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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. III. NO. 8. LAUNCESTON, FEB. 7, 1895. 1/6 PER ANNUM.

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University of Melbourne.

STANDING NOTICES

Parish Church. See Front page.
 St. Aidan's SUNDAY, 11.15 a.m., 7 p.m.

FRIDAY, 7.30 p.m.

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

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 3 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
	7-30 p.m...	Confirmation Lecture ...	St. Aidan's
	7-30 p.m...	Ditto ditto	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 Baptisms ...	St. John's Church
	*7-30 p.m...	Children's Union (practice)	Mission House
	7-30 p.m...	Choir Practice	St. Oswald's
	7-30 p.m...	Ditto ditto	St. Aidan's
Thursday	... 9-0 a.m...	Religious Instruction ...	State Schools
	*2-30 p.m...	Mothers' Meeting	Mission House
	*7-30 p.m...	Bible Class (Adults)... ..	"
	7-30 p.m...	Teachers' Class	Parsonage
	7-30 p.m...	Confirmation Lecture ...	St. Oswald's
Friday	... *2-30 to 5...	Work Party	Mission House
	4-15 p.m...	Instruction to Children ...	St. John's Church
	*7-30 p.m...	Girls' Bible Class	Parsonage
	7-0 p.m...	Confirmation Lecture ...	St. John's School (Girls)
	8-0 p.m...	Ditto ditto	Ditto (Men and Boys)
Saturday	... 8-0 p.m...	Prayer Meeting	Parsonage

*Suspended for Christmas holidays.

Monthly Communicants' Meeting, Thursday before first Sunday in Month, 7-30.

MISSIONARY MEETING.—Monthly, according to notice.

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

The St. John's Parish Messenger

LAUNCESTON, FEBRUARY 7, 1895.

DO WE NEED SUPERNATURAL GRACE?

It seems certain that, quietly enough, the issue is being joined throughout Christian nations on this grave question. The point at issue may be thus stated: We have, by civilisation and general drift of the evolution of society, got to a generally respectable standard of decent conduct. This influence gives sufficient support to most people for such aspirations of character and life as they develop. They are not afflicted with any great misgivings as to their spiritual attainments; their grasp on moral beauty is but conventional, and has in it no force to rouse them to be "up and doing." They are untouched with any divine pity for the sins or ignorances of the less fortunate; they have a blank ignorance of the life of the great mass of their very neighbours who live by muscular toil; they shut all those *silent anxieties* of the poor man's life from their hearts, and, steeled by self-interest, their minds become literally *materialised*—no great ideals, no burning hopes, no moving enthusiasms find entrance. There is brought about a state of quiet acquiescence in all that is *natural*, so long as personal inconvenience is avoided. So the consciousness grows that there is no need of any grace other than the "grace" learned by wearing of pretty dresses or the knack of saying smart things to pretty girls. And to these—who have no sense of insufficiency, no aspiration after a life which has in it a strife and a yearning for what is higher and nobler than an existence squeezed into these narrow limits of conventionalism—the offer of supernatural grace is as unintelligible as the offer of readings in Shakespeare would be to an Australian savage.

But there is another side of life being gradually separated off from this poverty-stricken form of Christianity. There are numbers who can no more rest content in a soulless life than a lion's whelp can rest content to subsist on mother's milk all its days. The instinct to *live*—to face the stir and strife of life—the need of *new powers*—quicken the blood and awakens the soul. And the more the motions towards a higher form of life are found, the more a *want* is felt of power to meet these new demands. This power is sought in a thousand ways: in socialism, in "societies-for-minding-everybody-else's-business," in petitions to Parliament and Government decrees, in spiritualism, in "theosophy," and what not. It takes various forms, as offshoots of the regular Christian system, in a host of curious and fanciful combinations (often called churches), which are imitations of the old Church of history. It is important to note all these manifestations. *The most foolish of them is evidence of a higher life dawning.* The worst is better than the low form of selfishness content in conventional ideas, with conventional comforts:—a writhing worm is far higher in life than a placid jellyfish.

The Christian system is based entirely on the consciousness of this need, which it does so much also to awaken. We are aware of powers which we have not, but which yet are possible. In response to such a yearning comes the definite *system* of Christianity. It is *super-natural*, and must be so, as it is to meet our desire to rise *above* what is merely natural. The whole matter is to be tested thus. *Naturally* every living creation seeks by sure instinct to live with *least* expenditure of trouble and by the *easiest* possible means, and with only a limited interest in the comfort of others. The man who becomes aware of *super-natural* instincts is urged to a course precisely the opposite of this. Now note this: The man who, from ignorance of the vital principles of Christianity, calls himself, perhaps, an atheist, and yet spends heart-blood and brain force in trying to right some wrong of his fellow-craftsmen, is more in touch with the *super-natural* life—if only he knew it—than the lady of pious habits who “rents” a pew in what she yet calls “God’s House” (as if God sub-let His tenements) and with equal regularity joins in *public* prayer and fills up her life with but *personal* pleasures. What we need in the Church of God is a more open, candid, definite setting forth—publicly and privately—that we are a body of people joined by supernatural means into a spiritual communion with a Lord who is supernatural in His person; working together in public and private to secure a supernatural—that is, a *spiritual*—life. The more we realise and make plain that this is the only tolerable or possible Christian position, the simpler will the Christian system become in our eyes. Prayer falls into a right relation to life at once when we state clearly that our chief concern in life is to grow in power of communion with a Life Divine. The very Bible becomes the *natural* vehicle of teaching us to realise the principles of a spiritual life when we realise that the force behind the writers is the spiritual communion they had won. The Church makes but an inevitable claim when we realise that she exists to secure the vital fellowship of all Christ-born souls “in the mystical body” of God’s Son. She must claim *all* men to bring all into contact with the abiding presence of the Lord our Saviour. And those who clearly face their position will then use thankfully those *means* appointed from the foundation of this Christian faith to *convey grace to meet our need*. To those who find sore need of fellowship in a Divine Society, where Christ’s message of release from sin is known, baptism becomes full of gracious helpfulness; to those who find a need of strength and grace in following their Christian ideals—to them the “renewal” and the benediction and the simple “sealing” of their faith in the solemn act of confirmation becomes a great boon. To those who know their *natural* insufficiency the constant pledge of Christ’s grace in the Holy Communion becomes the great Witness to the force of Christ’s power of life: His life which “He gave” was above the power of death the end of nature. Christ, he learns, is still the force which makes it possible for the “natural” man to get sure hold of the supernatural grace of God, and by means which have in them both a *natural* and a supernatural part men are made aware of the great forces hidden in all human life.

The question then presses seriously on all Christians: Are we to try and narrow down all divine life to what is purely natural, *and so kill it*; or is there a life we see greater, stronger, more holy and beautiful than ours? To win that, can we find strength in ourselves? or is it not a fact that once we admit the effort to rise *above nature* we must seek GRACE from God, and get that grace—which is above nature by means which are not entirely natural?

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.

WHAT OUR MISSIONS ARE DOING.

PLEASE God, the earnest of our duty we have given in our Self-Denial Effort will lead to a more direct interest in the actual work of our missions among the heathen—not only in Australia, but everywhere else. I have just received the first copy of a new publication designed to meet the need of giving increased information in response to the interest evoked in missions. It is called *Missionary Notes*, and is published in Sydney by the Board of Missions. I have also the new cards of membership in the A.M.U. (Australian Missionary Union), and we want members to join at once. All members of the St. Barnabas Association are reckoned as members of the A.M.U. There is no subscription *necessary*, though it is hoped that every member will do some in the way of sacrifice and offering. But 1s. a year subscription will entitle the member to receive monthly the *Missionary Notes*. We are seriously considering the advisability of incorporating these Notes in our *Parish Messenger*, and so bringing them into active share in our regular working of the parish. Meantime the following few gleanings from the first issue will interest all who pray, “Thy Kingdom come.”

BELLENDER KER.—Here the late Mr. Gribble had started a good work before he died; and his son nobly kept up the work alone. The sad story of the neglect of this promising mission to the blacks of the north is now brightened. Mr. Gribble (the son) was ordained deacon in Sydney on 21st December, and left immediately for his distant field of work. He has a South Sea Islander working with him in the mission, and Mr. Gribble seems to have in a marked degree that peculiar gift—the fruit of deep love and consecration of faith—which opens the hearts of these simple heathen. Yet a deacon in charge of a mission is not a very right method of procedure (it is like sending a sergeant to organise a campaign or lay down plans for a siege), but we must be thankful for any beginning of better things. *Those who are beginning to take an interest in the extension of Christ’s Kingdom* will now begin to watch and pray for the development of the work in Bellender Ker (on the missionary map you will find the spot, high up on the east coast of North Queensland) from the time of Mr. Gribble’s ordination. He lives in a small hut with his mother and other workers.

NEW GUINEA.—Four *Melanesians* are now starting for New Guinea with Mr. Cyril Elwin (so long missionary) to help the Rev. Copeland King (priest), who has charge of our work in that portion of New Guinea which is reserved for the Church of England by the Government. The Rev. C. King gives an account of the humdrum everyday side of mission work in a school for native children.

SELF-DENIAL OF MISSIONARIES. It is indeed touching to find in both these out-stations—where, God knows, all the life is hardship and self sacrifice—an effort was made to join in the movement we shared here in Launceston. There are few luxuries in these parts. Mr. Gribble has had a salary of £75 to support himself and others on in his lonely station. Yet they managed to ‘give of their necessity’ to the Self-Denial Fund. To do so we learn from Norfolk Island that *extra work* was undertaken by all the Melanesians, and £14 earned. The Norfolk Islanders (who are remnants of an old English settlement) also joined, and added £5 to the Self-Denial Fund. How such incidents refresh our sense of the blessed brotherhood we share with all believers! How they come home to us, who have tried to help to send them the gospel of the blessed Saviour! “We are one communion and fellowship in the mystical body of God’s dear Son.”

From MELANESIA the new Bishop reports on his first visit to the islands of Melanesia. How much more extensive the work and influence of the mission is than he was prepared to expect! The new Bishop is fostering self-reliance among the Christian natives by arranging for *systematic support of the Mission by the converts themselves*. This will mean the development of industry, and so in itself lead to civilising habits. By indirect as well as direct means a nation is gradually formed from savage peoples.

In FIJI our church is winning souls for Christ among the islanders of the plantations, and a church has just been built for them, but another clergyman is sadly needed. From Fiji six Melanesians have gone to Norfolk Island to be trained as missionaries.

CHINESE.—The Rev. J. D. Langley, of Sydney, gives an account of the work of the Church carried on—undoubtedly with special difficulties—among the Chinese of the colonies. It is not to be forgotten that while we have found China a difficult country to enter, God has brought the Chinese themselves into close touch with our life here. Let us be faithful to our duty here, and the light of salvation will travel back, as of old, along the lines of commerce.

Confirmation.—There are many who believe in the need of *grace* from God. They are aware in a general way that God uses *means* and instruments to aid us in rising through the *natural* to a supernatural power. They began to use this means as infants (or later) in Holy Baptism. But the Baptism as infants needs further confirmation when they begin to find the way of life makes great demands on their strength. We earnestly desire to show you how God has “grace for grace” to give us in our dear Lord. Every opportunity will be afforded. Instruction will be given at present as follows, beginning immediately:

TUESDAY, for men and women, at Mission House, 7.30; also, St. Aidans, 7.30. Friday, St. John's School: Girls, 7; boys and young men, 8, 9.

All are welcome to come, and none need pledge themselves to be confirmed. Come and learn more of the “Way of Life.” Bring Bibles.

Sr. OSWALD S.—Instruction for Confirmation will be given on Thursday at 7.30.

Franklin Village and Breadalbane by Mr. Christie on Wednesdays.

RECORD OF THE MONTH.

Holy Communion for sick and others, St. John's, Wednesday next (13th), midday.

Hope Cottage.—Contributions have been most thankfully received of butter, sago, meat, fruit, and vegetables in variety from Mesdames Kelly, Balstrup, R. Cooke, Hickson, Lawrence, W. W. Sutton, Westbrook, and a friend.

Mission House.—A tea will be given in connection with the Mothers' Union at the Parsonage on TUESDAY, 26th inst., to be followed by a short service in the church. All members of MOTHERS' UNION are requested to attend. Help towards this tea will be gladly received.

The meetings and classes at the Mission House will start as soon as the weather gets cooler.

Acknowledgments must be held over till next issue. We find space for the following: Clothes, pieces of material, vegetables, etc., from Mr. Edgell, Miss Harrap, Mr. Bennett, Miss Williams, Mr. Taylor, Mr. Eardley Wilmot, Dempsters, Mr. Dunning, and P. O. Fysh and Sons; Mr. Richards, cribbage.

The Choir.—Mrs. Fawns is kindly inviting the choir to a garden tea next Thursday. Tickets from choirmaster.

St. Aidan's.—We have suffered a heavy loss in Miss Allison's departure for the south. She has been most earnest and successful in her choir training. This was so cordially appreciated by the choir that they presented her with a warm address of thanks and a memento of their work together after the last choir practice at which she presided.

St. Barnabas Association.—Special service at St. John's on Wednesday, 13th, at 7.30. Members will please attend.

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 2—Keith Harry Davis, Invermay
2—Kathleen Daisy Loveday Sizer, Cressy
9—Ruby Turner, Wellington street
9—Grace Mary Tait, North street
16—Fanny Elizabeth Beauchamp, Point Effingham
16—Alan Albertus Howard, Bathurst street
23—Ethel May Goodluck, Wellington street
23—Gladys Ida May Coote, Invermay
23—Charles Edward Thomas, Invermay
23—Horace Henry Buck, Lawrence Vale
24—Florence Vera Pardey, Brisbane road
30—Elsie Myra Metcalfe Senior, North street
30—Geoffrey Richard Gardner, Franklin Village.

MARRIAGES.

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

January 19—Edward George Sanders to Amy Charlotte Gibson.

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 10—Mary Scott Colquhoun, aged 73
11—John Andrew Stanley, infant
11—Winifred A. Edwards, aged five months.

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.

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 SUNDAY SCHOOL.

	MORNING. (CATECHISM)	AFTERNOON. (ST. MATTHEW)	HYMNS. MORNING. AFTERNOON
February 10. Septuagesima.	The Creed— iii. The Holy Ghost	Christ's Little Ones (xviii. 1-14)	
February 17. Sexagesima.			The Creed— The Church.
February 24. Quinquagesima.	The Creed— The Church.	Catechising.	
March 3. First Sunday in Lent.			The Creed— The Communion of Saints

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.

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.

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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