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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. 9. LAUNCESTON, MARCH 8, 1895. 1/6 PER ANNUM.

R. C. NUGENT KELLY, M.A. (Oxon.), Incumbent
W. HAMPTON CHRISTIE, Assistant Curate.
FRANK PARNALL, B.A. (Lond.), Assistant Curate (honorary).
HARRY GILLET, B.A. (Cantab.), Lay Helper.
CHARLOTTE SHOBRIDGE, Deaconess.

Churchwardens :

W. PERRIN,
E. WHITFIELD,
W. J. GENDERS,

Licensed Lay Helpers :

E. A. COOKE, M. E. ROBINSON
W. J. GENDERS, E. WHITFIELD
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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.

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	...	Mission House
	8-0 p.m...	Men's Club	...	Mission House
Tuesday	9-0 a.m...	Religious Instruction	...	State Schools
	2-30 p.m...	Sewing Party	...	Parsonage
	7-30 p.m...	Confirmation Lecture	...	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...	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...	Sewing Party	...	Parsonage
	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
	7-0 p.m...	Confirmation Lecture	...	St. John's School (Girls)
	7-30 p.m...	Ditto ditto	...	St. Aidan's
Saturday	8-0 p.m...	Prayer Meeting	...	Parsonage

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, MARCH 8, 1895.

THE PARSON AND THE PEOPLE.

IF I were to invent a riddle I should let it run thus—"Why are parsons the most self-depreciating of all rulers?" Because they are always vainly trying to persuade their parishioners to share their prerogatives. Some such thought crossed my mind as we assembled for the great Annual Council of the Parish, and a very small assembly it was. Now it is a pity that the one opportunity we have in the year—at present—for parson and people to consult together as to the working of the parish or the common needs of the Church should be so meagrely attended. If autocracy is best let us clearly face it, but I for one am very sure that it is the precise opposite of the real spirit of the Christian religion that spiritual autocracy—big popes or little popes—should prevail in the Church. The big pope nearly ruined Christendom—he paralyses now some of the finest Christian nationalities by an autocracy which leaves no room for the inner spirit of a Christianised national character to assert itself against the laws and trammels of a system and method forced on all alike. And the "little popes"—cleric and lay alike—have only too often crushed the vigorous growth of their own little corner of God's vineyard. The Church in the old country has only recovered her usefulness and made those enormous strides towards recovering her lost multitudes by shaking herself more and more free from the wretched traditions of autocratic parsons and autocratic patrons and aristocratic Bishops, and thrusting herself and her glorious mission boldly into the full stream of a life which has full touch with all democratic interests. The organisation of the Church—her very terms of Membership, her doctrine of *One Faith, One Baptism* for all men, women, and children—has its only sane logical correlative in a wide democratic basis of method and work. Let me illustrate thus:—All have heard of the four great Councils of the Church which settled the Christian creed first; then the question what books should make up the Bible? then such matters as what day should be the Christian Holy Day of the week? and so on. These councils consisted of Bishops attended by clergy from every part of Christendom. The Bishops as the true leaders—discussed and resolved on all these questions. After they had agreed as to the best forms in which to express the Christian Faith (as in the Nicene Creed), or what books were finally to have place in Holy Scriptures, what then? Then each went to confer with his own Church and Diocese, and it was not until the general consent of Christian men everywhere had confirmed the resolutions of the Council that the Church claimed the authoritative voice, and rested sure in the guidance of the Holy Spirit. Now observe one point. The principle underlying this is the instinct which recognises the full share of all members of Christ's body in the responsibility of the mission of the Church. That is to say the very nature of the Church settled its methods of spiritual growth. It is a body of many parts; the whole body is needed to express the whole spirit; the members of the body have many different functions, and the Christian Church with all its Bishops and Clergy is yet the one only successful attempt the world has yet seen of combining the wise guidance and authority of duly appointed leaders with the broadest and most absolute form of the true democratic principle—one which knows neither race, nor climate, nor class. It overturned the plutocracy of "the Empire"—and then, alas! succumbed to the

temptation of playing with plutocracy itself. But its nature is such that whatever powers any of its Ministers may have (and those powers are serious and grave), yet it must, for healthy life, for full discharge of its functions, have full and free scope given to and used by the laity. What is true of the whole is true of the part. The care given to the Diocese and the work of the Church in the Diocese by the large body of laity who belong to the Synod—and the lesser body in the Diocesan Council—are an excellent instance in point. To stand aloof and criticise is as easy as any other kind of child's play, but when the critic gets his shoulder to the wheel, he is inclined to form a different estimate of the weight of the cart and the depth of the rut. And for parson and people alike it is important to make real the idea that the Church does not consist of parsons, but of people. We must face our duty together. This, when it is believed, will lead to the annual meeting of parishioners being something more than we have usually had. And I am sure too that this principle once realised will lead also to a heartier response to my suggestion that a widely representative Committee or Council should be formed in the parish, consisting of men of all classes and interests to form a body who would widen the range of interest in the spiritual work we all aim at by taking counsel with the clergy, and to whom the clergy could look for that *general* and wider range of advice and opinion already found so very helpful in the smaller body of the three Wardens.

I desire to put this idea in the public mind. For I am sure nothing will paralyse Church work and life so much in the long run as leaving the parson to go his solitary way, and refusing him the practical, logical outcome of the true Christian position—that the Church is the Church of the many, not of the few, of the people, not of the parson.

Between Death and Resurrection.

UNDOUBTEDLY with the quickening of human interest in all matters open to intellectual conception, attention is being given to the state of souls departed from the body. But here at once we feel the limits of knowledge. The speculations of the New Testament are strikingly devoid of any real definiteness in this matter. It is interesting to note that in the great *Apostolic Fathers* (i.e. those who were ordained by the actual Apostles) not a word is said of this subject. But very early indeed the Christian instinct took form, and definiteness of *hopes* if not of *faiths* supervened. Nor was it altogether unnatural that in an age of intense fervour and with frequent martyrdoms, when the faithful gathered round the tomb of some Witness or Martyr of Christ, gratitude should change to blessing, and prayers of thanksgiving occasionally grow into prayers of blessing. Then when the Roman supremacy corrupted so much else this position became abused most terribly and to this day is open to terrible abuse in the Roman Church. Most wisely our prudent and devout Reformers omitted all reference for or against a practice which has no place in the teaching of the Apostles or their immediate disciples. There is undoubtedly a desire to reconsider the question. But I earnestly hope that all who give any attention to this subject will remember under what circumstances the practice grew up. Then the Church was a well defined body; *any sin*, *any backsliding* from a high Christian ideal, was *immediately followed by loss of membership in the Church*. All were daily witnesses of sufferings, persecutions, martyrdoms endured for the confession of Christ's name. There was no shadow of doubt possible as to genuine Christians and nominal ones. Now, to revive the practice of praying indiscriminately for the dead, whether in Christ's Fellowship or not, is to ignore all the safeguards which originally surrounded

the practice, and to add further confusion to the already chaotic condition of Church discipline. As our Church has definitely, deliberately, and decisively ruled the practice inadvisable, it seems to me that no private individuals ought to take the responsibility of reviving it. I am sometimes asked questions bearing on this. So I give my answer frankly:

- (1). I would not practise it myself.
- (2). It has been strikingly omitted in all the references to prayer in any book of the New Testament, and in the Apostolic Fathers.
- (3). The practice arose in times of strict Christian discipline (probably at the burials of martyrs), and when followed in times of less strict discipline became the source of one of the most appalling and immoral of all Roman abuses.
- (4). It is never right to go behind the deliberate judgment of the Church without at least first asking for a deliberate reconsideration of that judgment on the part of those holding the Apostolic office.

RECORD OF THE MONTH.

The Annual Meeting was kindly disposed, if not warmly enthusiastic. It seems a pity that at these meetings more are not prepared for some share in the proceedings. Since the meeting I have been amused at finding the number of people who say: "This ought to have been done—that should not have been done." "Why was this passed? Why that omitted?" To all which of course the only answer is "Because you weren't there to see after your own business." One "Vote of Thanks" amused me. It is a cheap enough way of acknowledging services rendered in a common cause, and such courtesies do after all grease the wheels of social life. But on what principle the parish solemnly thanked the vergers and omitted to thank the organ-blower or bell-ringer, why it thanked warmly some officers and left others in the cold, why the choir are worthy of gratitude but the Lay Helpers left out, is beyond the power of analysis of my unskilful mind.

STATISTICS.

		SUNDAY SERVICES.		WEEK DAY.	
St. John's	...	197	...	...	254
St. Aidan's	...	70	...	...	29
Mission House	...	90	...	Given in separate report.	
St. Oswald's	...	45	...	...	7
Total	...	402	...	...	290
Increase over 1893	...	126	...	about	50
		CELEBRATIONS ON SUNDAYS.		WEEK DAY.	
HOLY COMMUNION.—St. John's		92	...	19	...
Increase		13	...	8	...
(New)	St. Aidan's	21	...	0	...
(New)	St. Oswald's	8	...	0	...
Total	...	140	...	...	3083
Increase	...	42	...	...	...

BAPTISMS, 167; decrease, 19. MARRIAGES, 14 (as last year). CONFIRMATIONS, 27; decrease, 5.

INSTRUCTION OF CHILDREN.—State Schools—107 lessons by clergy to average classes of 139 Sunday School total (with St. Oswald's), 530.

Mr. A. G. Lingley will, please God, be ordained Deacon on Sunday next. Prayers will be made for him, and for God's blessing on his Ministry next Sunday.

Lent Work Party.—We make special efforts to help Mission Work at Home and abroad in Lent. A Working Party will be held at the Parsonage every Tuesday afternoon from 2.30, and also (for those whose days are not at their own disposal) on Thursday evenings from 7.30. Members of St. Barnabas Association are requested to note these days specially. Others can work for the needy of our own Parish.

Missionary Service.—There was a very hearty service and very well attended in connection with St. Barnabas Association on Wednesday, February 13. The Revs. E. Spink, S. Hughes, C. G. Wilkinson, A. H. Champion joined our own clergy, and an interesting account of the present position of the work in various fields was given from current records. A letter from Norfolk Island to this parish was also read from the pulpit.

St. Oswald's.—It was my pleasure to take the service here on the fourth Sunday of last month, assisted by Mr Perrin as Lay Helper. On the fourth Sunday the service is choral throughout, and I very greatly enjoyed the sweet and solemn accents of this very natural form of worship again. Mr Tole is to be congratulated on the work of this choir, which throws energy and enthusiasm into its duty. I append a brief abstract of accounts. The full accounts will be placed on doors of Chapel. We deeply regret losing our Warden, Mr. T. H. Pritchard, and his family.

SUMMARY OF ACCOUNTS.

BUILDING FUND.—*Dr.*—Donations, £183 6s. 8d.; Collections, £23 9s. 2d.; Box, 13s.; Bazaar, etc., £53 3s. 9d.; S.P.C.K., £30; Hire of Room, £1. Total, £291 12s. 7d.

Cr.—Land Transfer, Insurance, Licence, Rates, Gas, etc., £15 18s. 3d.; Furnishing, £2 11s.; Books, etc., £5 10s. 1d.; Caretakers, etc., £3 13s. 6d.; Architect, £8 13s.; Carriage of Font, 14s. 6d.; Expenses of Entertainments, £9 3s. 6d.; Allowance towards Curates, £3 15s.; J. and T. Gunn, £235; Balance, £6 13s. 9d. Total, £291 12s. 7d.

ORGAN FUND.—*Dr.*—Offertory, £2 0s. 1d.; Donation Rev. R. C. N. Kelly, £3 15s.; Smaller Sums, 4s. 6d. Total, £5 19s. 7d.

GENERAL ACCOUNT.—29th July to 31st December, 1894.—*Dr.*—Collections, £17 15s. 6d. *Cr.*—By General Church Fund, £1 2s. 4d.; Gas, £1 17s. 9d.; Sunday School Collection, £2 6s. 8d.; Organ Fund, £2 4s. 7d.; Caretaker, £2 17s. 6d.; Curate Fund, £3 15s.; Sundry, £1 14s. 6d.; Balance, £1 17s. 2d. Total, £17 15s. 6d.

Liability on Building (including lining), £106 14s.

We may summarise briefly thus:—

	£	s.	d.		EXPENDITURE.	£	s.	d.
Donations, Collections, etc.	231	3	11	Building and Architect	...	243	13	0
S.P.C.K. Grant, £30;				Organ	...	8	4	4
Bazaars, etc., £54 3s.				Sunday School, £2 6s. 8d.;				
9d.	...	...	84	3	9			
				General Church Fund,				
				£1 2s. 4d.	...	3	9	0
				Curate Stipend	...	7	0	0
				General Expenses...	...	44	10	5
						306	16	9
				Balance	...	8	10	11
	£315	7	8			£315	7	8

	£	s.	d.
Balance due to Builder	...	...	...
Cash	...	...	...
Net liability	...	...	...
	£98	3	9

Hope Cottage.—Contributions thankfully received—Clothes, etc., Misses Bailey, Christie, Kelly; two washstands, bed and bedding, Miss Horne; vegetables, jams, fruit, Mr. Ah Wong, Mrs. Kerslake, Mrs. Kirkson, Mrs. Headlam.

THE PARISH REGISTERS.

BAPTISMS.

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

- February 6—Victor Robert Armitage, 44 Balfour Street
6—Jessica Pearl Everett, 18 Garfield Street
6—Florence Ethel Smith, 83 Wellington Road
13—Ethel Madge Barton, 15 Union Street
13—James Edward Simpson, 73 Margaret Street
20—Alice Alexandra Hodges, Mowbray
20—Ethel Clark, 46 Frederick Street
20—Herbert Charles Noel Claxton, My Street
20—Francis Arthur Albert Gordon Parish, 148 Brisbane St.
27—Henry Ernest Burling, 30 Frederick Street
March 6—Mildred Keltie, King's Meadows
6—Doris Mary Bennett, Mayne Street, Invermay.

MARRIAGES.

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

- February 7—Charles Joseph White Booth to Emily May Gaunt.
13—Arthur Edward Syme to Amy Horne.

BURIALS.

Oh 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.

- February 20—Samuel Page, 5 York Street, aged 19
Accidentally Omitted in January Number.
December 5—Josiah Nichols, Wellington Street, aged 72
12—Emily Jane Beauchamp, Invermay.

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.

Mission House.—The mothers' tea was held at the Parsonage on Tuesday, the 26th. Mrs. Barnes, Mrs. Eardley Wilmot, Mrs. Kennedy, Mrs. and Miss Weatherhead (money); Mrs. Arthur Evans, Mrs. Alex. Evans, Mrs. H. Flexman, Mrs. Bushman, Mrs. Gooch, Mrs. Fawns, all helped either personally or by contributions. We desire to thank our friends for the kind help given. Though our Vicar was away Mr. Christie took his place. Thirty-one had tea, and Mrs. Aysel, a lady from Sydney, gave a nice address. After a short service in Church, a pleasant afternoon ended. On Friday a meeting of the ladies belonging to the Mothers' Meeting and Sewing Class was held, and some new ones were entered to help. Mr. Christie gave an earnest address on the work.

ACKNOWLEDGED WITH THANKS.—Mrs. Champion, 7s.; Misses Walters, 8s.; Sister Margaret, 13s.; Mrs. H. Flexman, 7s.; Mrs. Bailey, 5s.; Miss Weatherhead, 2s.; Mrs. Lakin, 1s.; Mrs. Arthur Evans, 5s.; Mrs. Aubin, £1; Mr. Heap, 10s.; Mrs. Weatherhead, 3s.; Mrs. Kingsford, £1 5s.; Donation, 1s.; Returned by a girl helped by Girls' Fund, 6s.

Acknowledgments.—Mrs. Weatherhead, clothes and oval pot; Miss Smith and a friend, clothes.

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

THE SUNDAY SCHOOL.

	MORNING. (CATECHISM)	AFTERNOON. (ST. MATTHEW)	HYMNS. MORNING. AFTERNOON	
March 10. 2nd Sunday in Lent.	The Creed— The Forgiveness of Sins.	The Perfect Way. (xix. 16-30.)	146, 183	191, 199
March 17. 3rd Sunday in Lent.		The Reward of Service. (xx. 1-16.)	168, 144	149, 166
March 24. 4th Sunday in Lent.	The Creed— Summary.	Catechising.	145, 246	276, 190
March 31. 5th Sunday in Lent.		The Reward of Service. (xx. 17-28.)	147, 195	208, 182
April 7. 6th Sunday in Lent.	The Second Com- mandment.	The Royal Progress. (xx. 29-xxi.-17.)	214, 266	227, 243

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.

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.

PARISH OF ST. LEONARDS.

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IN AID OF

CHURCH FUNDS,
ST. LEONARDS INSTITUTE,
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