinctively feel that it was because the English Bishops of another period *did* realise their high calling that they were able, by God's grace, to bring the Reformation of the Church in the 16th century to such a sound issue? They saw the evils that had been introduced gradually and insidiously in the times of the Roman influence, and they led the way in ridding the faith of their Church from whatever was superstitious and evil. They saw the grand truths enshrined, nevertheless, in many practices which had grown corrupt, and they calmly and sedulously set themselves to withstand popular clamour on one side, and on the other to preserve what was sound, to prune off what was rotten. They felt the reality of their position, and, seeing another "sign of the times" in the rapid spread of learning and in the discovery of printing, they gave to all English people the inestimable boon of a Bible translated into the language of everyday life. They were true "leaders" of men in these stirring times, nor did they fail to lead the way in suffering either when "the times were out of joint."

And as we trace the story of enlightenment and religion back century after century we find always the same marked prominence of leadership in the Bishop's office. The advance of the kingdom of Christ in all great works has been led by these, the apostles of Christendom. It is a very significant fact that the great conquests of the Faith in early days were made by Missions consisting of Bishops with clergy under them. An interesting return to this, the true method of missionary work, has been made recently in one special instance. A Bishop newly consecrated for this work has gone forth *alone* into a new district of Africa to begin the work, to aid him in which he will gradually gather round him deacons and priests, both native and English.

In the days of general heroism in the Church we find those who had been converted by St. John or St. Paul (such as Clement,

Polycarp, and others) teaching clearly the essential necessity of the Episcopal office to the vitality and continuity of the One Church which alone was known to the Christians of the days of martyrdom. And this is not hard to understand, for not only are Bishops appointed to be the leaders of the faithful, but they are the guardians and overseers of the Church. They in their consecration have always had the duty made prominent that they are to "banish and drive away" all perversion of Christian doctrine. They have therefore to act as judges in matters of doctrine and in the discipline of the Church. Much of this power has, unhappily, been suffered to lapse, to the great loss of efficiency. To the Bishop alone has always belonged—as Wesley tried, though in vain, to persuade his ambitious Wesleyan preachers—the grave responsibility of being the sole authority by whom lawful ministers in Christ's holy Church can be ordained and commissioned. This is why the Bishop alone has the power of *confirming* also, for those confirmed are admitted into the ranks of the "consecrated" persons, from among whom the ministers of all kinds are to be ordained. You learn, not only from *all* the Christian writers of the earliest days, but from the New Testament itself also, that though ministers of many kinds were appointed in every centre of Christianity, yet no single instance can be found of those exercising such offices except when set apart to it by the "laying on of hands" with solemn prayer and benediction by those in the apostolic office (as St. Barnabas, Timothy, and others beside "the Twelve"), or by men not only ordained themselves but specially *commissioned* for the purpose of imparting to others by ordination or laying on of hands authority to minister in the Church. All the organisation of the Church turns therefore now, as in days of old, on the "apostolic" office of the Bishop. Thus all the clergy act by his authority under his licence. Thus, too, does Confirmation fall into its natural place in a true appreciation of God's beautiful ways of order and system. Those confirmed are brought into direct personal relationship with the chief pastors of the Church, to receive from them their share in the grace of God which has ever been given to the Church through their ministry alone.

The time has gone, we hope, when people could imagine that Bishops were simply exalted ornaments of the Church. Few men have so constant, so exciting, so anxious a strain upon them as a faithful Bishop has. Our Bishops have all of them dioceses far too large, yet they have to attempt to fill in the minute organisation and oversight of these large districts; and moreover, it is a paradox—but, I am convinced, a truth too—that the more *popular* a Bishop, the less does he fulfil his high office. He is one who ever seeks to be *before* the times, beyond the popular idea of what the Church should be and is, ever watchful to point out the weaknesses in that present condition, with which the "popular" idea is only too well content. Bishops are Fathers in God, and the true fathers must *educate* and *correct* their families. Let every honour, then, be readily given to men called to so high and so trying a charge.

It cannot be without interest to our readers to see a group of our Australian Bishops. We give this month a photographic supplement* of the Bishops who attended the Congress. They represent the greater part of Australia and New Zealand.

The importance to a diocese of the appointment of the Bishop is so great that we may well ask all to remember in their prayers the needs of the dioceses of Riverina and Adelaide, now vacant.

A few *Congress Reports*, giving verbatim the papers and speeches, may now be had from Messrs. Walsh and Co. and Mayhead at the reduced sum of 1s. There are papers of exceptional value among them.

* For this photographic supplement it is hoped that subscribers will be willing to send in or pay to visitors an extra 1d. to cover the extra cost.

SELF-DENIAL WEEK.

THE Salvation Army has taught us some solemn lessons—the joy of *service*, as essential to Christian grace, and the possibility of self-sacrifice for the joy of sharing God's work, as open to *all*—the richest and poorest. We are going, please God, to make some effort at such sacrifice to wipe off a reproach. We must face our responsibilities to the heathen who live under the same sky as we do, even if we go no further afield. The offerings which this effort may call forth will be made at the end of November. This effort will be simultaneous throughout Australia and New Zealand.

In a joking mood one often says, "There is scarce anything *we* could exercise self denial in." But if we set ourselves seriously to face it, one thing after another is found to be not absolutely indispensable.

First let us make it a matter of prayer and responsibility; *then*, with Christ's "emptying of Himself" "that for our sakes He might become poor" full in view, we shall be shown by God ways and means of sacrifice.

ORDINATION OF DEACONESS.

THE first ordination of a Deaconess in this diocese will be on Saturday, the 13th inst., when Charlotte Shoobridge—so long a probationer—will, please God, be "set apart" to serve God in this lowly office, with the blessing of God and the authority of the Church given in "the laying on of hands" by the Bishop. May God accept her service, and may she prove as faithful to her charge as did Phœbe, the Deaconess of the Church at Cenchrea, of whom St. Paul speaks so gratefully.

RECORD OF THE MONTH.

The Confirmation on Friday, the 14th, was the occasion of a larger congregation, I think, than usual, for which I am thankful, and the celebration on the following Sunday at 8 a.m. was a happy gathering of 85. Very many of our old candidates came to share the "great Thanksgiving" with their new companions in the Lord's service. The Bishop very kindly held two separate private confirmations in the afternoon for three "sick members of Christ's flock." Several of those attending the classes will be presented later on. Owing to the exigencies of the parish we had no special classes for young men this time. We hope to have a second confirmation before summer is over.

The Staff.—Mr. H. Gillett, B.A., of Cambridge, has joined us in the parish as a layman, and will probably seek Holy Orders here later on. Meanwhile I ask for the prayers of the faithful, and a welcome among us, of one desiring to serve the Master in the parish. His address is at present St. John's Parsonage. He will be licensed by the Bishop on the 13th inst.

Hope Cottage.—Contributions have been thankfully received of large box clothing, etc., from Mrs. Holder, Ladies' Work Association, Stanley; bag of potatoes, Mrs. Sharland, Westbury; large parcel of clothing, Mrs. Headlam, Vaulcuse; ditto, Mrs. A. Stackhouse, St. Leonards; bag of potatoes, mutton birds, and set of knives, Mr. and Mrs. Evans; quantity of milk, Mrs. Littler; and of eggs, jam, maizena, sago, cocoa, sausages, vegetables, milk, parcels of clothing, illustrated papers, etc., etc., from Mesdames Kelly, Adams, Lawrence, Galer, Hicksen, Kent, Weatherhead, Wetton, and a friend.

Union Jack Gymnasium.—The season ends on Thursday, 4th inst., with a social evening—gymnastics, limelight, music, and refreshments! and the nominal charge of 6d.!! If any profit results at this low figure it goes to purchase further apparatus. Roll up for an enjoyable evening.

General Church Fund.—The half-yearly collections will be made on October 14. The strain is severe in many of our poorer parishes at this time. The Bishop desires a general exchange among the clergy for this occasion. He himself will preach at St. John's in the morning.

The Mission House Report and Balance Sheet were most cordially adopted at the meeting held on 4th ult. I must here cordially thank the local papers for their generous words of sympathy with this difficult work. During the experimental stage I was content to bear all the risk and take sole management. Having established the work, the more satisfactory plan of a council and officers was desirable. Mr. W. Martin was elected Treasurer and Mr. H. Littler Hon. Secretary. Mr. Littler has thrown himself heartily into the work, and since his appointment has made himself familiar with the different forms of work going on. Many kind offers have been made in response to the appeal in the Report, and there even seems hope of a speedy realisation of what was, I confess, only a distant dream—a Band for our boys. Herr Siebert offers very kindly to train them. The St. John's Literary Society had a debate on the advisability of such an organisation in the parish, and it was warmly received on all hands.

Acknowledgments.—We acknowledge with thanks the following donations:—Misses Walters, 5s.; Mrs. Kayser, £1 1s.; Mr. Goetze, 10s.; Mrs. Oakden, £1 10s.; Mrs. Spicer, 10s.; Mrs. Dumbleton, Mrs. Robinson, Miss Adams, Mr. H. Littler, clothes; Miss Harrap, books and papers; Mrs. Henry Flexman, Mrs. Pardey, Mrs. Arthur Evans, eggs and jelly for sick; Mr. Green, tin of paint; Miss Long, coffee and sugar; Mrs. Shelton, 5s.; Miss Williams, 6s. and pair of blankets; Mr. Littler, 2s., for special cases of sickness; Miss Nickols, 4s.; per Miss Jocelyn Thomas: Mrs. Morrison 3s. 6d., other sums 4s. 6d.; per Mrs. Davey, 7s.; Mr. A. R. Horne, 5s.; Mrs. Doubleday and Miss Griffiths, 6s. 6d.; Mrs. Champion, 2s. 6d.; "Friend" (per Miss Shoobridge), 10s.

St. John's Church Union.—The meeting held on 21st ult. was fairly well attended, and was hearty and helpful. I feel more and more the need of some method of drawing the bonds of the inner spiritual life of the parish closer. I earnestly entreat all who make God's work here a matter of prayer to join us in some one or other of our less formal meetings. The monthly meeting of communicants ought to be far, far more generally attended. Let me urge the effort to devote one quiet hour at least once a month to a simple gathering of those who desire to come to the Lord's Table, for special prayer and meditation. I shall try the church as a meeting-place this time, and perhaps this will be more convenient than the Mission House and not be so coldly dreary as the Schoolroom. The Bible Class at the Mission House on Thursday evenings and the prayer meetings at the Parsonage on Saturdays offer other opportunities.

NOTE.—Will those confirmed kindly all send me a response to my question as to *joining or not joining the Union?*

Temperance.—Our temperance meetings vary strangely. Last month our gathering was distinctly poor, for which I was the more sorry as Mr. Shepherd and Mr. Betts kindly came as a deputation from the Northern Tasmanian Temperance Council and gave most sound and earnest addresses.

Band of Hope work includes the teaching of kindness to animals in our scheme, and a meeting will be held on Wednesday, October 3, in the Mission House, at which Mrs. Edgell has kindly promised to speak to our members on this interesting subject. Mr. Edgell, we hope, will also take part.

Notes from Trevallyn.—On the 6th August the Bishop gave a very interesting lecture on the Melanesian Islands, illustrated with lantern slides, under the management of Mr. A. C. Bonner. Considering the wet night the attendance was very good.

The churchwardens have received from Mrs. Barnes, of Trevallyn, a present of "fair linen" for the Holy Table, beautifully worked by Mrs. Flexman, which was a very welcome and much-needed gift. Another useful present, in the shape of a very fine old stone font from Ross, has been received for St. Oswald's, and is now in the hands of the monumental masons (Messrs. Williams and Sons), who will erect it as soon as there are funds in hand for the purpose. Special donations will be gladly received for this object. We hope soon to see this fine gift in its place.

Thanks are due to Mr. T. H. Prichard for his delightful and instructive lecture on Fiji and the Fijians which was held on the 10th ult., the proceeds going towards liquidating the debt on St. Oswald's.

In Memoriam.—We learn of one of our long-honoured workers entering into his rest. Mr. Thomas Fuller was a veteran in our Sunday School staff, having remained faithful since boyhood to the school which trained him. He was for very many years a Lay Reader, and was a member of the Lay Helpers' Association of the Northern Archdeaconry. His memory will be recalled in many a parish, as in former days he held services in many places.

THE SUNDAY SCHOOL.

	MORNING. (ST. MATTHEW)	AFTERNOON. (ST. MATTHEW)	HYMNS.	
			MORNING.	AFTERNOON.
October 7. 20th Sunday after Trinity.	The Birth of Christ (i.)	The Magi and the Flight into Egypt (ii.)	240, 148.	247, 149.
October 14. 21st Sunday after Trinity.			The Baptist and our Lord's Baptism (iii.)	Our Lord's Temptation. (iv. 1—11.)
October 21. 22nd Sunday after Trinity.	The Kingdom and its first Members. (iv. 12—v. 16.)	The New and the Old Law. (v. 17—48.)	210, 198.	223, 197.
October 28. SS. Simon and Jude			The New Righteousness. (vi.)	Catechising.
November 4. 24th Sunday after Trinity.	The New Piety. (vii.)	Our Lord's Life of Helpfulness. (parts of viii. & ix.)	187, 237.	191, 185.

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.

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.

THE PARISH REGISTERS.

BAPTISMS.

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

- September 12—Ethel Naomi Whitcombe, 37 Margaret street
Gordon Theodore Bennett, Inveresk
16—Geoffrey Servante Champion, Grammar School
19—Tasman Squire Mason, Babington street
Walter Clarence Lodge, Bathurst street
Vera Winifred Ling, Abbott street
Myrtle Blanche Vida Ling, Abbott street
Henry George Robinson, 72 York street
Aubrey Frank Sparks, Inveresk
26—Ethel Winifred Adams
Stanley William Andrew, Invermay
Frederick Charles Gartside, Inveresk
Winifred Aidina Edwards, Abbott street
Dorothy Maria Calcraft, 245 Brisbane street

MARRIAGES.

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

- September 15—Frederick Barnes to Martha Jemima Sidebottom

BURIALS.

O Holy and Merciful Saviour, Thou most worthy Judge Eternal, suffer us not, at our last hour, for any gains of Death to fall from Thee.

- September 17—John Dunning, aged 55
22—Kate McNaughton, Abbott street, aged 53
24—Thomas Fuller, Invermay, aged 69.

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.

SICKNESS.—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.

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 the additional Curate's Stipend Fund.

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Fruit and Ornamental Trees. Shrubs and Pot Plants.
Seed Potatoes in great variety.

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ALMOND AND CUCUMBER CREAM,

Superior to any other Preparation for Redness, Roughness, Chaps, etc.
Guaranteed perfectly harmless.

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OPPOSITE W. HART AND SONS,

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