

epergne for the little girl, Doris Embling. Our sympathies are also extended to Mr and Mrs Mullen in the sad loss of their little son, who was just beginning to attend the Sunday School.

BALD HILLS.—The Rev G. S. Hanbury will conduct celebration on 26th August, and arrangements have been made for a congregational meeting after the service to appoint churchwardens and a Church committee for the purpose of organising a special effort to erect a new Church in the district, the results of which meeting will be reported next month.

PINKENBA.—The services are still being well maintained. The bi-monthly communion was celebrated by Canon Batty on 19th August. A small Sale of Work for the benefit of the Church was arranged by the ladies of the district and passed off most successfully on Saturday, 18th August. Mr Edward Martin declared the Sale open. £14 was taken. A special entertainment was arranged by the ladies' committee at Pinkenba for the benefit of the George McIntyre Accident Fund, and was held on the 9th June, resulting in £18/19/- having been paid over to the Hamilton Shire Council.

Official Notes.

CONTRIBUTIONS TO DIOCESAN FUNDS.

DIOCESAN ADMINISTRATION.			
Marriage Fees	£33	3	8
Assessments	195	5	5
	£228	9	1

HOME MISSION FUND.

T.M.W.C.	21	0	0
Allora—St. David's	2	2	0
St. Andrew's, Glengallen	1	1	0
St. Matthew's, Spring Creek	2	3	4
Biggenden, Lakeside	12	7	
Boonah—Christ Church	5	3	4
St. Andrew's, Maroon	1	13	5
St. Peter's, Mt. Alford	2	15	2
St. John's, Cannon Creek	18	9	
Brisbane—St. John's Cathedral	4	7	
All Saints', Wickham Terrace	1	7	2
St. Augustine's, Hamilton	4	17	2
St. John's, Bulimba	15	8	
St. Francis', Nundah	1	13	0
Upper Kedron	15	6	
St. Alban's, Wilston	16	0	
Childers, Appletree Creek	4	0	
Clifton, All Saints'	16	0	
Howard, St. Matthew's	13	0	
Inglewood, Omanama	2	3	0
Ipswich—St. Paul's	1	3	2
St. Luke's, Redbank	12	0	
Kilcoy, St. Mary's	1	13	11
Maroochy—St. John's, Nambour	1	7	10
Kenilworth	10	0	0
Maryborough, St. Paul's	2	9	9
Pittsworth—St. Andrew's	1	11	11
St. Augustine's, Leyburn	16	8	
All Saints', Yandilla	4	0	
St. Michael's, Yarranlea	9	6	
St. Luke's, Turallin	12	0	
St. Mary's, Southbrook	1	10	0
St. Paul's, Tummaville	2	5	0
Brookstead	10	0	
Kincora	5	6	
Toogoolawah, St. Andrew's	4	4	3
Warwick, St. Mark's	6	13	11
Junabee	10	0	
	£88	14	1

WHITSUNDAY OFFERTORY.

Brisbane, Christ Church, Milton	8	9	7
Boonah, Christ Church	1	12	4
Eidsvold, St. Mark's	18	6	
Indooroopilly, St. Andrew's	3	10	7
Inglewood, St. John's	2	12	1
Ipswich, St. Paul's, Dinmore	11	0	
Maryborough, St. Paul's	1	6	1
Nanango, St. Anne's	11	5	
Pittsworth—St. Mary's, Southbrook	18	0	
St. John's, Springside	10	0	
Rosewood, St. Luke's	1	2	0
	£22	1	7

ARCHBISHOP OF BRISBANE'S FUND FOR MISSION CHAPLAINS.

Allora, St. David's	4	3	6
Brisbane, St. Barnabas', Ithaca	2	0	7
Cleveland, St. Paul's	3	5	0
Drayton, All Saints', Cambooya	16	6	
Pittsworth, St. Andrew's	1	0	0
St. Augustine's, Leyburn	3	13	6
	£14	19	1

OLBERG SUPPLEMENTATION AND OLBERG WIDOWS AND ORPHANS FUND.

Inglewood, St. John's	2	12	2
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ORDINATION CANDIDATES FUND.

Brisbane, St. Mary's, K.P.	9	5	4
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AUSTRALIAN BOARD OF MISSIONS.

"A Helper," Dunwich	1	6	0
Allora, St. David's Girls' Guild	1	5	0
Brisbane—St. John's Cathedral	5	12	9
W.A.	17	4	
All Saints', Wickham Terrace	7	8	2
St. Augustine's, Hamilton	2	15	0
St. George's, Windsor	1	8	0
St. Alban's, Wilston	1	13	6
St. Michael and All Angels', New Farm	5	12	1
Christ Church, Milton	12	0	
"med."	2	15	0
St. Barnabas', Ithaca	17	0	
St. Francis', Nundah	14	4	4
St. Andrew's, Lutwyche	1	5	8
Cannon Hill S.S.	6	15	6
St. Margaret's School W.A.	6	3	
Cleveland, St. Paul's	4	15	4
Bundaberg, Christ Church	33	7	2
Boonah, Christ Church	1	14	9

Nanango, St. Anne's	...	...	14	0
Roma, St. Paul's	...	...	2	8 10
Toogoolawah, St. Andrew's	...	...	1	6 10
			£99	0 6

New Guinea Mission.

Brisbane—St. Andrew's S.S. Lutwyche "student"	2	0	9
St. Mark's S.S. and Kindergarten "student"	3	7	6
Bardon S.S. "child"	5	0	0
Christ Church, Milton, G.F.S.	7	6	
St. Barnabas', Ithaca, "child"	10	0	0
Christ Ch., Yeronga, M.C.L.	5	0	
Nanango, St. Michael and All Angels' Kingaroy W.A., "nurse"	2	9	0
Pittsworth, St. Andrew's S.S., "boy"	1	5	0
St. Andrew's W.A., Mamba Dist.	20	0	0
	£14	14	9

Melanesia Mission.

Brisbane, Christ Church, Yeronga M.C.L.	5	0
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Forrest River Mission.

Miss I. Hausmann	10	0
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Chinese Mission.

Boonah, Christ Church, "child"	8	9
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Yarrabah Mission.

Brisbane—Christ Church, Milton S.S.	3	11	4
	13	2	

Holy Trinity, F. Valley, typewriter	11	17	0
	£14	1	6

CHRISTIAN HEALING MISSION FUND.

Per Rev Canon Batty	2	0	0
Miss Goleby	2	2	0
Miss Halliwell	1	0	0
Per Rev A. H. Osborn	1	10	0
Mr Urquhart	1	0	0
Brisbane—Holy Trinity, F.V., "Anon"	1	0	0
St. Thomas', Toowoong	1	5	6
Christ Church, Milton	12	10	
Ipswich, St. Paul's	3	6	0
	£13	16	4

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†OMAR	11,103	10th Nov.	27th Nov.
*ORMONDE	14,353	6th Dec.	19th Dec.
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The Church Chronicle.

Vol. XXXIII.]

BRISBANE, OCTOBER 1, 1923.

[No. 399]

Archbishop's Engagements for October.

- 3—Confirmation at Toowong.
- 4—Diocesan Council.
- 5—Corresponding Committee of A.B.M.
 - Celebrate Clayfield, 7.30 a.m.
 - Preach Clayfield, 11 a.m.
 - Preach New Farm, 7.30 p.m.
- 8—Confirmation at St. James', Toowoomba.
- 9-11—Warwick (Confirmation and Teachers' Conference)
 - Open St. Catharine's new School Buildings at Stanthorpe, 2.30 p.m.
 - Preach and Confirm at Amiens in the evening.
- 12 {
 - Celebrate at St. Augustine's, Hamilton, 7.30 a.m.
 - Preach at St. Augustine's, Hamilton, 11 a.m.
 - Preach at Cooparoo, 7.30 p.m.
- 14 {
 - Preach at St. Augustine's, Hamilton, 7.30 a.m.
 - Preach at Cooparoo, 7.30 p.m.
- 16—Peel Island and Dunwich. Confirm at Dunwich.
- 18—St. Luke's Day. Confirmation at Holy Trinity, Woolloongabba.
- 21 {
 - Celebrate St. Thomas', Toowong, 8 a.m.
 - Communion Breakfast.
 - Preach Toowong, 11 a.m.
 - Preach St. Philip's, Thompson Estate, 7.30 p.m.
- 25—Confirmation in the Cathedral.
- 26—University Senate.
- 28—Cathedral Festival.
- 30-31 (and following days)—Missionary Exhibition.

The Archbishop announces that Synod will be held on June 17th, 18th, 19th, and 20th, 1924, and that his intention is that the Retreat shall be from June 10th to 13th. The Retreat is to be held at Nundah. The Conductor of the Retreat is not secured yet. The Archbishop is aware that the above date for Synod is slightly later than usual; but it will be observed that if the Retreat were to be held during the last week in May and Synod in the first week in June, Ascension Day would come in the middle of the Retreat. Further, that if the Synod were held in the second week in June and the Retreat in the first week in June, the intervening Sunday would be Whitsunday.

The Archbishop is much looking forward to the opening of the new school buildings at Stanthorpe. This is an event of much importance. The opening ceremony will be held in the afternoon of October 12th, at 2.30. The Archbishop and Coadjutor-Bishop will both be present at it.

Bishopsbourne, Brisbane,

September 18th, 1923.

My dear Friends,

From the terrible catastrophe in Japan emerge certain things that are full of hope. One is the eager rush of the nations to help the stricken and starving Japanese; another is the large and immediate response that came from the American Fleet in the neighbourhood of Japan and the American base in the Philippines. Thus, what might have indicated peril of war, is turned into an occasion of charity. Another is that the Relief Committee in

Hong Kong consists of British, Chinese and Japanese residents, though the relations between Japan and China were very strained. And last, but for us not the least, the ready sympathy of Australia. May these proofs of goodwill exercise an influence in the future on the relations between Japan and the nations on the shores of the Pacific.

Outstanding events this month will be the Cathedral Festival, on October 28th, at which the Bishop of Bathurst will be the preacher morning and evening; the opening of the new school buildings at Stanthorpe (St. Catharine's) on October 12th; and the dedication of St. Alban's, Auchenflower, on a date in October not finally settled yet; Sailors' Day, on Friday, October 19th, as the result of which, I hope, that a very large sum of money will be collected for the building of the new Seamen's Institute. This building ought to be begun quickly. Also the Conference of Sunday School teachers at Warwick (at which I am glad that I shall be able to be present) on Wednesday, October 10th, and at Brisbane on Saturday, October 20th.

I dedicated the new Church at Helidon on the afternoon of Sunday, September 9th, in the presence of an overflowing crowd of people.

It gives me very great pleasure indeed to announce that Mr. Frederick Buss has given £2,000, and his sons, Mr. George Buss and Mr. Horace Buss, £1,000 each, for the completion of the building of the new Church at Bundaberg. This noble gift of £4,000, for which I feel deeply grateful, will make it possible for that fine, handsome new Church to be completed, and in all probability, to be opened free of debt. To me personally, and I am sure to many others, this gift comes as an intense relief.

The Missionary Exhibition from Tuesday, October 30th, to Monday, November 5th, is attaining very large dimensions. The Exhibition Grounds and Grand Stands are to be used for it. The Exhibition will be opened on each day by prominent laymen. Amongst those who have promised to perform the opening ceremony are the Premier of Queensland, the Hon. E. G. Theodore, William Hughes, Esq., the ex-Prime Minister of Australia, the Hon. J. Stopford, the Home Secretary, and the Mayor of Brisbane. I shall not myself be the opener of it on any day, but shall be the President of it at each session. The fact of such prominent public men taking part shows that Missions are no longer regarded as the concern of the clergy only. The A.B.M. and C.M.S. will both be represented, and sympathetic interest is being shown by other denominations. Baptist Missionaries from India will be amongst the speakers. I am glad to hear of the large number of parishes which are providing stewards for the various courts. I have heard of one parish near Brisbane which has sixty workers who have undertaken to help at the Exhibition. Mr. Batchelor has arrived from Western Australia to organise the Exhibition. I have given him a temporary lay reader's license, so that he may be able to speak or preach in Churches if invited to do so. I should like to emphasise

the fact that the Exhibition is not for the benefit of Brisbane only. A travelling exhibition under the care of the Rev. R. A. Burnett has visited a number of parishes in the country in order that interest may be aroused in the country and not in the city only. I confidently expect the attendance of a very large number of people on each day; but it should be remembered that we desire not only to arouse interest, but to make money for Missions, and this will not be done unless it is a bazaar on quite a large scale as well as an exhibition.

Your sincere Friend and Bishop,
GERALD BRISBANE.

Editorial Notes.

MISSIONARY EXHIBITION.

This number contains a good deal of information about the arrangements for the Exhibition.

No pains are being spared to make it a success. The committee is working most harmoniously, and Mr Batchelor, who acts as director and adviser, has arrived in Brisbane. Such Exhibitions when held elsewhere, both in Australia and England, have had a marked effect in spreading Missionary enthusiasm, and have also brought in goodly sums for Missionary work. We believe that this Exhibition will be second to none in interest and efficient organisation.

The next issue will have four pages allotted to information about the Exhibition. It will therefore be necessary to publish it somewhat earlier than usual. An announcement to this effect will be found in other column.

SAILORS' DAY.

We wish to call special attention to the appeal for the Seamen's Institute Building Fund.

Friday, October 19th, has been set apart as Sailors' Day, and a lighthouse has already been put up outside the G.P.O., where badges can be bought. Mind you buy one.

PROHIBITION.

The Polling Day of the second referendum on Prohibition is drawing near, and by the time that the next issue is published the verdict of Queensland will be known. Last month we published a clear and exhaustive statement by the Rev G. L. Hunt, summing up the arguments in favour of Prohibition, and we warned our readers that it would be followed by an article from the opposite point of view. That article we print this month. The reason why we invited the writer, who is a Priest of the Church of England, to state his reasons for opposing Prohibition, is because so many who favour Prohibition seem to hold that the opposition comes almost entirely from those who are moved by self-interest. We thought that it would be advisable to get a Christian Anti-Prohibitionist to state some reasons, based rather on principle than expediency. We do not of course imply that the Prohibitionists are never guided by principle.

We have taken the responsibility, without the leave of the writer, although we feel sure that he will be generous enough not to object, of showing his article to Mr Hunt. We thought that publishing such a strongly worded article just before the Poll might be regarded as taking an unfair advantage. We did the same with the correspondence on the Nexus Question.

We hope that all Church of England voters will make their voting a matter of prayer, and that they will be guided rather by principle than expediency. The important question for us to answer for ourselves is not whether Prohibition has been a success elsewhere, or whether it is likely to benefit the nation, but whether it is right in principle.

G. HANBURY, Church House, Brisbane.

A GOOD SITE.

Church people will have less reason to complain that another communion secures all the best sites when they see the first part of the new Church at Norman Park completed. It will be seen from nearly the whole of Brisbane, passengers on steamers will catch a glimpse of it as they come up the river, and it might be possible for a person with a field glass to descry it from the Border Ranges.

Owing to the nature of the site it is proposed to start with the west end and to build a temporary wooden chancel, and it is hoped that the foundation stone will be laid by Easter next year.

MINISTERING CHILDREN'S LEAGUE AND HERALDS OF THE KING.

The combined annual service of these two organisations was held at All Saints' Church on Saturday, September 15th. The service, which was a shortened form of even-song, was taken by the Rector, the Rev. F. Maynard, vested in a cope; the Rev. O. Edwards read the lesson; and the address was given by the Archbishop. His Grace told the children about New Guinea, and it was obvious from their faces that they were greatly interested. After the collection hymn there was a procession round and outside the Church, headed by crucifer, the clergy, and the Archbishop.

After the service, tea was provided in the hall and the usual entertainment followed, when the items were provided by the children themselves. We feel sure they spent a most enjoyable afternoon.

Numbers are difficult to estimate, but it seemed as if there were not quite so many as last year. The centre of the Church and some of the seats at the side were filled, but it should be possible to fill it on such an occasion as this.

WIDE BAY RURI-DECANAL CHAPTER.

A meeting of the Ruri-Decanal Chapter of the Wide Bay and Burnett district was held in the Rectory, Maryborough. The meeting was preceded by devotional services in the Church during the morning and afternoon, addresses being given by the Rev. Canon Batty (Sub-Dean of St. John's Cathedral, Brisbane). There were present the Rev. J. Elliott (Rural Dean, presiding), the Revs. Canon Batty, B. P. Walker (Rector of Bundaberg), J. Nommensen (Rector, Biggenden), O. H. Massey (Rector, Murgon), C. W. Tompkins (Rector, Howard), E. H. Smith (Curate of Maryborough), H. J. Richards (Curate, Gympie), A. E. Atkins (Rector, Childers), and Mr C. Hall (Catechist, Tiara). Among the subjects discussed were the following: Parish boundaries, interchange of clergy on Sundays, Tiara parish, Sunday School lessons, Healing Mission, and the Diocesan Missionary Exhibition. Very hearty votes of thanks were passed by the Chapter to the Rural Dean and Mrs Elliott, to Canon Batty, to the ladies who provided meals in the Memorial Hall, and to the hosts and hostesses for their kind hospitality, of all of whom much appreciation was expressed.

St. Margaret's, Brisbane.

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The products of the Australian States are carried off to great centres of population in Europe, Asia, and America, and the manufactures brought from these countries minister to our comfort. Without ships and the men who man them, our wool and wheat and other products could not find a market, for we have not population to consume the bountiful supply, yet the older lands cry out for these things, for they cannot be raised there in sufficient quantities. Whether we live in the country or in the town, we are equally beholden to our seamen, and it is not fair to suggest that they have compensation enough for the perils and hardness and discomfort of their life in the pay that they receive.

Forty-two thousand seven hundred and eighty-one seamen visited our Port of Brisbane in 1922. For a time they are our guests, and we should give them at least as hearty a welcome as they receive in other ports.

The most satisfactory way of providing for their needs is to give them a well-equipped Seamen's Institute, where they will find the healthy amusement and interest which is the best counter to the temptation which pursues the sailor as soon as he steps ashore.

Brisbane has had an Institute in rented quarters in Wickham Street for some years, which has done good work, and the need for providing a permanent home has not been lost sight of. Land has been purchased in Petrie's Bight, at a cost of £2,800, and about £1,400 is in hand for the building; £16,000 is still needed, and the committee which has been appointed to further the scheme appeals to the generosity of Queenslanders to subscribe the amount promptly.

Friday, October 19th, is the day set apart for a special effort on behalf of the movement. From all accounts the appeal is going to take a splendidly practical form. A large number of patriotic and philanthropic organisations have come forward in great earnestness and are working wholeheartedly with one aim in view—the success of Sailors' Day. The following are taking an active interest:—The Red Cross Society, Ladies Harbour Lights Guild, Missions to Seamen, St. Martin's League, The Royal Society of St. George, The Church of England Men's Society, The Q.W.E.L., Social Service Institute District Nurses Association, The W.W.C.A., Soldiers Help Society, Anglican Mission, St. Martin's Hospital Nurses, The Girls' Friendly Society, The Summer Hospital Nurses, Queensland Ambulance Committee, and a large number of ladies have also undertaken the convenorship of stalls. The Shipping Companies, Naval Department, Marine Department, and principal business firms are also at the back of this great effort, and are giving the ladies all the help possible. At the Lighthouse situated outside the G.P.O. each day one of the aforesaid organisations will be in control. It is

expected that the sellers of Sailors' Day badges will be kept busy right up to October 19th, when the appeal will culminate in an organised public collection. The stalls will take the form of models of ships of various kinds, including transport, battleships, etc. The Committee is making extensive preparations, and the arrangements will be of a most novel character. Amongst the many attractions will be the "Comforts Receiving Ship," and gifts of cargo such as woollen socks, mufflers, jackets, caps, etc., will be gratefully received, and may be sent to Miss Bruce-Nicol, Hon. Secretary, Seamen's Institute Building Appeal, No. 71, corner Wharf and Ann Streets, Brisbane, and will be duly acknowledged.

There are many possible ways of helping. Send subscriptions to the Hon. Secretary. Subscriptions may be spread over a term of years if desired.

Help your local committee to raise funds. Contributions, however small, will be gratefully received. Do something—do it now.

THE IDEAL.

Rector at telephone: "Is that you speaking, Matron? Yes . . . Yes . . . An hour ago? Thank you. I'll be round presently. Good-bye, Matron."

On arriving at the hospital, Rector meets one of the nurses at the front door. "Good morning, Sister. I understand Mrs. Chermide's daughter has just come out of the anaesthetic."

"Yes, Rector, come this way, please."

On arriving at the ward, the nurse stands at the door, while the gentle shepherd softly enters. Going to the bedside, he kneels a moment in prayer; then, rising, he places his left hand on the patient's head, the right arm upraised. As he pronounces the blessing, the peace of God flows down from on high, and Christ's angels hover round. With a smile Rector presses the hand of the patient and glides out of the ward.

Later on he meets Mrs. Chermide.

"Did you see my daughter this morning, your reverence?"

"Yes, Mrs. Chermide, and she is doing well. Doctor says you will be able to see her in two days' time."

THE REAL.

Rector overhears conversation in the street during the afternoon.

"Excuse me, did I overhear you say that Daisy Chermide was in the hospital undergoing an operation?"

"O, yes, she was operated on this morning."

"Pendicitis, I think," was the reply.

Rector hurries off to the hospital. "Good afternoon, Sister. Any of my flock here?"

"Yes, Mr. Smithson. One came out of the theatre this morning. Would you like to see her mother?"

"I think I would."

"Just wait, then, while I ask the mother if she will come to see you."

Rector waits at the front door, and presently sees the mother advancing with grave face, showing signs of weeping.

"O, is that you, Mr. Smithson? I've been in the ward ever since my daughter came out of the chloroform. O, it's—"

Then she sobs.

Rector: "You must compose yourself, Mrs. Chermide; it will not do if you go on like this. It will be very depressing for the patient."

Just at this moment along comes the father, hurrying along with worried face. Advancing towards the mother, he cries, "Where is she?"

Mother: "I'll show you." Then, turning to the Rector, "Well, good-bye, Mr. Smithson. So good of you to call. Of course no one will be allowed in to see Daisy for five or six days. Thank you for calling."

A.B.M. Notes.

Gifts have been gratefully received for Missions from: St. Augustine's, Hamilton, Guild, 1 case of communion wine for Mitchell River; Anonymous, parcel of gifts for Mitchell River, Yarrabah and New Guinea; Miss Benjamin and Miss O. Jones; Good Cheer, £1 Mitchell River, £1 Forrest River (Xmas gifts); Miss Dale, 5/- (sweets); Xmas cases from Christ Church, Milton; St. Augustine's Hamilton; and St. Paul's, Maryborough, for Mitchell River; a parcel of gifts for Mrs. Matthew from Taringa Ladies' Guild. Gifts intended for New Guinea should be at Church House by the end of October at the latest and by the beginning of October if possible.

THE AUSTRALIAN ABORIGINAL.—Professor Griffith Taylor, of the Sydney University, in an address to the members of the Millions Club, says:—"Everyone should know more of the Australian aboriginal. In about thirty years the last of our full-bloods will vanish unless some great change takes place (the italics are ours). We must study them before they all go, unless we want to be ashamed as a civilised community, that our descendants will say that we had a chance to study them for thirty years and yet did nothing."

To study them is good, to save them is better. It can be done, and only the Church can do it. All are agreed that the time is short. They can be saved now. The call is urgent.

If funds were available the staffs could be strengthened at Forrest River and the Mitchell River, and a new Mission could be opened on the Pascoe River, Queensland.

Is the Professor right in saying that thirty years will see the end of all the full-bloods? The *Daylight*, a paper published in Adelaide, is responsible for the statement that the "North-west Department (W.A.) has collected statistics which indicate that the aborigines are increasing in the region of the latitude of Sharks Bay. Exclusive of the Warrigal blacks, who are estimated at approximately 10,000, the aborigines total 11,611, an increase of 1,130 on last year's figures." We welcome heartily the further testimony this paper makes: "Yarrabah proves that the Australian native will make good if he is given a chance."

NEW GUINEA.—In an appreciative article on the administration of Papua, the editor of "Stead's Review" remarks:—"As might be expected the various Missionary bodies give enthusiastic support to the humanitarian policy of Judge Murray. We must, at least, give the new type of Mission-

ary credit for being a real pioneer of civilisation, thoroughly aware of the relation between savage tradition and measures of civilised hygiene, and of the necessity for playing his part in the scientifically planned transition from primeval to the modern society. These Missionaries are thoroughly alive to the advantage of commercial prosperity in raising the status of the native. As one of them puts it: "It is our opinion and our experience that there is no conflict of interests between native development and wise, far-sighted enterprise." I have had discussions with several Missionaries about the future of the territory, and was particularly struck by their determination to fight for the welfare of the natives against the limited group of self-interested persons who chafe under the proper discipline of the Lieutenant-Governor.

FORREST RIVER.—Mr. A. J. Batchelor, who recently visited the Forrest River Mission, writes his impressions:—

The things that impressed me most, after studying the work of the Forrest River Mission from various points, were—

1. The wonderful opportunity the Church has in the Far North of the State with the original owners of this land;
2. The cleanliness, natural politeness, general health and physique of the native;
3. The amount of cultivation undertaken in the Mission reserve;
4. The small number of cattle—about 300—when there is easily feed and water for 5000;
5. The absolute ignorance of the capabilities of the natives by those who travel along the coast and the residents of the North;
6. That those who employ the aborigines expect from them what they cannot get from the whites. It is work, work, work: never do they trouble to teach them even to be clean;
7. The lack of anything in the way of personal comfort for the Missionaries—no chairs, using the most awful enamel pannikins, plates, dishes, etc., quite clean, but very little enamel on them. Not a tray or tray cloth for a cup of tea for a person who is sick. No blankets—our Missionaries sleeping under patchwork quilts and wheat sacks.

REVIEWS.

FRANCIS DE SALES BUCHANAN, Missionary in New Guinea; a Memoir by Gilbert White, Bishop of Willochra. Published by A.B.M., Sydney. Price, 2/6.

This is a most interesting and inspiring little book, illustrated by several excellent photographs. The frontispiece is a picture of Francis Buchanan taken about seven years before his death—the likeness of an oldish man with a long grey beard and shrewd, kindly eyes looking out from underneath dark, bushy eyebrows.

The memoir may be divided into three parts corresponding with the three main stages of his life.

The first part deals with his early life in America, first as a young affluent Presbyterian, and then as an Oblate of the Order of St. Benedict in America, and at the Mother

House of the Community in Italy. For this section we may suppose that Dr. White relies on information formerly given him by the subject of the memoir.

The second part may be said to begin with Mr. Buchanan's arrival in Sydney in 1894, whither he had been sent to found a Teaching Order. Here he left the Roman Communion because he was required to teach, as a matter of faith, belief in ecclesiastical miracles, and was received into the Church of England at Christ Church, St. Lawrence.

After working for a short time in Sydney he joined Mr. White, as he then was, at Charters Towers.

The chapter which describes their association in parochial work is one of the most interesting in the book. Here Dr. White relies upon personal recollections of his old friend.

The third part of the book deals with Francis Buchanan's period of service in New Guinea from 1899-1921, and is drawn from recollections of those who were associated with him in the work. As we do not wish to spoil the pleasure of those who will read the book by giving too detailed an account of its contents, we will close with a quotation from Dr. Newton's appreciation of his fellow missionary: "His life as a missionary and all that he accomplished is a striking proof of the power of God and an encouragement to all not to regard themselves as too old or too little suited for missionary work. If God could make a successful missionary out of Francis Buchanan at fifty, utterly unable to learn languages and handicapped in half-a-dozen ways, then none need despair of being able to serve God efficiently in a similar way."

I, like others, regard his friendship as one of the great things of my life. He lived a peaceful, happy life, always thinking of and caring for others, and he died as he always prayed to die, at his post and in the midst of his work for God."

RAGLAND PIONEER, by Amy Wilson-Carmichael; published by Wyatt & Watts Pty. Ltd. Copies available at Church Book Depot.

Miss Carmichael's books have all had large circulations, and we hope that this one too will be widely read, for the reading of biographies of heroes of the Mission Field is a source of inspiration to missionary endeavour.

The hero of the book, the Rev. Thomas Gajetan Ragland, B.D., Fellow of Corpus Christi College, Cambridge, was called to missionary work in India under the C.M.S. in 1845. In thirteen short years of strenuous work, he so laboured that others were enabled to profit by his labours. He is worthy of the title "Pioneer," for he was one of the first, if not the first Englishman, to camp among the people of India as a missionary of the Church, and it was through his initiative that the work among the outcasts was begun.

Miss Carmichael writes in a somewhat breathless style and scatters marks of interrogation and exclamation freely over her pages, but one gets accustomed to them after a time and they serve to reveal her intense enthusiasm.

HINTS ON READING IN CHURCH.

THE LITANY.

By Edward Oerton.

A few years ago I was in a Church where the Litany was said by a young deacon. He made several mistakes in the phrasing, and paid little attention to punctuation marks. After the service was over, I said to him, that in my young days I was grateful to an old man who gave me hints about reading correctly, and should he mind if I did the same for him. He at once said he would be glad for me to do so. I had pointed out three or four mistakes, when he said "Let us go and have lunch." Ever since I have been very chary in offering help; but in a paper, "hints" do not appear so much a personal matter.

The Litany is falling into disuse on Sundays; and on Wednesdays and Fridays not many are present when it is said; so the people are becoming unfamiliar with its comprehensiveness and beauty of expression. In character it is, of course, penitential, and this should be marked by reverent and somewhat slow reading, great attention being given to "stops" and phrasing.

There are not many actual pitfalls for the unwary; but by carelessness we sometimes destroy the stateliness of its arrangement, and to a great extent spoil its true meaning.

The first sentence should be read "O God the Father, of Heaven" (de cœlis). "Heaven" being understood as His dwelling place, and not the off-spring of His creative power.

In the petition for the King, we should read as though a comma stood after "keep." The "keeping" and "strengthening" are two separate things. There should be no pause for breath after "Deacons"; read straight on to the semicolon. Of course "illuminate" has the meaning of "enlighten," and has no reference to lamps or candles.

"... to bless and keep all thy people." Slur over the word "do" in "strengthen such as do stand": it is the old form of the verb.

The commas are important in the petition "to depend, and provide for, the fatherless children, and widows, and all that are desolate and oppressed." "That it may please Thee to give, and preserve to our use, the kindly fruits..." ("Kindly" having the sense of "after their kind.")

As this is only a short paper may I step aside from the subject of the Litany and give a few general hints? I feel I ought perhaps to apologise for these papers, and what I have written may be open to criticism; but I am so impressed by the importance of good reading in Church that I have been anxious to give the benefit of what I have been taught, and the experience gained during more than forty years, to those who have before them, probably a long life in the service of the Church. Nervousness, or self-consciousness, is at the root of nearly all the faulty punctuation and phrasing which is heard. Take time, and do not be tempted to hurry. Force yourself to read slowly and clearly. It is good practice to read aloud at any time; especially poetry, which depends for its effect on rhythmical expression. Keep an even tone as far as possible; do not begin a sentence on a high note and read on a descending scale till breath is exhausted or a period occurs: repeating it over and over again. Suit voice and method to the subject matter, and take infinite pains to convey to the hearers the true meaning of the passage of Scripture, Psalm, Prayer or Thanksgiving which you are reading, and never think that you cannot make further progress in what really is a most difficult art.

PROHIBITION.

By Rev. W. F. H. N. ELDERSHAW, M.A.,
of the Charleville Bush Brotherhood.

The Editor has been good enough to ask me to try to state the case of those who are opposed to Prohibition on principle. This is at once an advantage and a drawback—an advantage because by narrowing the field it enables one to concentrate on the main point; a drawback because almost all the arguments of the Prohibitionists are based upon expediency.

(1) The main reason why we could never vote for Prohibition is that *the use of alcoholic liquor as a beverage has the direct approval of God Himself*. In the miracle of Cana our Lord turned water into true wine, which was necessarily alcoholic. This is proved by the remark of the governor of the feast that "Every man at the beginning doth set forth good wine; and when men have well drunk then that which is worse; but thou hast kept the good wine until now." The verb "have well drunk" might perhaps be better translated "are well drunk," since the word from which it comes does not mean "to drink" but "to become drunk." It would also appear from our Lord's words that he "came eating and drinking" that he was in the habit Himself of drinking wine when His enemies described Him as a "wine-bibber" in contrast to the ascetic St. John Baptist. The Institution of the Blessed Sacrament is of course on a far higher plane and is unsuitable as a basis of argument in the present controversy. It does, however, strengthen our belief that the use of wine has the seal of divine approval upon it. How then shall we curse what God hath not cursed?

(2) The second consideration by which we are influenced is of course subsidiary to the first. It is that *the use of wine as a beverage has never been condemned by the Christian Church*. Indeed certain heretics, the Manichæans, who did condemn its use, were themselves condemned by the Church. It is only in these last days that opposition to alcoholic liquor has arisen, and it bears upon it the mark of "new-fangleness" which is so justly condemned by the Prayer Book. The quarter from which Prohibition has arisen is also significant. Among Christian people it is almost entirely confined to those who would own the name of Protestant. These are the historic descendants of the Puritans, whose religion was largely Judaic and therefore consisted mainly of prohibitions, the "touch not, taste not, handle not," condemned by St. Paul. Remembering that we are not under law but under grace, we believe it to be our duty to "stand fast in the liberty wherewith Christ hath made us free."

(3) The third consideration is derived from Christian ethics. *An action to have a moral value must be the act of a free agent*. It is perfectly justifiable for anyone to abstain from strong drink "as they shall judge the same to serve better to godliness." To try to force anyone else to do so by Act of Parliament is simply to attempt to close one avenue of moral development. The success of such an attempt when made is, to judge from America, at least doubtful. On this we feel that, in the spirit of Archbishop Magee of York, we would vastly prefer to see Queensland free to Queensland sober.

From these considerations we believe that Prohibition is wrong in itself and cannot therefore possibly be productive of good. The great plea of the Prohibitionists is for efficiency (German "kultur.") People are to become more prosperous and more respectable, virtues unknown to

the Gospel. Whereas drink appeals to the simple and elementary human desire for joviality and excitement, Prohibition appeals to the deeper and more sordid lust of avarice. Speciously we are told of many blessings to follow. We are tempted to do evil that good may come. Let us hope that the people of Queensland will not fall to the temptation.

Written and authorised by W. F. H. N. Eldershaw, the Rectory, Charleville.

Sir,—I must thank you for allowing me to say a few words in comment on Mr. Eldershaw's article.

(1) When Sir John Hawkins, the founder of the Slave Trade, sailed on his second voyage to steal the Africans and sell them to the American colonists, his ship was named the "Jesus." The same Sacred Name is now used to defend the Liquor Trade.

(2) The Christian nations that refuse to recognise the authority claimed by the Pope are, generally speaking, the more progressive; consequently, it is not surprising that among them Prohibition should make most headway.

(3) The Queensland people are free to vote the Liquor Trade out on 6th October, and such act will certainly have a moral value.—Yours, etc., G. L. HUNT, 310 Edward St.

Appointments for the Month.

Mr Ezekial H. Larter, Lay Reader, Parish of Howard; Mr James Buffey, Lay Reader, Parish of Howard; Mr H. C. Davis, Lay Reader, Parish of Howard; Mr D. C. Tilghman, Lay Reader, Warwick; Mr A. J. Batchelor, Lay Reader, Brisbane.

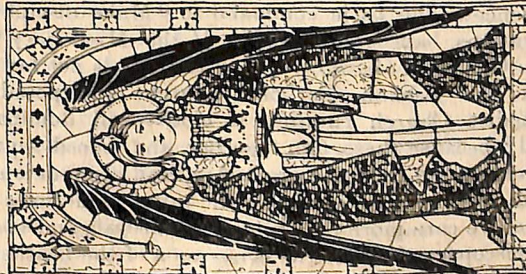
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The Church Chronicle.

Vol. XXXIII.]

BRISBANE, OCTOBER 1, 1923.

[No. 399]

NOTICE.—All matters concerning advertisements, and all orders and payments should be addressed to the MANAGER, "Church Chronicle," Church House, Ann Street, Brisbane. Only literary matter should be sent to the EDITOR, and this by the 18th of each month.

THE MISSIONARY EXHIBITION.

The Missionary Exhibition is aiming to be the greatest of the kind yet held in Brisbane; but whether it proves so will depend upon Church people generally. It is to be hoped that no other engagement, parochial or otherwise, will be allowed to interfere with daily attendance at the Exhibition. Experts and specialists on different subjects have promised to speak. The curios to be displayed will be worth some thousands of pounds and include things of interest from remote parts of the earth.

The day has gone by when people scoffed at Missions and regarded them as a fad of clergymen and some pious people. To the statesmen of the earth Missions are now matters of concern, because their growth corresponds with the growth of civilisation, the preservation of which indeed depends upon missionary effort in the widest sense of the word. It was a Press reporter who, speaking of the successful Toowoomba Exhibition held last month, drew attention to the number of returned soldiers who were workers at that Exhibition, and this may be taken as indicating the point of view of men who have seen something of the struggle of civilisation for existence. Missions are the greatest problem of to-day—the biggest question of statecraft which the world has to handle.

There are tens of thousands of Australian aborigines to whom the first duty of the Church lies, but the Church has only twenty-seven Missionaries amongst them, and there is a need of at least seventy. In the mandated territory of Papua there is not a single Missionary of the Church, while Roman Catholic Missionaries are hard at work there; Japan sent five Christian Japanese to teach in her mandated territory, the Church in Australia has not sent one to her new territory. Australia is the nearest Christian country to fifty million Mahomedans and not one solitary effort has been made by the Church for facing that problem, which in itself is a menace to the future of Australia, if we are to judge by the progress that Islam has made in other parts of the world. Of native Christians in the world 50 per cent. have been made by the Roman Catholic Church, 37 per cent. by Protestant Churches, and only 13 per cent. by the whole Anglican Communion. While such facts as these exist the Church has no right to be proud of anything else that she does, because she is failing in her obedience to the basic command to "Make disciples of all the nations, baptising them." If the Missionary Church is the Church of the future then the day is not far distant when the Roman Catholic Church—and possibly the Methodist Church running it close—will dominate the world; because these two together, and indeed separately, are doing more than the great Anglican communion. This would seem to give colour to the taunt sometimes cast at us that we care more for building cathedrals and maintaining episcopacy than for the conversion of the heathen. Be that as it may, the fact is clear that whether from apathy

or shortness of vision, the Church has yet to do her duty by her Lord's basic command. When the present Archbishop's election was announced, a saint, still happily in our midst, at once remarked, "This election shows God has called the Church in Queensland to some special missionary work." The Missionary Exhibition, it is hoped, will arouse so much enthusiasm that no doubt will be left in the minds of people that the work of Missions is the primary duty of the Church, than which nothing else is more important.

* * * * *

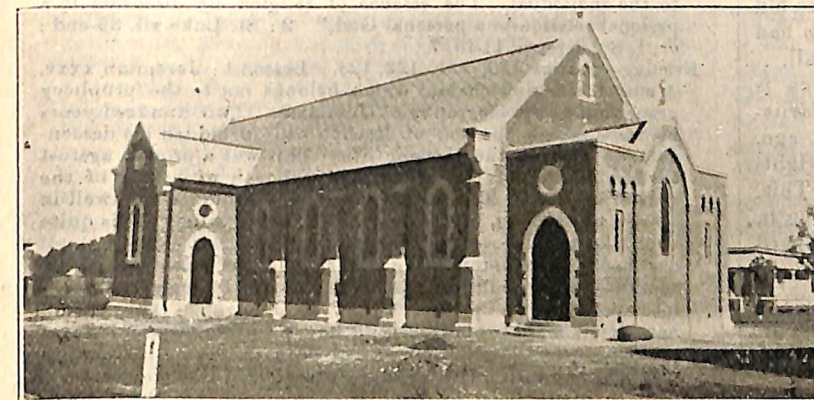
Mr A. J. Batchelor has arrived from West Australia to complete the organisation of the Missionary Exhibition. The exhibition is to be opened on Tuesday, the 30th October, and will be continued daily until it closes on Monday, the 5th November. On the Sunday afternoon there will be a Children's Rally at 3 o'clock for the service to be held by the Archbishop. The committee, under the chairmanship of Archdeacon Osborn, has been doing good work for months past, and has obtained promises from a galaxy of speakers, amongst them being Mr W. M. Hughes (late Prime Minister of Australia), Mr E. G. Theodore (Premier of Queensland), Mr A. Stopford (Home Secretary, Queensland, Minister-in-charge of Aborigines), Alderman Diddams (Mayor of Brisbane), Mr Blakeley (Queensland Protector of Aborigines), and Miss Allenby (a Baptist missionary from a leper station in India). The various Courts will be in charge of stewards and will include Japan (which will be of special interest owing to its recent calamity), China, India, Africa, New Guinea, the South Sea Islands, and the Aborigines. Refreshments are being provided, and there will also be a Sale of Work, and the Darling Downs has promised to provide a produce stall. The film "The Heart of New Guinea" will be exhibited. St. Margaret's School will give pageants. St. Paul's, Ipswich, is giving a lead by taking a special train to bring its people to the Exhibition on the Saturday afternoon. It is hoped all adult churchpeople will buy a season ticket for half-a-crown; buttons admitting once can be obtained for one shilling. Programmes will be issued in due course. Nothing remains but for churchpeople to attend in thousands, and they can do it if they will; their presence will indicate the interest of the Church of England in Missions. In the meanwhile everyone should be wearing the Exhibition button, which will be the best way of arousing interest on the part of other people.

The meeting of stewards with Mr Batchelor upon his arrival showed enthusiasm and widespread co-operation. This has grown so much that it was found necessary to look for larger premises, and accordingly the new grandstand of the National Show Ground and the adjacent refreshment stand have been engaged. The exhibition accordingly will take place there instead of in the Exhibition Building. The Children's Rally on the Sunday will, as arranged, be in the Exhibition Building so as to have the benefit of the large organ.

Owing to the necessity of getting the next issue distributed some days before the Missionary Exhibition, we shall require Parish Notes and other contributions to be sent in by October 15th.

DEDICATION OF ST. JOHN'S CHURCH, DALBY.

The new brick Church of St. John was dedicated by His Grace the Archbishop of Brisbane on Sunday, August 19th. This is the third Church which has been erected on the same site. The first, also of brick, had only a brief life of four years; faulty foundations being responsible for its



collapse. Then followed a wooden structure, which did duty until August, 1922, when it was removed and reconstructed for use as Parish Hall and Sunday School.

The new Church was built by Messrs. Muller, of Toowoomba, to the design of Mr H. J. Marks, architect, of the same city, and is Early English Gothic in style. The interior is finished in plain brick to the height of about 4 feet, above which the walls are pure white. The ceiling of fibro-cement is finished in cream and white. The East window is a representation of the Transfiguration, and is a memorial removed from the old Church. The "St. Cecilia" window in the Baptistry is also in memory of a former parishioner. Many years ago, the building of a permanent Church was considered, and the nucleus of the fund was formed by gifts of money and land by the late Mr Osborne, to whose memory a stained glass window is to be placed in the sanctuary. The furniture is of red cedar, the greater part of which had been in the old Church. The Altar, 9 feet 10 inches long, is the gift of the Mothers' Union, and is a very handsome piece of work. Many other gifts have been received. Among them may be named: Silver Communion Plate, from Mr and Mrs V. Drury; Candlesticks, from the Church people at Cecil Plains; Sanctuary Lamp, from Mr and Mrs Fortescue, in memory of their son, killed in the Great War; Processional Cross, from the Sunday School children; Lectern Bible, from those confirmed last year; Priest's Prayer Book, from Mr Wallen; Altar Book; White and Green Veils; Burses; Cruets.

On Saturday evening the Archbishop conducted a service of Preparation for Holy Communion.

The Sunday Celebrations were three in number, the first at 7.30 a.m., at which the Rector was celebrant. At 9.30 the Rev. B. P. Walker was celebrant, and Rev. W. P. Glover preacher. This service was attended by the Sunday School scholars, Boy Scouts, and many adults. The great service of the day began at 11 o'clock, when the Archbishop dedicated the Church and afterwards was celebrant and preacher. His Grace was assisted in the Eucharist by the Parochial clergy and the Rev. B. P. Walker. After a

procession round the Church, His Grace knocked at the S.W. door and was admitted and received by the Rector and Wardens (Messrs. Drury and Hamilton), who requested him to dedicate the Church, the form of service being that authorised for the Diocese. The whole service was most dignified and impressive, and the great congregation testified by reverent behaviour their appreciation of the devout ceremonial. An official luncheon followed the service, at

which about 50 were present. During the afternoon a Conference of Wardens and Councillors from the various centres in the parish was held. Holy Baptism was administered at 4.30 p.m. at which Reginald Thomas Humphrey Jarrold, the infant member of the oldest Church family in the district, was the first child to be baptised in the new Church. Festal Evensong was sung at 7.30 p.m., at which the Archbishop again preached. At the close of the sermon, all joined in a solemn Te Deum, and a happy and devotional day, in which all seemed to realise the presence of the Holy Spirit, was brought to a close with the Blessing of the Archbishop.

The collections throughout the day amounted to more than £231, without any appeal for money being made. The visiting clergy

were Revs. T. D. Warner, W. P. Glover, B. P. Walker (former Rectors); and Rev. H. Glazier, Vicar of Chinchilla. The Wardens and many of the parishioners from the outlying districts were also present.

CHURCH MINSTRELS AND SINGERS OF THE PAST AND TO-DAY.

A review appeared recently in the *Guardian* of what must be an interesting and entertaining book: 'Sussex Church Music in the Past,' by the Rev. K. H. McDermott. We think that a few extracts from the review will afford some amusement, and we hope that a few reflections of our own will not be considered out of place:—

"During the period under review, no fewer than twenty-four different kinds of musical instruments were in use in one or other of the Sussex village Churches. These, taking them in alphabetical order, were the banjo, barrel-organ, base horn, bassoon, clarinet, concertina, cornet, corneopane, double-bass, drum, fife, flute, flutina, French-horn, kettle-drum, oboe, pitch-pipe (formerly used in the absence of organ or instrument for giving the starting-note to the congregational singing up to the end of the eighteenth century), seraphim, serpent, triangle, trombone, vamp-horn, violin, and violoncello. Of these the most curious was the vamp-horn, an extraordinary instrument, of which only six specimens are known to exist in England—at Willoughton in Lincolnshire, East Leake and Braybrooke in Nottinghamshire, Charing in Kent, Harrington in Northamptonshire, and Ashurst in Sussex. The Ashurst vamp-horn (still preserved in the Church) is the smallest of the six, a single tin tube, three feet in length, and seven inches across its bell-like mouth, painted green and bearing date 1770; that at East Leake is nearly eight feet in length. There is no definite opinion as to the purpose of these things; Mr. McDermott thinks they were used as megaphones to amplify the sound of the voices. What the effect would be in a small village Church one can only guess.

"The appearance of minstrels and singers at public worship must have been as picturesque as their united efforts were singular. At West Tarring the musicians

wore pure white smock-frocks; at Brightling each male member of the choir was habited in smock-frock, buckskin breeches, and yellow stockings, while the female members wore red cloaks; at Goring the women-singers wore white straw poke-bonnets, trimmed with white cambric, and pink and white print dresses and capes.

"At Falmer the Sunday music was provided by two flutes, one oboe, one bassoon, two violins, one base-viol, one barrel-organ, one pitch-pipe, and a double-bass; at West Tarring the band was still more formidable; and not infrequently, the musicians played out of tune, and to most of the old Sussex choirs, when they accompanied, the term *piano* had little meaning, while that of *pianissimo* had none at all.

"A striking comment on the choral performances is found in the action of John Fuller, a Member of Parliament and a great ironmaster, who, a hundred years ago, presented nine bassoons to the Church minstrels of Brightling, in order to drown the voices of the singers. This, doubtless, gave occasion for an interesting trial of strength, for Dr. Burton, in the journal of 1750, says, with regard to Church singing at Shermanbury; 'The more shrill-toned the Sussex people may be, the more valued they are . . . they sing psalms as if in tragic chorus, changing about in strophe and anti-strophe . . . they bellow to excess and beat out goatish noise with all their might.'"

It seems a pity that the old Church bands were abolished instead of being reformed. Stringed and certain reed instruments provide an excellent accompaniment for voices. The writer has seldom heard better singing by a congregation composed entirely of men than at a service held a few miles behind the line on the Sunday before Armistice Day, accompanied by a piano, a violin and a violincello. The assistance of an orchestra adds greatly to the beauty of the music at the Cathedral Festival, and we believe also at Christ Church, Milton, but might not instrumental music be introduced into other Churches, perhaps on a smaller scale?

In the old days the choir was frequently placed in the gallery, to-day the habiting of the singers in cassock and surplice is often chosen as the first step in the restoration of decent ceremonial. When this move is made, the question arises, what is to be done with lady choristers. Sometimes, as we know, they are placed in the front row of the nave seats and sometimes in the chancel. There they are attired in various costumes, generally in mortar-boards, with gowns or surplices; such costumes do not suit all styles of beauty. We believe that in the newly-built Church of St. Ambrose, Gilgandra, which is served by the Brotherhood of the Good Shepherd, the heads of the ladies are attired in white veils, which seems a more seemly custom, and might well be adopted in this Diocese.

The problem of a suitable dress for the ladies would not be an urgent one if the choir was placed, as it often was in the old days, in the west end. This has been done with beneficial effect on congregational singing in at least one Church in Brisbane. In some Churches of the Roman Communion, the choir is hidden. There is a good deal to be said for this, if the choir is not intended to lead congregational singing, but in most of our Churches that is the main purpose of the choir; therefore, they should be placed in that position which enables them most effectively to lead and support the singing of the congregation.

DIOCESAN INTERCESSION PAPER—The Diocesan Intercession Paper which was formerly printed in the *Church Chronicle* is now published separately and will be posted each month to anyone who desires to use it by the Secretary, Mr R. C. R. Newman, Ballandean.

CALENDAR FOR THE MONTH.

With Lessons from the Revised Lectionary, with Notes.

OCTOBER 7. 19th Sunday after Trinity.

Morning—Psalms 111, 112, 113. Lesson 1: Jeremiah xxxi 23-37. This passage contains the prophecy of the New Covenant, which has been described as the supreme achievement of Israel's religion. "Hitherto religion had been the concern of the nation with its God; the individual had no independent standing before the Deity. Jeremiah shifts the emphasis from the nation to the individual. The essence of religion he discovers in a personal relation to a personal God." 2: St. Luke xii. 35-end; or, I. St. Peter ii. 11-iii. 7.

Evening—Psalms 120, 121, 122, 123. Lesson 1: Jeremiah xxxv. A most interesting chapter which belongs not to the prophecy proper but to the biography of Jeremiah. Two hundred years before, Jonadab the son of Rechab had forbidden his descendants to abandon the nomadic life. This was a protest against the combination of the worship of Jehovah with that of the gods of the land. The Rechabites were forbidden to dwell in houses, to sow seed, plant vineyards or drink wine. It is quite a mistake to suppose that the main stress was laid on total abstinence from intoxicating drinks. It was a protest against adopting the agricultural life, since this was in their judgment incompatible with perfect loyalty to Jehovah. They could have drunk mead made from wild honey without being disloyal to their vows. The Rechabites had been driven by invasion to seek security within the walls of Jerusalem. God moves Jeremiah to invite them to drink wine in one of the chambers of the temple. They refuse and God moves Jeremiah to use their action as the text for a sermon on fidelity; or, Jeremiah xxxvi. Baruch is commanded by Jeremiah to write out his prophecies. They are read before the people and before King Jehoiakim, who cuts it up and burns it. Then God tells Jeremiah to cause another roll to be written. 2: St. John xiv.; or, I. St. John ii. 12-end. St. John xiv., which contains our Lord's promise of the Comforter, is most suitable, for the collect for the day is a prayer for the guidance of the Holy Spirit.

OCTOBER 14. 20th Sunday after Trinity.

Morning—Psalms 114, 115. Lesson 1: Ezekiel ii. Ezekiel was carried off into captivity in 592. He remained silent until 592 and then strove to combat the false hopes of deliverance among the Jews. They rejected his words, but when his prophecies were fulfilled in 586 there was a revulsion of feeling, and he was enabled to mould the external religious life of his nation. This chapter gives an account of his call. 2: St. Luke xiii.; or, I. St. Peter iii. 8-iv. 6.

Evening—Psalms 124, 125, 126, 127. Lesson 1: Ezekiel iii. 4-21. The call and the pastoral charge received by Ezekiel. For the first time in Hebrew history the prophet becomes a pastor; or, Ezekiel xiii. 1-16. Denunciation of the false prophets. 2: St. John xv.; or, I. St. John iii. St. John xv. contains the New Commandment: To love one another as Christ has loved us; and in I. St. John iii. we find a commentary on the same.

The Teaching for the Day.—The care and skill with which the compilers have drawn up the New Lectionary is particularly evident on this Sunday. In the collect we pray that we may cheerfully accomplish those things that God would have us do, and the thought of God's call, its possible rejection, runs through the lessons. Ezekiel is called to preach to a rebellious nation. He is warned that they will not hear him. In St. Luke viii. we read our Lord's words about the result of rejecting His call. The other choices for the second lessons deal both with God's commandments and also with their rejection. Love is contrasted with hatred. Those who take the trouble to read them through carefully and compare them will find such a study both profitable and interesting.

OCTOBER 18. Thursday. St. Luke, Evangelist.

Morning—Lesson 1: Isaiah lxi. 1-6. 2: Acts xvi. 6-18.

Evening—Lesson 1: Ecclesi. xxxviii. 1-14. 2: Col. iv. 7-end.

OCTOBER 21. 21st Sunday after Trinity.

Morning—Psalms 116, 117. Lesson 1: Ezekiel xiv. He denounces the inincerity of those who consult the prophets, and then tells them that the righteous cannot save the city but only themselves. We may possibly find in it a warning to those who act as if they thought that it was sufficient for one or two members of a family to practise religion. 2: St. Luke xiv. 1-24. The Parable of the Great Supper; or, I. St. Peter iv. 7-v. 11.

Round the Parishes.

BRISBANE

ST. JOHN'S CATHEDRAL.

The Cathedral Festival will be held on St. Simon and St. Jude's Day, October 28th. As usual, Mr Sampson's orchestra will assist at the Sung Eucharist at 11 a.m. and at Festal Evensong at 7.30. The preacher at both these services will be the Bishop of Bathurst.

CHRIST CHURCH, MILTON.

The 50th Anniversary Festival went off most happily. Large congregations attended all the services, and on the first Sunday the assistance of a voluntary orchestra, conducted by Mr Brookes, helped to make the music a worthy offering to God. Evensong on Wednesday, September 5th, was attended by a number of local Priests and a large congregation from the parish. The preacher was the Rev D. Morgan Jones. An enjoyable Social was held in the hall after the service.

ST. THOMAS', TOOWONG, WITH ST. PAUL'S, TARINGA.

The parish has sustained a great loss by the death of Miss Gladys McKenzie. She had given herself heart and soul to the work of the Rangers, Guides and Brownies, and to all of them she was "Our Captain." Not only was she extraordinarily capable, but she also had a very fine influence on all girls who came in contact with her.

The parish is taking a prominent part in the Missionary Exhibition. It will be responsible for a refreshment stall. A study circle on Melanesia is being held, which is intended primarily for those who will act as stewards at the Melanesian Court.

The Annual Anniversary Services at Taringa were attended by large congregations, and the choir under the direction of Major Piers Blundell rendered the festival music in a most creditable manner.

HOLY TRINITY, SOUTH BRISBANE.

The Annual Fete will be held on Saturday, October 13th, and will be opened by Mrs J. B. Price.

It is proposed to start a troop of Boy Scouts. A scoutmaster and an assistant scoutmaster have been secured, and a limited number of lads will be trained as leaders of patrols.

ST. FRANCIS', NUNDAH.

The Patronal Festival will be held from Sunday, September 30th, until Sunday, October 7th.

On St. Francis' Day, October 4th, there will be a Social Gathering in the Parish Hall.

It is proposed to place stained glass in the east window in memory of the men of the congregation who fell in the Great War.

THE DOWNS.

ST. MATTHEW'S, DRAYTON.

The Rector's letter in the Parish Magazine seems to indicate a distinct revival in Church life. The services at the parish Church of St. Matthew are well attended, and outside centres are going ahead. The Patronal Festival was held on St. Matthew's Day and the Sunday following.

ST. AUGUSTINE'S, OAKEY.

The district of Biddeston has been transferred from Drayton to Oakey.

A number of boys with good voices and some girls have joined the choir.

A confirmation will be held on October 23rd.

ST. ANDREW'S, PITTSWORTH.

Sister Catherine, S.S.A., paid a visit to the parish on

Evening—Psalms 128, 129, 130, 131. Lesson 1: Ezekiel xviii. 1-4 and 19-end. The principle of retribution; or, Ezekiel xxxiii. 1-20. Spoken after the fall of Jerusalem. He teaches the need of a deepened sense of personal responsibility. All these readings from Ezekiel are most suitable for the present day. 2: St. John xvi.; or, I. St. John iv.

OCTOBER 28. St. Simon and St. Jude, Apostles and Martyrs. (22nd Sunday after Trinity.)

Morning—Psalm 118. Lesson 1: Ecclesiasticus ii. 2: St. Luke vi. 12-23.

Evening—Psalms 132, 133, 134. Lesson 1: I. Maccabees ii. 42-66. 2: St. Jude 1-end.

In the Old Lectionary the first lessons are: Morning, Isaiah xxviii. 9-18; Evening, Jeremiah iii. 12-18. These might be substituted if a Church has not got a Bible which includes the Apocrypha. Now that the New Lectionary is authorised and in general use, every Church should be provided with a copy of the Apocrypha in the Revised Version, as lessons from it are more frequent than in the Old Lectionary. The festival of St. Simon and St. Jude takes precedence of Trinity xxii., therefore the above lessons should be read instead of those of the Sunday.

NOVEMBER 1. Thursday. All Saints' Day.

Morning—Lesson 1: Wisdom v. 1-16. 2: Rev. xix. 6-10.

Evening—Lesson 1: Ecclesi. xlv. 1-15. 2: Rev. vii. 9-end.

Toowoomba Missionary Exhibition.

The Missionary Exhibition at Toowoomba was an unqualified success. There were many other attractions in the town at the time, notwithstanding which all the sessions of the Exhibition were well attended and sometimes crowded. Congratulations are due to Canon Davies for his splendid local arrangements, and to the Rev. R. A. Burnett for his work as manager of the Exhibition. The speakers, most of whom had had practical experience in missionary work, including the Revs P. C. Shaw, A. C. Flint, G. A. Luscombe, A. R. Holmes and Canon Garland. The local Clergy of Toowoomba and neighbouring parishes showed their interest by frequent attendance. Social intercourse was provided at afternoon tea, and was no small part of the attraction. Orchestral music was given under the direction of Canon Oakeley, and therefore was of the best. Lantern lectures, and a missionary play under the direction of Mrs Davies, added to the interest. The curios, however, attracted more attention than anything else, and the talks in those courts never failed to gather a crowd, including children who were quite willing to sit on the floor and listen keenly. Mr Holmes (the Deputy Chairman of the Australian Board of Missions) said some strong things which went home. His coming from Sydney was much appreciated. There was a body of workers, especially of earnest laymen, without whose help the Exhibition would not have been such a success. Mr Burnett takes the Exhibition to Pittsworth for its next place.

THE SPATE.

The spate came down from the hills on high,
And drove on the breast of the stream;
And it gathered the deadwood and tossed it to lie
With the trash on the river's rim.
But not as the trashwood so was I,
When there wrapp'd me around my work,
And flung me along, 'twixt a sob and a song.
In a spate that I dared not shrink.
And I drew deep breath to escape from the death—
For a man must do or drown—
And I strove as I drove with the flood from above,
Till I made it the sport of the Youth in my heart,
When the spate from the hills came down.

—J. B. Armstrong.

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September 7th in order make people better acquainted
with the educational and other work done by the Sisters
of the Sacred Advent. She greatly enjoyed her visit.

On September 22nd the Rev R. A. Burnett visited the
parish with the travelling Missionary Exhibition.

ST. BARNABAS', ITHACA, WITH ST. BARTHOLOMEW'S, BARDON.

Following upon the recent confirmation, the Women's
Guilds at Ithaca and Bardon have divided amongst the mem-
bers the new communicants, each member taking one or more
to be a sort of 'godmother' to look after them. These 'god-
mothers' will be responsible for visiting, making friends
with and encouraging the children in their spiritual life.
This is in obedience to the third rubric at the end of the
Catechism, which directs that 'everyone shall have a god-
father or a godmother, as a witness of their confirmation.'

This parish also is taking an active part in the Mission-
ary Exhibition. Stewards for the Japanese Court are
being instructed by Mr. Kashawagi, a Christian Japanese,
and Mrs. Pursell, on behalf of the S.C.E.H.S., is respon-
sible for the stewards of the Aborigines Court.

The chancel of Bardon Church has been dedicated under
the name of St. Bartholomew. The Altar is of Queens-
land maple, fumed. The cross bears the inscription: 'In
Memory of Harry Wilson and Mary Ann, his wife; an
offering of their son William Ernest and his wife, Edith
Ann, 1923. R.I.P.'

WIDE BAY.

CHRIST CHURCH, BUNDABERG.

On Tuesday, September 11th, the Rector had a most
welcome surprise. A parishioner handed him cheques to
the value of £4,000 for the building fund of the new
Church. The money has been given by:

Mr. and Mrs. Fred Buss	-	-	£2000
" " George Buss	-	-	1000
" " Horace Buss	-	-	1000

He was also told to expect something further from the
sisters of the family.

So far, they have spent upon the Church the sum of
£7,755/2/1, and before the recent donations arrived, they
had in hand about £800, and £1,200 promised.

They will now go straight ahead and finish the building.
It will be necessary to collect a great deal more to furnish
it, but it is hoped that it will be consecrated before long,
complete and free of debt. *Laus Deo.*

SUNDAY SCHOOLS.

At the usual monthly meeting further arrangements for
the Teachers' Conference to be held in Warwick on the
10th October were considered, and arrangements for the
Teachers' Conference to be held in St. Andrew's, South
Brisbane, on the 20th October, were developed. The order
of service to be taken by the Archbishop at the Children's
Missionary Rally during the Missionary Exhibition was
submitted. Communications were received from several
of the clergy commending the new edition of Sunday School
lessons and expressing strong approval thereof. Final
arrangements were made for the Preliminary Sunday
School Examination to be held on Sunday, the 7th October.
Careful consideration was given to the action of the
Diocesan Council which, while expressing the desirableness
of appointing a Priest to supervise Religious Instruction
in State Schools and Sunday Schools, had found no money
available for the purpose. It was resolved to reiterate the
request, with a view to having an appointment made to
begin with the Church's year next Advent.

News from the Parishes.

All Parish Notes must be posted so as to reach the Editor not later than the
first post on the 18th of the month. Otherwise insertion cannot
be guaranteed.

N.B.—The Editor is obliged to ask the Contributors of
long Notes to reflect on the limitation of space. He
desires thankfully to acknowledge that in the great
majority of cases Notes from the Parishes come in by
the day requested.

NOTICE.

Contributors are asked to observe the rules as to amount
of matter which were laid down some time ago. The
exigencies of the present demand their accurate observance.
By those rules the following standard was set:—

Parishes having 12 subscribers are entitled to 5 lines of matter free.

24	"	8	"	"	"
36	"	10	"	"	"
50	"	12	"	"	"
75	"	15	"	"	"
100	"	20	"	"	"
Over 100	"	1 line for every five.			

[A line averages eleven (11) words.]

Allora (Rev. T. HEALY-WILSON).—SERVICE LIST.			
	8 a.m.	11 a.m.	3 p.m.
Oct. 7—Allora	Spring Creek	Glengallan	Allora
14—Allora	Goomburra	—	Allora
21—Allora	Clifton	—	Allora
28—Allora	Clifton	—	Allora

Oct. 4—Women's Guild, Allora, 2.30 p.m.
11—Women's Guild, Spring Creek, 2.30 p.m.
10—Women's Guild, Glengallan, 2.30 p.m.
6—Girls' Guild, Allora, 2.30 p.m.
19—Children's Concert, Allora, 8 p.m.

No service at Inverramsay and Talgai West during October.
Please note the alterations in the list of services, which have been
made to enable all Church people to attend the Missions to be con-
ducted by Rev. F. Maynard, of All Saints' Church, Brisbane. Clifton
dates are from Oct. 14 to Oct. 21. Allora are from Oct. 21 to Oct.
28. The Women's Guild Ball at Allora was a huge success, and
about £20 has been added to the Guild funds. Regular services of
preparation are being maintained for the coming Mission every
Friday at 10.15 a.m. and 7.30 p.m. as well as a meeting after even-
song each Sunday in St. David's, Allora. It is hoped that parties
will be organised from Allora and district to visit Clifton during the
first portion of the Mission to be held there. Great preparations are
being made for the children's concert in aid of Sunday School funds,
organised by Mesdames Sapsford and Bassett. The pantomime
"Cinderella" is to be staged. The costumes are gorgeous and the
music very pretty, so we all look forward to another huge success
and advise all to book their seats at an early date.

Boonah (Rev. O. C. COMPTON).—SERVICE LIST:—			
	7.30 a.m.	11 a.m.	3 p.m.
Oct. 7—	Maroon	Cannon Creek	Boonah
14—Boonah	Boonah	Mt. Alford	Boonah
21—Boonah	Mt. Alford	—	Boonah
28—Boonah	*Boonah	*Maroon	Boonah

* Confirmation.

10th—O.E.M.S.

11th and 25th—G.F.S. and Women's Guild

6th and 20th—M.C.L.

18th—F. of St. Luke, 7 a.m.

The O.E.M.S. and "Come to Church" Sunday last month was a
great success—all but a small minority of the men renewing their
vows at the 11 o'clock service, and good congregations both at that
hour and again at Evensong, when Rev. A. St. J. Heard preached.
Miss Queenie Kusky is a very welcome addition to our Sunday School
staff. The Japanese Ball went off very well, but the expenses were
large and only some £10 profit accrued. We hope to do better in a
similar affair this month, for which some kind friends were "shout-
ing" the hall. Coulson and Mt. Alford are doing something to help
before we all join forces for the big Bazaar on October 18th and
19th. If only more rain would come! We are looking forward to
welcoming the Archbishop here again for Confirmation on Sunday,
28th.

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T. O. TROEDSON, Director.

Holy Trinity, Fortitude Valley (Revs. S. WATKIN and A. G. THOMPSON).—The classes in preparation for Confirmation are proceeding very happily; between eighty and ninety candidates are attending. The Confirmation is to take place on Friday, November 9th, at 8 p.m. An alms dish and a missal desk to harmonise with the other ornaments in the side chapel are being presented and will shortly be dedicated. The former is a thankoffering for blessing received from the Spiritual Healing Mission, and the latter is in memory of Beatrice Annie Watkins, a teacher in the Sunday School Kindergarten, who was called to higher service on Wednesday, August 15th. The G.F.S. Sale of Work on behalf of Missions, held on Saturday, August 25th, was a happy and successful effort. We are thankful for a visitation of the Churchmen of the parish by members of the C.E.M.S. in preparation for the week of Prayer, Sacrifice and Service. A visitation of the parents of the scholars of the Sunday School is being performed by the teachers in preparation for the Sunday School Festival, to be held on Sunday, September 30th. The construction of a second tennis court is proceeding and the work is nearing completion. We heartily congratulate the members of the club on the success that has attended their efforts. The Organ Fund has made a start and donations are coming in. We have set ourselves the task of having the new organ installed eight months from now free of debt.

St. Michael and All Angels, New Farm (Rev. WALTER THOMPSON, M.A.).—On August 23rd His Grace the Archbishop visited us for confirmation, when 15 boys and 22 girls were presented. This service was one to remember for the calm spiritual atmosphere maintained throughout. On September 9th, at 8 a.m., the candidates made their first communion. The members of the choir all attended and rendered Woodward's Communion Service with much reverence. All felt that the candidates will ever remember their first communion, and many earnest prayers were offered for their future. We are all getting ready for our parish festival. The two Sundays, September 30th and October 7th, will be observed as one festival, and the Archbishop has kindly consented to preach at 7.30 on Oct. 7th. The departure of Mrs. Edward Griffith and Miss M. Griffith from New Farm, to reside at Toowong, is a great loss to us, and we shall miss them much, as they took an active interest in all that concerned the welfare of the parish.

St. Colomb's, Clayfield (Rev. D. MORGAN JONES).—During this month the two special preachers have been the Rev. S. Watkin, Rector of Holy Trinity, Valley, and Canon Jenkyn, Rector of St. Andrew's, South Brisbane. We are taking a contingent of Sunday School children to the Archbishop's Exhibition Hall Service on November 4th, and are glad to record that five parochial councillors have volunteered to assist their transport to and from the Exhibition, one paying the cost of the trams while the other four accompany the children. The whole parish is agog with the final arrangements for the old English Fete, which, given good weather, will prove the most successful in St. Colomb's history. We are looking forward with joy to the Archbishop's visit on the first Sunday in October. It is gratifying to record that at the Children's Sung Eucharist at 9.30 on the second Sunday in September there were 17 boys in the choir and the Church full, many adults coming to join the children in their worship.

Lutwyche (Rev. A. HAROLD OSBOEN, M.A.; Rev. T. HUMPHREY CLARK); **St. Andrew's, Lutwyche**, and **St. Mark's, Albion**.—Since the appearance of the last notes in the *Chronicle* certain improvements have been started at both Churches. The "red cedar" panelling and reredos have been completed, greatly adding to the dignity of the Church at St. Mark's and completing the scheme. At St. Andrew's a fine stone wall has been designed, containing a "lych" gate, in memory of the fallen. We are indebted to Messrs. Bowser and Leaver, of the O'Connelltown Quarry, for their generous donation towards the cost, and also to the surveyors, masons and voluntary workers for their gratuitous work in its erection. It is hoped to have it finished before Christmas. The fund for the new Church is nearing £2,000. Among the gifts received lately are:—Church boxes, £2/8/6; Mr Thiel, £5/12/-; Mr Bowyer Shaw £5; Mrs Walker, £1; Miss Walker, £1; Mrs McLean, £1; Mrs Morgan, £1/1/-; Mrs England, 10/6; Nurse England, 10/6; Miss D. Flower, £4; Mr and Miss Little, £5; Mrs P. Smith, 10/-; Mr Turner, £2; Mr Walain, £1; Mrs Brown, £1; Mrs Whiteway, £1; Mr Cadell Garrick, £10; Mr H. Lever, £1; Mrs R. Potier, £1; Mrs Fair, £5; Mr Saunders, £10; Mrs R. T. Jones, £5; in smaller sums, £8. It is expected that the Fete on October 20th and Princess Competition will bring in about £400 for the same fund. St. Mark's Ladies' Guild are working hard for a Village Fair at the end of November,

to raise funds, and it is confidently expected that they will have very dainty stalls and raise a large sum, for their organising powers are well known. A forward move has been made in extending St. Mark's Hall, and funds are accumulating through the efforts of the different organisations interested in the scheme. It is hoped that every parishioner is doing something for the parish hall at the Missionary Exhibition. Mr Batchelor is coming to address the congregation at St. Andrew's in the morning of October 7th and at St. Mark's in the evening of October 14th. It is hoped that the congregations will make great efforts to hear what he has to say on Missionary work.

St. Matthew's, Groveley, with St. Mary's, Enoggera (Rev. J. P. PARKER).—The social life at Groveley is very much alive just now. On Saturday, September 8th, a Children's Fancy Dress Ball was held in the Parish Hall. The children spent a most enjoyable afternoon. The first prize for boys was won by Master Neal, and the first for girls by Phyllis Haliday. We are looking forward to the Patronal Festival of St. Matthew's, also to the visit of our old friend Archdeacon Osborn, who will also visit St. Mary's. Our next big event is the Spring Fair, to be held on Saturday, October 6th, to which we invite all our friends. Our Vicar is to hold services at Samford and the Highland Settlement on the last Sunday in September. After a series of social evenings, St. Mary's held their Spring Fete on Saturday, September 1st; our friend, Mr. J. S. Kerr, M.L.A., kindly declaring it opened. Our building debt will benefit to the extent of £54 odd. The committee wish to thank all those who so kindly assisted in any way. Sickness is still prevalent in the parish. Mr. W. Arkell is again very ill, and our prayers are asked on his behalf.

St. Peter's, West End (Rev. J. M. TRALE).—The candidates from St. Peter's for confirmation will be confirmed in the Cathedral on Thursday, 25th of this month, at 8 p.m. It is with much regret we have received the resignation of Miss Rohweder as one of our Sunday School teachers, who is leaving the parish. We are indeed deeply thankful to her for the faithful and regular work she has done. We have also to welcome Mrs. Clark on the staff of our teachers. We have to thank the members of the Butterfly Club for organising two very successful dances in aid of the Rectory Fund. The Wardens are to be congratulated on having the west windows coloured a dark green, thus giving a more subdued light in the Church. We need another collector for Missions—either Home or Foreign; our present collectors, Misses Harries and Boldero, find the work too much for two. We should be glad to hear of someone offering for this most important work.

St. Paul's, East Brisbane (Rev. GEORGE NEAL).—A most successful Sale of Work was organised and stocked by the Girls' Guild on the last Saturday in August. Mrs. MacPherson came and made an excellent speech at the opening, encouraging the girls to go on with their work for the Church and wishing them all success. The Church Furnishing Fund will benefit to the extent of over £40 from this effort. The Annual Fete will be held in the Church grounds on Saturday, November 24th, and will be opened by the Archbishop. The different stall holders are already hard at work. Mrs. Murphy arranged a very pleasant and profitable dance for the Jumble Stall, and Mrs. Aiken has had a Ooin Evening at her residence, and as usual a happy time was spent. There are rumours of more evenings. Each Tuesday night from 7.30 to 9.30 a "Carpentry Bee" is held in the Parish Room. Mr. Way is instructing us in the way we should go and the results will be sold at the Fete in November. St. Paul's is responsible for one day at the Sweet Stall at the Missionary Exhibition, and we need more helpers. Offers will be gladly received.

Christ Church, Childers (Rev. A. E. ATKINS).—Before these notes appear in print our Annual Bazaar will have been held at Childers and Cordalba. The money so raised is for our current account. We hoped that ere this, money so raised could be given to extra-parochial objects, such as Foreign Missions; but the time is not yet. Our first Choir Social held last month was both a financial and social success. A very beautiful fair linen cloth for the Altar at St. Saviour's, Cordalba, was used for the first time at the celebration on the first Sunday in September. It was presented by Mrs. Ascoli, and made and embroidered by Misses F. and M. Robinson. Mr. F. W. Bouttell was elected People's Churchwarden vide Mr. S. J. Jones resigned. Mrs. Pattinson has promised to address the Women's Auxilliary (A.B.M.) on Tuesday, October 17th, in Christ Church Parish Hall, at 3 p.m. We hereby invite all the Church women in this parish to attend.

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St. Paul's, Cleveland (Rev. ALEX. MAXWELL).—Two successful harvest festivals were held last month—one in St. Paul's, Cleveland, and the other in St. James', Wellington Point. The people made splendid contributions of fruit and vegetables, especially Victoria Point. The whole of these harvest gifts were presented to St. Martin's Hospital. An important meeting of the Parochial Council was well attended by representatives from all parts of the parish and district, and a large amount of business was transacted. Plans for the extension of St. Paul's Sunday School and the Memorial Porch to St. Paul's Church were approved; also the plans of the new Parish Hall on Russell Island were approved and the contract let to Mr. J. R. Lovell of Macleay Island. The Ladies' Guild is busy preparing for the fete to be held on September 29th. This effort is to pay for the Sunday School extension. For the Memorial Porch for St. Paul's, to mark the golden jubilee on the 21st May next, it is determined for this sacred purpose to raise the money for the building by straight giving only. There is already over £70 in hand, and officers of the Church feel sure that when an appeal is made, there will be a good and generous response to the Jubilee Fund.

Crows Nest (Rev. J. C. FLOOD).—SERVICE LIST.			
	7.30 a.m., H.C.	11 a.m., H.C.	3 p.m., Evensong
Oct. 7—Crows Nest	Pechey	Pinelands	Crows Nest
14—Crows Nest	Geham	Pechey	Crows Nest
21—	Goombungee	Haden	Pinelands
28—	Highfields	Geham	Crows Nest
Nov. 4—Crows Nest	Pinelands	Pechey	Crows Nest

Wednesday, Oct. 24—7.30 p.m., Evensong, Virginia.
Wednesday, Oct. 31—7.30 p.m., Evensong, Anduramba.
Thursday, Nov. 1 (All Saints' Day)—7 a.m., Holy Communion Anduramba.

Baptisms—Aug. 29: Reginald David Stark, Anduramba.
Sept. 9: Daisy Alice Day, Pechey.
Sept. 9: Oollin Thomas Blerico, Crows Nest.

Burials—Aug. 20: Henrietta White, aged 87, Crows Nest.

On Sunday, Sept. 2, Archdeacon Osborn instituted the Rev. J. C. Flood to the Parish of Crows Nest at St. George's Church. A large congregation took part in the service, and several of the bush centres were represented. In the afternoon the Archdeacon preached at Pinelands, and in the evening at Crows Nest. A very enjoyable dance was held at the Pinelands Hall on Aug. 24 in aid of the parish car fund, a large number being present. A very successful gift evening in aid of the Black Cat Bazaar was held at Crows Nest on Aug. 28. Those responsible for both entertainments are to be congratulated on the results of their efforts.

Parish of Harrisville.—On Friday, August 31st, the Girls' Guild held a shilling evening at the Rectory. About 100 people were present, and a very happy evening was spent in dancing, music and games. The Women's Guild at Muddapilly intend having a Sale of Work on October 20th in order to raise funds to pay off some of the Church building debt. This is a date we must bear in mind. We are sorry to record that Mrs. Phillips of Kalbar has been obliged to resign the office of treasurer owing to advancing years. This generous lady has given much of her time in enthusiastic work for the Church, and time after time has added additional sums of money from her own pocket to make up deficiencies. The parish is at present suffering from the effects of the dry season, and prayers for rain are being offered. We believe that if everybody prays in the right spirit, rain will surely come. It is not sufficient to say a prayer with just a vague hope of an answer; prayer must be offered in faith. There is a slight alteration made in our plan of services. On the third Sunday of every month there will be no early service at Harrisville, Kalbar will have 9 a.m. instead of 11, and Roadvale 11.15 instead of 2.30 p.m. Then on the fifth Sunday:—Harrisville, 7.45 a.m. and 7.30 p.m.; Kalbar, 11 a.m.; and Roadvale, 2.30 p.m. Clinical Baptism.—Edward John James at Harrisville Hospital on August 27th. Holy Matrimony.—Thomas Roderick and Olive Esther Wilson at St. John's Church on August 15th. Subscription, *Church Chronicle*.—Received from Mr. J. J. Griffiths 3/-, due Jan., 1923.

St. Mary's, Kilcoy-cum-St. Matthias', Woodford-cum-St. Andrew's, Peacheater (Rev. F. W. WILKINSON).—Parish matters seem somewhat unsettled. Our Vicar has been granted twelve months leave of absence from the Diocese, and ere this copy is in the hands of our readers, will have left the parish. His Grace the Archbishop has notified the churchwardens of the appointment of the Rev. Teasdale Cockell as Vicar, who expects to take charge about the end of the year. It is with sorrow we report the passing of two old Church veterans—John Rylands (of Kilcoy) and Thomas Beanland (of Woodford)—both loyal and true sons of the Church,

whose regular attendance at the Holy Eucharist and other services of the Church was an outstanding witness for the Master they loved and served. It would be well if the young men of our congregations could follow the example of these two old Churchmen. To the mourners in both cases we extend our sincere sympathy in their hour of sorrow. We also have to chronicle the serious illness of Mr. Charles Oarseldine and Mrs. Scurfield, both extremely keen Churchpeople, who have been for some weeks past inmates of the Kilcoy Hospital, and we hope soon to hear of their return home restored to health again. We understand Dr. Row and family will shortly be leaving for Brisbane. Their departure will be a big loss, not only to the Church, but also to the district. We wish them Godspeed and success in their new undertaking.

St. Paul's, Maryborough, with St. Thomas', Newtown, and Christ Church, Granville (Revs. J. ELLIOTT and E. H. SMITH).—The outstanding event of the month was naturally the Dedication Festival. It was successful in every way, the congregations being large, the services bright and uplifting, the choir excelling itself, and they are to be complimented on their rendering of Plainsong melody and of "Tours." The solemn Te Deum after Evensong was an appropriate ending. Owing to other functions clashing the annual Sale of Work was not quite up to the average; still we are thankful for a substantial help towards current expenses. The results at St. Thomas' sale were very satisfactory. The Tennis Club there is now an accomplished fact. Early in November the choir is holding a concert, and we can feel certain of a good showing. "Parish Notes" is launched on its third year and may now be considered permanent. The annual meeting of the Women's Auxiliary was held last month, the Rector in the chair. Miss Barrett was elected president and Mrs. Fullarton secretary for the ensuing year, and several new members were enrolled. The W.A. was responsible for £28 for Missions last year. The Rector has had a tough spin with the 'flu but is all right again now.

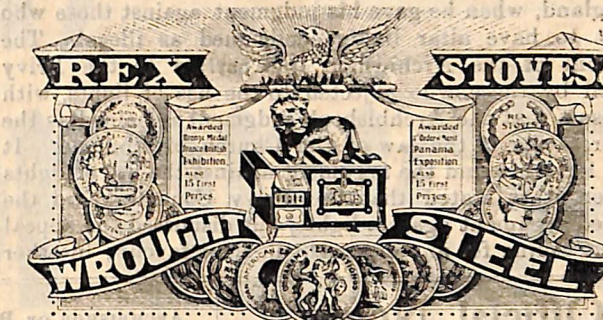
St. Andrew's, Toogoolawah (Rev. K. A. WATTS, Th.L.).—Things have been jogging along quietly for the last month. Everyone is feeling the great need of rain, and we hope, praying for it. Blackbutt and Moore have received their first Communion. The services at Blackbutt on August 26th were simply grand. Thirty communicants in the morning and the Church filled for Evensong. At Moore there were two away, leaving thirteen communicants there, which is very good considering the size of the place. A Children's Fancy Ball was held at Yarraman on August 31st and was a very great success, reflecting much credit on the ladies who had worked long and faithfully to make it so. Dancing classes in Toogoolawah are going on regularly, and we hope that the patience of the ladies who are teaching the children will be rewarded on the 21st. The Ladies' Guild met on the 5th to make final arrangements for the Children's Ball and the A B C Fair, which latter is to be held on October 6th. We hope all our people will come to both these functions and assist by their presence those who have borne the burden of working them up and arranging them, for it is no easy task though no one ever complains. The Children's Operetta has had to retire into the background in the meantime, but will be resumed in real earnest as soon as the fair is over. Mrs. W. H. Francis passed peacefully away on the 7th, after a very long and trying illness; our sympathy goes out to her family. By the time these notes appear Mr. Robert Hunter will have left us; he has been transferred to Tambi. We shall miss him from our midst as a good Churchman and also from the choir; and we wish him success in his new sphere of action.

ALTAR LIGHTS.

Some people do not understand why in the Church of England there are lighted candles upon the altar. Such people are usually those who do not belong to the Church of England and who choose to meddle in her affairs. It is really an impertinence on the part of those outsiders who discuss what they choose to term ritualism in the Church of England. Ritual in the Church is a matter of concern for its own members, and not for outsiders. At the same time, it is well for weaker members of the Church who may be misguided by those outsiders to know plainly and positively that the absence of altar lights is a disobedience to the law of the Church of England. In every Prayer Book is printed (and usually with great prominence) "the chancels shall remain as they have done in times past, and such

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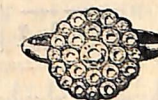
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ornaments of the Church and of the ministers thereof shall be retained and be in use as were in this Church of England by the authority of Parliament in the second year of the reign of King Edward VI." That is called the "Ornaments Rubric." All doubt as to its interpretation on the use of altar lights is set at rest by the decision of the Archbishop of Canterbury in the year 1890, sitting in his Court as the highest spiritual Court of the Church of England, when he gave his judgment against those who sought to have altar lights condemned as illegal. The judgment of the Archbishop was carried to the Privy Council by those who objected to the use of lights, with the result that the Archbishop's judgment remained as the interpretation of the law of the Church of England. It shows how unsound the argument against the use of lights is, when it is stated that the Privy Council heard the so-called argument against lights, but dismissed the appeal without asking for any argument in their favour; in other

words, the law of the Church was so obvious that even the Privy Council, which is not always sympathetic to the Church of England, did not need any argument to prove the legality of altar lights.

At this time of day it should be hardly necessary to point out that the use of altar lights is so general that the Churches may be counted in tens of thousands in the Anglican communion in which they are in use.

The use of lights adds to beauty and expresses joy. They tell also of a Light above the light of the sun, the Light that ligheth every man that cometh into the world. As in Heaven, though the light is so bright there is no need of the sun, we read of the seven golden candlesticks and the lights burning before the throne, although there is no need of light. The use of lights, therefore, is not only legal and obligatory in the Church of England, but is in accordance with the teaching of the Bible.

—*Ithaca Church News.*

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Charleville, All Saints'	11	5
Cleveland, St. Paul's	8	3
Esk, St. Martin's, Coominya	18	6
Ipswich—All Saints', Booval	7	11 5
St. Peter's, Pine Mountains	12	0
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