

Official Notes.

CONTRIBUTIONS TO DIOCESAN FUNDS.
DIOCESAN ADMINISTRATION.

Assessments	£64	6	4
Marriage Fees	19	14	4
	£84	0	8

HOME MISSION FUND.

Mr R. A. Grant	3	0
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Branch Collections.

Brisbane—St. John's Cathedral	3	6
All Saints	5	18 11
St. Michael's, New Farm	3	3 11
St. Andrew's, S. Brisbane	15	0
Holland Park	9	2
Beaudesert—Glenapp	11	11
Bundaberg, Christ Church	2	18 6
Indooroopilly, St. Andrew's	10	0
Lutwyche, St. Andrew's	1	12 1
Maryborough—St. John's, Pialba	13	6
Pittsworth, St. Andrew's	4	7 8
Toowoomba, St. James'	13	0 0
Killarney—Farm Creek	1	9 3

Whitsun Day Collections.

Gin Gin, St. Mary's	1	4 7
Gympie—Pomona	11	0
Inglewood, St. John's	2	17 0
Lutwyche, St. Andrew's	7	11 10
Maryborough—St. Philip's, Tiara	2	0 0
Nanango—St. Anne's	2	9 9
St. Michael's, Kingaroy	5	0
Rosewood—St. James', Lo-wood	1	8 4
Southport, St. Peter's	4	1 6
	£58	5 5

ORDINATION CANDIDATES FUND.

Mr A. R. Scott	5	0 0
Mr W. B. Slade	5	0 0
Charleville—All Saints'	5	0
	£10	5 0

THE ARCHBISHOP OF BRISBANE'S FUND
FOR MISSION CHAPLAINS (*Income A/c.*)

Hornsey Missionary Association	10	0 0
Wells Missionary Association	10	0 0
Charleville, All Saints', Morven, and Langlo	6	15 10
St. Andrew's, Yeulba	2	3 9
	£28	19 7

CATHEDRAL BUILDING FUND.

Miss Williams	£5	0 0
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CATECHISTS PROVIDENT FUND.

Brisbane—St. Paul's, East Brisbane	7	4
Holy Trinity, Woolloongabba	16	0
Beaudesert, St. Thomas'	3	9
Drayton—All Saint's, Cambooya	2	2
Gayndah—St. Mark's, Eidsvold	5	3
Gin Gin, St. Mary's	6	0
Inglewood—Lagoon Flat and Silverspur	3	6
Maryborough—St. Matthew's, Howard	2	6
St. John's, Pialba	2	4
Southport, St. Peter's	13	10
	£3	2 8

DIOCESAN BOARD OF MISSIONS.

General Fund.

Church of England Girls' High School, 3rd class	1	1 0
Miss Parish	13	6
Maryborough—St. Matthew's, Howard	17	1
Killarney, Christ Church	1	0 0
A B.M.—New Guinea Mission.		
Mrs. Eden	10	0
Miss A. Fortescue	5	0
Miss C. Frances	1	1 0
Mr J. H. Stanley	20	0 0
"Two Friends"	1	1 0

Mr Jas. Waterson (£2 General; £1 each Health Fd., Exhausted Workers Fd., and Clergy Premium Fd.)	5	0 0
Brisbane—St. John's Cathedral	8	3

Christ Church, Milton, S.S. (for child)	8	0
Public Meeting	2	0 0
Kilcoy, St. Mary's	1	9 4
Lutwyche, St. Andrew's	5	19 6
Groveley, Cedar Creek	10	2
Nundah, St. Francis' College	1	5 4
Pittsworth, St. Andrew's S.S. (for child)	1	5 0
Rosewood, St. Luke's	8	9
Toowoomba, St. James' S.S. (for child)	5	0 0
Warwick, St. Mark's S.S. (for child)	2	10 0

Yarrabah Mission.		
Per Courier Newspaper	4	9 6
Brisbane, Christ Church, Milton M.C.L.	3	0 0
Mitchell River Mission.		
Brisbane, Christ Church, Milton M.C.L.	4	0 0
Trubananman Mission.		
Brisbane, Holy Trinity, Woolloongabba	1	1 3
	£65	3 8

WOMEN'S SHELTER.

Miss Collins	£2	2 0
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Church Chronicle

FOR THE
DIOCESE OF BRISBANE.

SUBSCRIPTION {1s. PER ANNUM
IN ADVANCE {BY POST 6d. EXTRA

Vol. XXI.]

BRISBANE, OCTOBER 2ND, 1911.

[No. 255]

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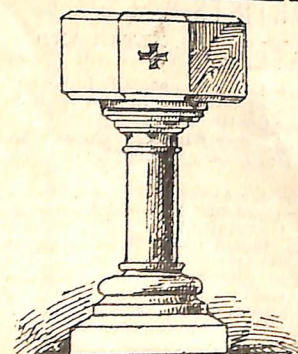
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THE BISHOP-ELECT OF BATHURST.

The appointment of Canon C. Merrick Long to the vacant Bishopric of Bathurst is a fresh proof of the growing capacity of the Australian Church to find within the ranks of her own clergy men qualified for her highest posts. The new Bishop is Australian by birth and education, and has served entirely in the ministry of the Australian Church. He was ordained deacon in Melbourne in 1899, and since then has held two parochial cures—at Foster from 1899-1902, and at Kew from 1902-4—and his present important post as head master of the Kew Grammar School. The Bishop-elect, when consecrated, will be the youngest Bishop on the Australian Bench, as he is only thirty-six. He is said to be a man of strong personality and influence. With regard to his Church views a correspondent informs us: "From a party point of view it is difficult to place him. He enjoys the respect of both parties in Melbourne without being closely associated with either. On the whole he may be classed as a 'broad Churchman' without the indefiniteness which that term too often connotes." We congratulate our fellow-Churchmen in the Bathurst diocese on having secured an appointment of such promise. The new Bishop-elect will not be consecrated before Christmas.



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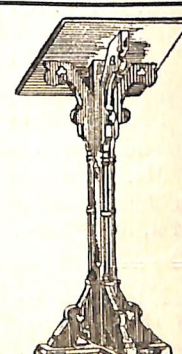
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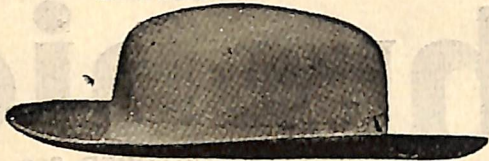


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††ORSOVA ...	12036	Oct. 18	Oct. 28	Nov. 1	Nov. 3
††OTWAY ...	12077	Nov. 1	Nov. 11	Nov. 15	Nov. 17
††ORVETO ...	12190	Nov. 15	Nov. 25	Nov. 29	Dec. 1

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The Church Chronicle.

Vol. XXI.]

BRISBANE, OCTOBER 2, 1911.

[No. 255]

THE ARCHBISHOP'S ENGAGEMENTS FOR OCTOBER.

- 1—Preaches at St. Michael's, New Farm (Patronal Festival), 7.30.
- 4—Adult Confirmation in Cathedral Chapel, 8 p.m.
- 5—Presides Diocesan Council, 4 p.m.
- 8—Preaches Cathedral, 11 a.m.; Toowong (Parish Festival), 7.30 p.m.
- 10—Attends Toowong Parish Festival Tea.
- 11—Confirmation at Groveley.
- 14—At Dalby. Addresses Communicants and Confirmation Candidates, 8 p.m.
- 15—Preaches Dalby, morning and evening. Confirmation in afternoon.
- 16—Confirmation Dunmore Station, 8 p.m.
- 17—Celebrates Holy Communion at Dunmore. Evening Service at Halliford.
- 18—Addresses Dalby C.E.M.S.
- 22—Preaches at Bell, 11 a.m.; at Dalby, 7.30 p.m.
- 23—Returns to Brisbane.
- 29—Attends Festival Services at Cathedral.
- 31—Presides Mass Meeting in Exhibition Hall (Diocesan Festival).

PREACHERS AT THE CATHEDRAL FOR OCTOBER.

- | | |
|---------------------------------|------------------------------|
| 11 a.m. | 7.30 p.m. |
| 1—The Sub-Dean. | Rev. P. P. N. Nott. |
| 8—The Archbishop of Brisbane. | Rev. F. de Witt Batty. |
| 15—The Sub-Dean. | Canon Micklem. |
| 22—The Archdeacon of Brisbane. | The Sub-Dean. |
| 29—The Archbishop of Melbourne. | The Archbishop of Melbourne. |

Editorial Notes.

We recommend to the careful consideration of our readers the circular which accompanies the present A MOST IMPORTANT issue of the *Chronicle*. The VENTURE. news that the long-hoped for ideal of a weekly Church newspaper for Australia is within sight of realisation is news which ought to interest and gratify us all. To us who believe that the Church has a message for Australia which Australia needs to hear, and has a big part to play in the building up of the national life, it has long been a matter for regret that as yet the Church has had no weekly organ in which her views can be brought before the Australian public as a whole. And it has long been felt also that a paper circulating throughout all Australia would be a most valuable agent towards securing for the Australian Church that unity of spirit and purpose which is essential to her progress. We must frankly admit that as yet the Australian Church is little more than a collection of separate and independent dioceses, not very clearly conscious of any tie binding them together. Somehow or other this diocesan spirit must be broken down if the Church is really to be strong, and we believe that the new paper may prove to be an important factor in this breaking down process. We

trust that everyone who reads these lines will also read the circular, and that everyone who reads the circular will consider seriously whether it is not his duty to assist the new venture either by taking shares, or, at least, by becoming a subscriber. The title of the paper is, we understand, not yet definitely fixed, but there is some talk of calling it "The Church Standard."

At the risk of seeming impertinent, we should like to suggest one or two considerations which, as it seems to us, must be observed if the new venture is to succeed, as we believe it will. In the first place it must be a first-rate paper which people will buy, because they want to read it, and not from a merely disinterested desire to assist a deserving Church object. The paper must win for itself such a place in Australian life that it will not be possible to consider the discussion of any great public question closed until the views of *The Church Standard* have been ascertained. We should like to confess, as those who are involved in the common shame, that hitherto we of the Church of England have not made a great success of ecclesiastical journalism in Australia. The difficulties of making a Church paper interesting to the man in the street are very great, and we cannot pretend that we have always, or even often, surmounted them. The day of publication of our parochial and diocesan magazines is not, we fancy, awaited with any very frenzied interest by the average Churchman, and he probably would not feel his life to be seriously incomplete if his copy failed to reach him in time, or even if it failed to reach him at all. The fact is that it takes more time and journalistic ability than can be supplied by the well-meaning clergymen who, as a rule, run such papers, to produce really readable articles on really interesting topics. But the new venture is to be a professional affair. The paper will be edited by a professional editor who gives up his whole time to the work, and who is qualified by experience and ability to write and have written for him the sort of things which the public like to read in the way the public like to read it. And it would seem to be essential that the promoters of the new paper should be prepared to shrink from no possible expenditure which will ensure the real efficiency of its staff and excellence of the paper's contents. From what we hear of their plans, it would appear that this has already been realised by those who are at the head of the new venture, and that no effort will be spared to secure a paper of real excellence.

The second essential condition of success, as it would seem to us, is that the paper should command the confidence of the public as being a really Australian DIRECTORATE. And here is, we imagine, the great difficulty with which the promoters will find themselves faced, although we do not doubt that they have already faced it. Australia is so vast a country that real unity, whether

in State or Church, seems to be well-nigh unattainable. But one way in which the new paper can avoid the charge of being the merely local product of one part of Australia is by means of a really representative Board of Directors. The Directorate already secured seems to be an excellent one, and should do much to inspire confidence in the project. But we confess that we should like to see it widened to include representatives of more than one Australian State. The difficulty of holding Board Meetings when the Directors are separated from one another by many thousands of miles is of course practically insuperable, but much may be done by correspondence, Directors can always vote by proxy, and even the mere fact that prominent Churchmen in every part of Australia were willing to give their names and their support to the scheme would do much to create confidence, and to allay that interstate jealousy which is unhappily a factor which has to be reckoned with in all matters of this kind. In this connection we may mention that the new paper has the approval of the Archbishop of Brisbane.

Sermon for the Month.

SINFULNESS AND SINS.

Mtt. ix. 2b. "And Jesus seeing their faith said unto the sick of the palsy, son, be of good cheer; thy sins be forgiven thee."

There are two ways of dealing with disease. The first is the superficial method which deals only with the symptoms. Every disease manifests itself in certain outward ways, by various aches and pains, by a rising of temperature, and so on. And it is the doctor's business to deal with these symptoms; it is his object to relieve the patient of all avoidable pain, and to prevent the disease spreading any further. The second way is the way of cure, in which the doctor deals not with the symptoms but with the disease itself, in which he seeks to destroy the germs of disease and to restore to the patient such a measure of bodily health as shall make it impossible for those evil germs to survive. The first method relieves, the second method cures.

Now, of course, both these methods are necessary. It is necessary that the patient should be spared all possible pain; it is necessary that the progress of the disease should be checked. But this by itself is not enough. The disease itself must be attacked, the malignant germs must be expelled or destroyed, otherwise there is every risk that the disease will return, and probably with renewed strength.

And it has often seemed to me that we have in this consideration the best possible illustration of that great contrast which meets us so often in the New Testament between Law and Grace. "What the Law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh condemned sin in the flesh." It is characteristic of Law that it deals with symptoms. It sees that man's spiritual disease, the disease of sin, manifests itself in certain outward ways, reveals itself in certain outward acts. Men are seen

to be sinful because they tend to do sinful things. And it is with those outward acts that Law concerns itself. It marks down certain evil tendencies in man, and it sets out to check them with a "Thou shalt not." That is the strength of the Law; up to a point it succeeds in its object; it does check the outward manifestations of the disease; it does reduce crime to a minimum; it does secure that the conduct of the great majority of men is outwardly moral. But that is also its weakness; for, in dealing with the symptoms it leaves the disease untouched. The outward manifestations disappear, but the inward disorder remains. That was why the Law was historically a failure. That it was a failure is plain, not only from the New Testament, but also from the Old. In both you find the consciousness not only of the symptoms but also of the disease; in both there is the agonised cry to God, not only for the relief of the symptoms, but also for the destruction of the disease. "Create in me a clean heart, O God, and renew a right spirit within me."

And that pathetic cry was answered when Jesus Christ came not to give a new law, but to save sinners, not that our conduct might be made outwardly correct, but that we might have life and have it more abundantly. "If any man is in Christ Jesus he is a new creature, old things are passed away, behold all things are become new."

This is the contrast which is suggested to me by the familiar passage which we read to-day for the Gospel. A sick man is brought to Jesus. He is paralysed, his limbs are twisted and useless, he is, maybe, in great pain, certainly in great helplessness. And it is these considerations which have induced his friends to bring him to Jesus. They want to see him restored to health, to see his limbs once more supple and strong. And so they have brought him to the Great Healer in the hope that even in this case He may be able to effect a cure. But to Jesus the case presents a different aspect. To Him the twisted limbs and the helpless body, and even the very disease itself, are but symptoms of something far more serious. What is really the matter with the man is not paralysis but sin, of which the disease is only the outward manifestation. For the paralysis is of the man's own causing; it has been his perverted will, his blind self-indulgence which has laid him aside from life a helpless invalid. And so long as that sin remained, so long as that guilt was unforgiven, it was of but little account that he should be healed of his paralysis; for it would profit him nothing if he regained his health and lost his own soul. And so the Saviour's first words referred not to the physical disease, but to the spiritual disease which had produced it. "Son, be of good cheer, thy sins be forgiven thee." They mocked at Him for what He said. And so He asks them with something which is almost sarcasm, "Whether is it easier to say Thy sins be forgiven thee, or to say Arise and walk?" Of course there was only one answer that seemed possible; of course it was easier to deal with a moral disorder than with a physical; of course it was easier to say, "Thy sins are forgiven"; anybody could say that. But they were wrong. It was easy for Jesus to heal sick people

of their diseases; that could be done by a touch from His hand, His healing power could be released by the timid pressure of a woman's hand upon the hem of His garment. Such cures cost Him but little. But the cure of the world's spiritual disorder cost Him His agony and bloody sweat, His Cross and passion.

There is, I think, a very obvious application of this thought to our circumstances in the present day. In these days of social reform it is often made an accusation against the Christian Church that she interests herself too little in the cause of the social betterment of mankind. We are told that we think too much about heaven, and too little about earth. We are told that it will be time enough to think about the next world when we have helped to make this world a better place to live in. That is the accusation which is hurled at the Church very often in advanced democratic journals. In some sense the charge is ludicrously untrue, for many of the sanest and most effective social reformers to-day are doing their work from a Christian motive and in the Christian name. But in another sense we may admit and even glory in the truth of the accusation. For the fact is that the Christian Church is engaged upon a more effective and far-reaching campaign. She sees and marks the social disorders of our time; she knows all about the injustices and cruelties of modern life, in which the cruel law of competition is allowed unrestricted sway. She sees all these things, but she sees beyond them. She sees that all these things are but outward symptoms of an inward disease, that they can all ultimately be traced to human selfishness, to human sin. It is because of human avarice that labour is sweated, it is because of human selfishness that there is a liquor question, it is because of human lust that there is a traffic in vice. And so, whilst the social reformers, all honour to them, are seeking to alleviate the symptoms, she sets herself to the more heroic task of attacking the disease, and to the restoration of such spiritual health to mankind as shall make social disorder impossible. Of course both methods are necessary. God knows that we need the social reformer. We are our brother's keeper, and we owe it to him to do all that lies in our power to better his condition in this life, and God forbid that we should any of us let social or political considerations prevent us from actively sympathising with any effective scheme for the betterment of mankind. But that sort of reform does not touch the root of the matter. It may relieve, but it does not cure. It is literally and absolutely true that you cannot make men moral by Acts of Parliament. And so side by side with this tinkering with the outward symptoms there must go on the Church's proper work—the calling of sinners to repentance.

And there is no doubt as to which is the more difficult work. It is a comparatively easy thing to agitate for higher wages, to regulate the sale of drink, or to pass a Reform Bill; for these are outward things. But really to get to grips with sin, really to cast out the devils of selfishness, cupidity and lust from men, really to heal the spiritual disorder of mankind, that is infinitely difficult. And if the Church's work is the more difficult, it is also the more effective. When Christianity first came

into the world, it found itself faced with an institution which we have since learned to abominate, an institution which could be traced directly to the sinful selfishness of men—I mean the institution of slavery. But you may search the New Testament through and through and you will find no word of direct attack upon slavery. The Church seemed to take it for granted and to leave it alone. But she left it alone because she recognised that it was but a symptom, and not the disease itself. And so she set herself to attack not the symptom but the disease, she preached the Fatherhood of God, and the Brotherhood of Man. She taught the new commandment that we should love one another. And as the new teaching spread, the disease yielded and the symptoms began to disappear. It was slow work, but it was sure. It took eighteen hundred years to eradicate slavery altogether, but when it went it went never to return. That was the method which the Church had learned from her Divine Master. There was social disorders in His time too, but He did not touch them; instead He attacked sin. A man came to him with what was apparently a genuine case of injustice, his brother had defrauded him of a rightful inheritance. But Jesus refused to interfere. His comment on the situation was "Take heed and beware of covetousness." That was what was really the matter, covetousness, sin. The outward injustice could be rectified in a law court, it was a simple matter. The serious matter was the sin.

That then is the Church's proper work. To deal not with the symptoms but with the disease, to attack not sinful acts but sin, to cure and not merely to relieve, to bring men to the great Healer who can give them not merely relief but health, who can deal with the cause and not merely with the effects. For this purpose the Church exists, to bring all men to a knowledge of the truth, to this end all her machinery has been devised, with this object all her councils are held. And in this campaign we have all a part to play; there are diversities of gifts but the same Spirit, and the manifestation of the Spirit is given to each man to profit withal. God gave you your life and your gifts whatever they may be, He regenerated you in Baptism, strengthened you in Confirmation, and He nourishes your life in Holy Communion, in order that you may devote the life which He gives and sustains to the furtherance of His work. There is no distinction between Churchmen and Church workers, for no one can be a Churchman in any real sense unless he is also a Church worker. It is our part to see that the Church's organisation is as perfect as it can be. It is our part to see that the Church's work does not suffer for lack of workers, that whenever there is a call—and there is always a call—for men and women to take a place in the fighting line of Christ's army, whether it be as Sunday School teachers, or Church Mission workers, or collectors for some Diocesan or Parish fund, or whatever it may be, we may honestly consider whether this is not a work to which God is calling us. The world is diseased and paralysed with sin. Men and women all around us are crippled and helpless with sin. And here is the Great Healer trusting to His Church to bring the sufferers

to Him to be cured. God forgive us if we refuse for any selfish reason to take a hand.

But there is a preliminary and personal work to be done. When Sir William MacGregor was in Lagos, he instituted a great and successful campaign against malarial fever, which till then had decimated the population. The number of deaths was appalling, and the number of those who were attacked with the disease was something like 90 per cent of the white population. It was known that the fever was spread by means of the mosquito, so an organised attempt was made to destroy the mosquito. All the swamp waters were treated with chemicals, all the breeding places of the insects were attacked, and in the course of a few months the mosquitoes, and with them the malaria, were practically exterminated. But there was one requirement made which involved a personal responsibility for every resident. Every man had to see that so far as his own abode was concerned the mosquito was destroyed. There had to be a continual treatment of the tanks in the private houses, otherwise the value of the larger and more public work would have been destroyed. And is not that a parable of the spiritual campaign?

"How can we fight for truth and God
Enslaved to lies and sin?
He who would wage such war on earth
Must first be pure within."

So long as there are Christians who are not prepared to deal faithfully with their own sins, so long the Church's campaign will be hindered and largely neutralised. The greatest enemy of Christ is the unworthy Christian. We do surely need continual self-examination, continual repentance, continual forgiveness for all the things which we have done which we ought not to have done. We believe in the reality of the disease of sin, it makes it itself horribly apparent whenever we pause for a moment and contemplate our own lives. And we believe too in the efficacy of the cure, of that too, thank God, we have had experience. We, too, have heard the Saviour's glorious words: "Son, be of good cheer, thy sins are forgiven thee," and we know and believe that the Son of Man hath power on earth to forgive sins. But our guard is never relieved, our watch is never ended. There must be the perpetual and faithful attack upon sin's lurking places in our own lives, upon those tendencies and impulses and desires where sin can breed. Each day must include a search for sin in our own persons, and an appeal to the Lord for its destruction, so that each day we may go about our business as forgiven men, strong to take our part in the great campaign.

C.E.M.S.

A very enjoyable musical evening was spent on Saturday, 26th of August, when the members of the Cathedral Branch were entertained by Dr. and Mrs. Hamlyn-Harris at their residence, the evening being greatly appreciated by all.

All male communicants of the Cathedral Congregation are cordially invited to enroll as members of this branch of the Society, particulars of which will be gladly given on application to the Hon. Sec., Geo. F. Ferris, c/o Cathedral Vestry.

Missionary Notes.

Readers are reminded that November is the month for special effort in the Diocese on behalf of Foreign Missions, and arrangements are being made to send delegates to the parishes in order that our missionary life may be aroused and strengthened. Let us all do our share to make the month a distinct epoch in the growth of Mission interest and zeal.

The following are suggested as ways in which both old and young may help in the extension of the Kingdom:—

1. By praying for Missions.
2. By subscribing to the A.B.M. Review or *Heralds of the King Magazine*.
3. By taking a Mission box and returning the contents at regular intervals.
4. By giving an annual subscription.
5. By interesting others in Foreign Mission work.

Christmas gifts for the Missions will gladly be received and forwarded from the Church House, Brisbane. In order that they may reach the various stations before 25th December, gifts for New Guinea should be sent in not later than 13th November, and for Yarrabah by 4th December. Any of the articles in the list given below will be acceptable to Missionaries or natives to whom these annual remembrances bring untold pleasures:—Bibles, prayer and hymn books, notepaper, lead and slate pencils, pencil boxes, slates, exercise books, Scripture rolls, picture books, strong galatea and calico (at Yarrabah this last is a special need), neckties, shirts, cottons, thimbles, buttons, tape, needles, pins, household linen, enamel mugs and plates, table knives, forks and spoons, spades, axes, hoes, nails, leather belts, pocket and sheath knives, pouches, razors, strops, work baskets, beads, fishing lines and hooks, footballs, cricket bats and balls, small toys, eau de cologne, toilet soap, biscuits, preserved fruits, potted meats, and other table delicacies; also for the hospital booth: eucalyptus, sulphur, vaseline, iodine, quinine, tabloids, boracic acid, and cheese cloth for bandages. It may be purchased for 2/6 per dozen yards.

The annual Gift Tea is being arranged for, and will be held as usual at Camden House, Hamilton. All interested in Missions are welcome. The date of the tea has not been definitely fixed, but will be announced later.

A request has come from Yarrabah for cast-off skirts and petticoats. Old linen, well washed and boiled, is also wanted for use at the hospital. The Secretary will be glad to receive and forward any contributions.

The accompanying extract is from a letter received from the Sub-Dean of the "Quetta" Memorial Cathedral, expressing thanks for the help given during 1910-11 by the Diocese of Brisbane to the See of Carpentaria:—"I am directed by the Bishop to thank you very heartily for the kind help which your Association has given to his Diocese. He would like all contributors to know how much their thoughtful generosity is appreciated."

Acknowledged with thanks:—Clothing for Yarrabah, per Mrs. Walker; stamps from Miss Paine; articles for a Sale of Work from "three little girls in Toowoomba."

Notes from the South.

Our Southern Correspondent writes:—

Adelaide was the centre of ecclesiastical interest during September. The Primate paid it his first official visit, being present at the Session of the Diocesan Synod, and addressing the annual meeting of the Home Mission Fund, and also a mass meeting of the C.E.M.S. Rev. Dr. Radford, of Sydney, conducted a very largely attended retreat for the Clergy. Finally, the Bishop delivered to his Diocesan Synod a charge of exceptional interest, which attracted attention throughout Australia. His Lordship recently sent out visitation questions to all his clergy, and his address was based largely on an analysis of the replies received. The most prominent feature of these returns, his Lordship was pleased to find, was the high general standard of compliance with the requirements of the Prayer Book. It was evident, however, that a certain amount of unauthorised "revision" was taking place in some parishes. Pending authoritative revision (as to which the appointment of a committee of experts appeared to his Lordship the only practical course), it was our plain duty to obey the Prayer Book which we had, while employing every legitimate means to agitate for its alteration in whatever direction seemed right and necessary. For the introduction of new services or observances, or the arbitrary modification of existing ones, there was no justification.

Among a number of remarks on details of public worship, the Bishop gave it as his opinion that a careful pressing of the bread used at the Eucharist was on the whole preferable to the use of wafers, as the latter, to his mind, destroyed the symbolism of the partaking of the "one loaf." As to the mixing of the chalice, in his Lordship's view, it should be prepared either before or after the entrance of the celebrant, but before the service begins, and should be placed upon the credence table until the offertory. Reservation was plainly excluded by the rubric; but the time would come when we would take the more reasonable view of the rubrics put forward by Fr. Frere in his book, "Some Principles of Liturgical Reform" viz., that they were never intended to be interpreted as parts of a legal document, and have only accidentally fallen into this position, through being attached to Acts of Uniformity; that they are suggestive, and obviously incomplete, and need supplementing in many particulars. From time to time cases arose in which some modification of the rule excluding reservation was desirable. While he would direct that there must be no reservation, the Bishop said that he was perfectly ready to consider special cases, and where necessity was shown, to authorise under proper safeguards such an extension of communion as Justin Martyr describes.

On the much discussed vestments question the Bishop took a plain stand. He said that he had as little intention of forbidding a priest to wear vestments as of forbidding him to wear a stole. This, however, was not to say that a parish priest was at liberty in any parish to introduce vestments or to abolish them contrary to the wishes of his people. Believing as he did that the ornaments rubric means what it says and orders the use of the vestments, the Bishop could not prohibit them. But no more could he prohibit the use of surplice and stole. To his mind, the rubric might most reasonably be taken as allowing a maximum—i.e., the vestments—without prohibiting the minimum which the canons of 1604 defined (i.e., surplice with hood or tippet). He had every sympathy with those who, for old associations' sake, preferred the surplice and stole, and he desired that no alteration should be made in the existing use of a church without the consent of the Bishop; but he thought that not many years would pass before the vestments would be no more a subject of controversy than the surplice was to-day.

As to altar lights, the law was clear and undisputed. The Lincoln Judgment, allowing two lights on the altar, had been confirmed even by the Privy Council. Those churchmen who still objected to altar lights should remember that the same Court which had declined to find lights unlawful had also stated that "it would be contrary to the history and interpretation of the two lights on the Holy Table to connect them with erroneous and strange teaching as to the nature of the sacrament." The lights might be regarded as symbolical of our Lord as the Light of the World. The Bishop added that candlesticks without candles, or candles which were never lighted, were symbolical of darkness rather than of light, and where the desire was that everything used in worship at all should have an intelligible use, the candles would be lighted.

On the observance of fasts and festivals, his Lordship urged a greater strictness in the weekly fast on Friday. The "red letter" days should be marked by a celebration of the Eucharist in all cases; but pending authoritative provision of some liturgical distinction for the "black letter" days, there should be no special observance of such days without episcopal permission, which had been granted in several cases in Adelaide.

No day which had been removed from the Prayer Book calendar should be liturgically observed without special permission; and his Lordship hoped that where Corpus Christi and All Souls' Day have been observed by name, such observance would henceforth cease until the Church in her corporate capacity should restore either or both to the calendar.

On the marriage law of the Church, his Lordship was emphatic. While no priest in the diocese was permitted to marry a man to his deceased wife's sister, and while this was generally understood, the rule as to the marriage of divorced persons was not so clear. The Bishop agreed with the latest critical conclusions in regarding our Lord's exceptions in the first Gospel as interpolations. The teaching of St. Paul and the history

of the Church confirmed this view; and so also did common sense. For the original union either exists, or does not exist after divorce. If it does, there can be no remarriage either for the guilty party or for the so-called "innocent party." If it does not exist, remarriage cannot be adultery for either. "The law of the Church," his Lordship impressed upon his Synod, "is plain that marriage is indissoluble. The remarriage, therefore, of either partner is impossible, and I hope that no priest in this diocese will ever infringe this law."

In commenting on the *Ne temere* decree, the Bishop adopted practically the same view as that expressed in the *Church Chronicle's* leading column in August. He thought that we might not unreasonably regret the slur which the decree cast upon marriages of Roman with Anglican Catholics unless celebrated by a Roman Catholic priest; but he reminded churchmen that we held, as the Church of Rome holds, that while a marriage was valid in the eyes of the State, it might be invalid in the eyes of the Church. It appeared competent for any religious body to lay down what marriage regulations it pleased for its own members; and the Roman Church was therefore within her rights in promulgating this decree for her own people. The civil courts could be relied on to give redress if any Roman Catholic party to such a marriage imagined that its ecclesiastical invalidity relieved him of his civil responsibilities. The decree, and the controversy which it had aroused, would be not without profit if the result was to awaken the public to a realisation of how extremely undesirable mixed marriages of every kind must be.

Rev. R. Birch, of Walhalla (Vic.), has been appointed by the Church Missionary Association as superintendent of Roper River Mission to the aborigines. Mr. Birch was ordained priest by the Bishop of Gippsland in 1910. He leaves for the Northern Territory in October, being accompanied by his wife, who has also volunteered for missionary service.

Rev. A. R. Ebbs, the Melbourne Secretary of the Church Missionary Association, states that he recently received offers from ten men for mission work within six weeks.

The parish of St. Peter's, Melbourne, has sent out four mission workers within the past six months. The latest to go from St. Peter's are Mr. E. Cullingford, and his daughter (Miss Violet Cullingford), who have joined the staff of the New Guinea Mission. Mr. Cullingford was treasurer of the C.E.M.S. in St. Peter's parish, and was prominently connected with other departments of parochial work.

Rev. F. Kellett, assistant priest at St. George's, Battery Point, Hobart, for several years past, has been appointed incumbent of Springwood, in the Diocese of Sydney. St. George's is the extreme "Low Church" parish of Tasmania, and at the farewell given to Mr. Kellett by the parishioners regret was expressed that association with St. George's should apparently be a bar to preferment in the Diocese of Tasmania. In Sydney promotion has not hitherto been hindered by the possession of extreme views—in an "Evangelical" direction.

The "day apart" which proved of such great value last year in bringing together clergy of every school of thought in Melbourne, was repeated at St. Stephen's, Richmond, on August 14th. Canons Sutton and Hart, and Revs. D. M. Deasey, J. H. Frewin, E. S. Hughes, and A. B. Tress were principally concerned with the arrangements. This year it was decided that the laity should be reached, if possible, by this movement, towards greater unity, and, accordingly, meetings for laymen were held in central situations, where addresses were given by leading men of either party.

Rumours of episcopal resignations are abroad. The Bishop of Gippsland has been much troubled by his knee, which is preventing him from leading the active life which his diocese demands, and his Lordship may not improbably retire very shortly. A persistent rumour is also going the rounds to the effect that the Bishop of Ballarat intends to resign his see in order to become headmaster of the Geelong Grammar School. It will be remembered that Dr. Green actually resigned a year or so ago, and only withdrew his resignation after much pressure had been brought to bear upon him.

Two laymen, Mr. Kingston Baxter and Mr. Arthur Bell, arrived in Sydney on September 15th, to join the Brotherhood of the Good Shepherd as probationary lay brothers.

CHURCH MISSION.

THE ANGLICAN CHURCH MISSION HEADQUARTERS, ST. LUKE'S, CHARLOTTE STREET, CITY. MR. W. P. B. MILES, Superintendent.—All attention at headquarters is now centred in preparations for the 16th Annual Festival, to be held from the 15th to 22nd October. Sunday, October 15th, St. Luke's will be re-opened for services, and the services for the day will be: Holy Communion, 8 a.m.; Annual Breakfast, 9.15 a.m.; Mattins, 11 a.m.; Special Service for Men at 3 p.m.; Evensong, 7.30 p.m. The preacher for the day will be the Rev. Canon Garland. All Church people interested in the Mission are invited to attend. Wednesday, October 18th, St. Luke's Day, the annual enrollment service at 8 p.m. Preacher, the Rev. Cyril Mayhew. Saturday, October 21st, the Festival Sale of Work and Social Tea at Bishopsbourne when we hope Mrs. Clark, the wife of the Archbishop of Melbourne, will open the sale for us at 3 p.m., and we hope to see a large gathering of Church people present. Sunday, October 22nd, general thanksgiving services; Mattins, 11 a.m.; children's service, 3 p.m.; Evensong, 7.30; open air, 6.30 p.m. We are pleased to report that all the collectors for the Church Furnishing Fund are doing well. We shall be glad to receive donations or gifts for the Sale of Work. We have to thank Mr. J. Payne for the gift of a prayer desk in memory of his mother and father, who both were faithful members of the C.M. for many years, and who have both passed away within the last four months, and whom we sincerely mourn. We also desire to thank a friend for a silky oak lectern, and Mrs. Keidge thanks offering 10/-.

THE INDUSTRIAL SCHOOL, CLAYFIELD.

In the year 1903 the State Reformatory for Girls in Toowoomba was closed, and the policy of the Government was changed, so that children committed by the order of the magistrate might be under the care of the denominations to which they belonged. The Church of England had at the time no institution which could receive our children, but at the request of Archdeacon David and Canon Pugh the Sisters of the Sacred Advent readily agreed to open an Industrial School for the purpose. A house was accordingly rented in Clayfield, and for the past eight years the School has been carried on there, under the care of Sister Maude. When the School was first opened eleven children were received, and it has gradually grown until it now numbers thirty. They are almost all children sent for a term of years at the order of the magistrate, owing to neglect on the part of parents or undesirable surroundings. The word "reformatory" carries with it a meaning which does not apply to our School. The children are often backward and often in need of discipline, but the work of the School has really been to supply deficiencies in the education surroundings of the children rather than to treat them as themselves needing "reformation." During their stay the children are entirely under the control of the Authorities of the Home. They do not go to the State School, but are taught in the Home, to the standards of the State Schools, and are inspected every year by the local School Inspector. Alongside of this teaching goes the training of the children in all matters which will make them well fitted for domestic service, and ultimately for the work of homes of their own. Under direction, the elder ones learn to do all the work of the household.



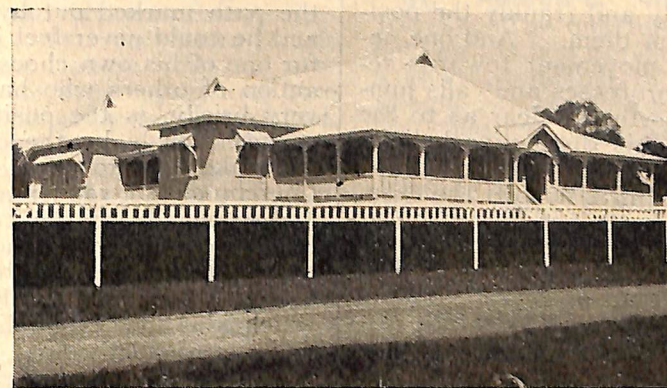
CLAYFIELD INDUSTRIAL SCHOOL.
A Group of the Children.

The School is supported by the payment made by the Government for the children and the income derived from the laundry work done there. With the help of a few friends this suffices for ordinary needs. But for a good many years the School has been much cramped for room, and it has been obvious that as soon as possible a building must be found larger and more suitable for the purpose. Some two years ago a site was bought in Clayfield for £350, and on it a building has now been erected costing £2,500. The new School has been planned by Mr. Montague Stanley, and is built of reinforced concrete of the same kind as that used for the Glennie School and the St. Luke's Hall at Toowoomba. It has been specially arranged for its purpose, and will accommodate 45 children, when completed, by the addition of a separate school-room. The admirable management of the School, and subscriptions from Mrs. Tufnell and the Home Mission Fund and other friends has enabled the Sisterhood to pay a considerable sum towards the cost, but there still remains a debt of £1,500 to be met.

The increased size of the School will necessitate an increase of the staff, and, indeed, this is to be desired in the interest of the workers themselves. It is impossible to praise too highly the devotion of the Sister-in-Charge and of Miss Henry (daughter of the Rector of Sandgate), who have long worked together in the Home.

The religious instruction of the children is excellently given by Sister Maude and by the Rev. C. E. Burgess, Vice-Principal of St. Francis' College.

The new building is to be blessed by the Archbishop on September 30th, and the Home is to be known in future as St. Michael's School.



CLAYFIELD INDUSTRIAL SCHOOL.
The New Building.

The Church Chronicle.

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DEFINITENESS.

It would seem, if one may judge from the way people speak and write, that it is nowadays unfashionable to have definite convictions, least of all about anything important. The man who professes to have no fixed opinions about anything is applauded for his liberal-mindedness, and the man who holds definite views is written down a bigot. The most up-to-date philosophy teaches that those views of life are true which are found to work in practical life, and leaves it to each man to decide what is meant by "working." A modern moralist challenges the ancient fundamental virtues and teaches us that love and pity are hindrances to successful living. Everywhere men are asking, like Pilate, "What is truth?" and, like Pilate, they are not troubling to wait for an answer. And the world applauds and thinks how very broad-minded and clever it all is. But it is really not clever to cast doubts upon the ancient standards of right and truth, for almost anyone can do it; nor is it particularly broad-minded. On the contrary, it argues a rather narrow-minded view of truth to suppose that it is undiscoverable, and that one can never say of anything, "This is absolutely true," or "that is absolutely right." And certainly, as a matter of history, the world's progress has been mostly achieved by men who have a not merely definite but even fanatical conviction that their view alone is right, and must at all costs be made to prevail. If the matter had been left to be decided by modern philosophers and moralists, the slave trade might still have been in existence. It came to an end because one man—Wilberforce—was aflame with the conviction that the thing was absolutely and unquestionably wrong, and must be made to cease. Definiteness of moral principle is the first essential of progress. So also is definiteness of religious conviction. If ever the great ideal of the reunion of Christendom is accomplished it will be accomplished not through men who have surrendered their convictions, but by men who are so sure of their own position that they are not afraid to investigate fully and frankly the positions of those who differ from them. And one necessary preliminary to any movement towards reunion is that everyone who professes and calls himself a Christian should be perfectly clear as to the grounds on which he holds his distinctive beliefs. And so far as the Church of England is concerned we must frankly admit that this is not yet the case. Many Churchmen are Churchmen for no reason at all, which they can express or put into words, and if they were to be questioned on the matter, they would be sadly at a loss for an answer. But all the time there are many excellent and definite reasons why we Churchmen are Churchmen, and the good Churchman is the man who knows those reasons and believes them. We are Churchmen because we believe in the Church; because we believe—that is, that the Church is a definite part of God's scheme for the salvation of mankind. There are some who teach that in the history of Christianity, Church organisation was an afterthought, almost an accident. Individual men and women,

according to this view, were brought to believe in Christ and then after some time said to one another that it would be nice to organise a society in which they could share their common belief. But for the Churchman this view is impossible. He believes that the Church is not one of man's afterthoughts, but one of God's forethoughts. He believes that the Church existed, in the mind and purpose of God, before there were any Churchmen. Man is a social creature who can only live his life aright in a society, and so God willed to save him by means of the society which we call the Church. So that from the very first those who came to believe in Christ and so claim the benefits of His redemption found that their first requirement was to be admitted by baptism into a visible society which had been designed and founded by Christ before ever anyone had joined it. The Churchman believes, moreover, that this Church is a definite, visible, and historical institution whose progress can be traced in history with perfect clearness and accuracy. He knows that it spread from Jerusalem to Antioch, from Antioch to Asia Minor, from Asia Minor to Europe, from Europe, after many centuries, to the ends of the earth, including the once undreamt of Continent of Australia. But all the time the Churchman can see the Church as a society so visible and definite that at any moment it is possible to say of any man that he either does or does not belong to the Church, just as certainly as one may say that a man does or does not belong to any other society or club. The Churchman is, of course, perfectly well aware that at certain periods of the Church's history some men have felt justified in leaving the historic society and organising themselves in independent bodies of their own devising outside its borders. He knows that since the great religious upheavals of the sixteenth century bodies of Christians have left the Church in England and organised themselves into separate societies with doctrines of their own fashioning, and with a ministry commissioned by themselves. He does not question the sincerity of these Christians nor the fact that the Spirit of God is often seen to be clearly working with them and through them. But He does quite definitely regard them as having left the path marked out by Christ and His apostles: and he could never feel it right to desert that path for one of his own choosing, or to acquiesce in the action of others who have so deserted it. That, very briefly, is the position taken up humbly and conscientiously by the definite Churchman. And we make bold to say that the best service which Churchmen can render to the cause of Christianity, and especially to the cause of Christian reunion, is to hold to it firmly and clearly. For, if we mistake not, the key to the situation rests with the Church of England. For she preaches a gospel which is at once evangelical in its purity and Catholic in its completeness. She, on the one hand, can trace her unbroken connection with the Catholic Church of all ages, and on the other can claim much kinship with the Protestant denominations in her view of evangelical truth. And we believe and pray that through her faithfulness to her own principles she may yet, in the Providence of God, play a large part in the reuniting of Christ's body, which is the Church.

Holy Trinity, Fortitude Valley (REV. E. C. GANLY).—This month the G.F.S. and the Mothers' Union have had a glorious time at Miss Whittaker's meetings. Her visit will long live in the memory of those who had the privilege of hearing her, and we feel sure good results will follow. Our Men's Society also were privileged in having an address from the Hon. L. E. Groom. There is still much sickness in the district. The Rite of Confirmation was administered to a large number of candidates on the 6th, in the presence of a large congregation. We congratulate Miss Sanders on gaining her Certificate in the Honours Division of the Teachers' Union Examination of England.

Nundah-cum-Clayfield (REV. C. MAYHEW).—The Vicar has been away for the last three Sundays trying to regain strength after his recent illness. Services have been taken by Rev. C. E. Burgess (Vice-principal of the Theological College), and Canon Pattinson. The Ven. Archdeacon Le Fanu celebrated at the early service on the 17th of September. It is a great pity so few availed themselves of that service. Preparations are in full swing for a Garden Fete, to be held in Mr. Patterson's grounds, to be held on Saturday, 7th October, and it promises to be the best held here for years. We have some real live workers in the district, whose very energy makes others want to be up and doing too.

ST. COLOMB'S, CLAYFIELD.—The Vicar has been absent for about three weeks, having been on an extended holiday and has taken a trip to Cairns. We hope to welcome him back at an early date, and that his health will be much improved. During his absence, the services of the Church have been taken by the Revds. Archdeacon Le Fanu, Spooner, E. C. Ganly, De Witt Batty, and the students from the Theological College. The Ladies' Guild have had to postpone their sale of work until early in November, when it will be held in the Vicarage grounds. The Parochial Council held their usual monthly meeting on the 11th. In the absence of the Vicar, the Wardens reported that the attendance at the services had kept up and the finances were regarded as satisfactory.

Christ Church, Milton (Vacant).—The Festival was kept from Sunday, 27th August, to Sunday, 3rd September, the special preachers being Canons Micklem and Pattinson, and Messrs. Batty, Burgess, Gradwell and Green. Very successful socials were held in the Protestant Hall on 30th and 31st August. It was a matter of keen regret that both the Rector and Mr. F. Willoughby were prevented, by serious illness, from taking any part in the Festival. The Archbishop held a Confirmation at Christ Church on 12th September, when 71 candidates, including 13 from St. Barnabas, 10 from St. James', and 12 from St. Martin's were presented. On the preceding night the Archbishop gave a special address to all the candidates and many of their friends. The Archdeacon of Brisbane took the Rector's place at the Confirmation Service, Rev. R. H. Fowler acting as Chaplain to the Archbishop. The Church was filled with an earnest and reverent congregation. A Garden Fete, in aid of the very necessary repairs to the Rectory, will be held on Saturday, 4th November. We must congratulate the Jubilee Estate Sunday School on the many evidences

of progress now being made. It was particularly pleasing to note so many of the children coming forward for the recent Confirmation, some being prepared at Christ Church and some at St. Barnabas'. Sunday, 22nd October, is the first Anniversary of the opening of the Room by the Archbishop. A celebration of the Holy Communion is held here on the third Sunday in each month at 8.45 a.m. The importance of the work here lies in the fact that it is pioneer work, in what must soon become one of Brisbane's chief suburbs.

ST. BARNABAS', ITHACA.—The painting of the Church inside and out, and the renewal of the fence have now been completed. Sunday, 17th September, was observed as a day of thanksgiving for these improvements. The "Excelsior" Tent of Rechabites attended the morning service and there was a large congregation at Evensong. The last of the Socials in aid of the Piano Fund was very successful, and the whole sum has now been raised. The Dedication Festival will be held on Sundays, 1st and 8th October, the special preachers including Revs. P. Nott, H. H. Green, and W. Maitland Woods. No effort is being spared to make the Garden Fete in aid of the Organ Fund a success. The Fete will be opened by Lady Morgan at 3 p.m., on Saturday, 7th October, at "Abington," Windsor Road, about 3 minutes' walk from the Federal Street section on the Red Hill tram route. All Friends of St. Barnabas' are cordially invited. The Gordon Club is now busy preparing for the cricket and swimming season. The Annual Sports were held on Saturday, 9th September. The spectators included Hon. A. G. C. Hawthorn (Patron of the Club), and a large number of ladies. A good afternoon's sport rewarded the Club and its friends. The results were:—100 yards: K. Moffat 1, G. Hicks 2, G. Cook 3; Hop, step and jump: E. J. Hoey 1, C. Ballard 2, N. Hoey 3; 220 yards: E. J. Hoey 1, G. Hicks 2, J. R. Moffat 3; Ladies' potato race: Miss Cook 1, Miss Alice Campbell 2; 880 yards: K. Moffat 1, G. Richmond 2, A. Young 3; Broad jump: C. Ballard 1, G. Hicks 2, A. Manion 3; Mile: G. Farmer 1, T. Hampson 2, G. Richmond 3. The trophies will be distributed at a Social Evening on Saturday, 14th October.

St. Andrew's, Indooroopilly (REV. CANON JONES).—The quarterly service of the M.C.L. was held on the last Sunday in August, when there was a good attendance of members and friends of the League present, and a nice lot of work presented by the children. The Rev. F. de Witt Batty kindly came over and gave a very helpful address. Through the kindness of Miss Crowther, who gave the proceeds of her elocutionary recital to the Yarrabah Hospital, we have been able to send Nurse Kitchen several articles which she urgently needed. We are glad to welcome Mr. Lawrence to the choir. Two or three more men's voices would be a great help. The Sale of Work is to be opened by Mrs. Digby Denham at 3.30 p.m., on October 5th.

St. Andrew's, South Brisbane (REV. J. H. WATERS).—On Friday afternoon, 18th August, at a meeting of the Ladies' Sewing Guild, opportunity was taken to say farewell to Mesdames Ashton

and Crompton, the former lady leaving for Melbourne, and the latter for Mackay. As a memento, two silver vases were presented to the ladies, and a silver mug to Mrs. Ashton's baby, Nigel Andrew Winter Ashton. Canon Ashton finished his ministry with us on Sunday, 27th August. Holy Communion was celebrated at 8 a.m. and mid-day, when there were in all about 240 communicants. At Evensong he preached a farewell sermon, and afterwards the congregation adjourned to the Parish Hall, when the Canon was presented with an address, accompanied by a cheque and purse, the gifts of St. Andrew's Church, South Brisbane, and St. Philip's, Thompson Estate. Canon Hay commences his ministry at St. Andrew's Church on Sunday, 8th October. In the meantime, the work of the Parish is being faithfully carried on by the Rev. J. H. Waters. The choir-master and organist, Mr. E. W. Taylor, has vacancies in the choir for one or two good tenor voices and about six good sopranos. Will any ladies or gentlemen, willing to volunteer for this important Church work, apply to Mr. Taylor. Choir practices are held in the Church on Thursdays at 8 p.m. The members of the Ladies' Sewing Guild and Girls' Friendly Society, South Brisbane Branch, are holding a Fete in Dutton Park on Saturday, October 14th, commencing at 3 p.m., and to be continued through the evening. Great preparations are being made, and a successful Fete is anticipated. Contributions of refreshments and gifts for the dips will be gratefully received by Mrs. Nixon Smith, at "Edgbaston," Dutton Park, or by the Committee in the Parish Hall, Vulture Street, on Friday, October 13, or they may be brought to the Pavilion, Dutton Park, on the Saturday afternoon before 3 p.m.

St. Paul's, East Brisbane (MR. C. KITCHEN, CATECHIST-IN-CHARGE).—Our reporter to the *Church Chronicle* expresses his deepest contrition for his neglect of duty in having deprived the people of St. Paul's of the great joy always derived by them in reading the Parish Notes, but did not think his omission to send in St. Paul's Parish Notes for one month would have such an effect on the people of St. Paul's, who, he does not think, should be penalised for a fault not their own. Miss Theo. Benson's sacred concert was a great success, and we feel greatly indebted to that lady and Miss Todd, also her pupils, to Mrs. L. Benson and Miss Mona Eames, who were instrumental in making it so highly successful. The East Brisbane Stall for Sale of Work at Bishopbourne on the 21st of this month promises well, and we trust St. Paul's will be well represented. We also ask all helpers to please see full particulars in this month's Church Mission Report. Tickets for the "Trip of the Season" may be obtained from any member of the Church Band. We also wish it to be known that Mr. Kitchen also has a collecting card for the furnishing of St. Luke's Mission Church, and trust every subscriber to the *Chronicle* in East Brisbane will donate one shilling to it, which will enable Mr. Kitchen to hand to Mr. Miles the sum of eight pounds.

Bulimba (MR. J. W. HARVEY).—We are making an effort to form a branch of the Church of England Men's Society in our Parish, and Mr. Harvey would be pleased to know of any earnest churchman who would like to become a member of the

same. The workers for the Garden Fete have been very energetic in canvassing for articles for their respective stalls, and it now remains for purchasers to roll up in large numbers on October 7th. We are very pleased to be in the position to inform our friends that Mrs. Barnes has kindly consented to open the Sale at 3 p.m. The Church Mission Brass Band will be in attendance with a good programme of music. The building of the Morning-side Church is now in progress, and it is hoped that a stump-capping ceremony will shortly take place.

Allora (REV. S. BAGGALEY).—A well-attended Coin Tea was held in the School Room last month and a Ladies' Working Guild of more than 30 members was formed. A Consulting Committee, to arrange preliminaries, was elected, as follows:—Mesdames Baggailey, Bryen, Pryce, Williams, Misses Burge, Erhardt, Gordon, and Stay. It was decided that meetings should be held on the first Thursday in each month. The election of other officers will take place on the first Thursday in October. The Spring Creek representatives, who were present, decided that they were strong enough to have a separate working Guild in connection with their Church, and a meeting will have been held before these notes are printed. The congregation and Sunday School at this latter Church are flourishing admirably. During the Summer months, the Rector will give week night lectures on the History of the Church of England, at Spring Creek, Goomburra, and Glengal'on. Archdeacon Rivers will conduct the services at Allora and Spring Creek on the first Sunday in October.

Boonah (REV. A. F. EVA).—Last month Mr. Gradwell completed his visit round the Parish. The lantern lectures, though not largely attended, were appreciated. Those who wish to have Mission Boxes, please give their names to Mrs. Coutts. The Vicarage will be ready for occupation by the time this appears in print. Nurse Packer has kindly consented to take a class in the Sunday School; with her previous experience she will be a great help. Mrs. Eva has started a Children's Choir, which meets every Friday afternoon. The Cannon Creek Church has been started and should be ready for use next month. Several pieces of furniture will be required. Anyone wishing to donate these will kindly communicate with the Vicar.

Childers (REV. A. W. KING).—The services for October will be as follows:—October 1st: Childers, 8 a.m. H.C., 11 a.m. H.C., 7.30 p.m.; Cordalba, 3 p.m. October 8th: Childers, 8 a.m. H.C., 11 a.m., 3 p.m., Children's Service and Baptism, 7.30 p.m.; Cordalba, 7.30 p.m. October 15th: Childers, 8 a.m. H.C., 11 a.m., 7.30 p.m.; South Isis, 3 p.m. October 22nd: Childers, 11 a.m., 7.30 p.m.; Cordalba, 10 a.m., Children's Service 11 a.m. H.C. October 29th: Childers, 11 a.m., 7.30 p.m.; Cordalba, 3 p.m. The local branch of the Heralds of the King played the mission play, "Australia's Part in the Evangelisation of the World," on July 6th. The piece was splendidly staged, and the children did their part admirably. The attendance was not large owing to the night being dark and the unfortunate strike in the canefields. The object of the concert was to raise funds for the forthcoming Mission Sale, to be held early in November. The Heralds are now working hard for

the Sale, and hope to make it a greater success than last year. Confirmation classes will be held in different parts of the parish, commencing the first week in October. Intending candidates are requested to send in their names at once.

Coondiwindi (REV. A. E. ATKINS).—During the month, the Parish Fund has been organised and the town divided into five districts. A letter, signed by the Churchwardens, has been issued, giving definite information of the moneys required for current Parochial expenses. This letter should be in the hands of every parishioner before the end of September. Please note, by way of comparison, the smallness of the amount raised by direct giving. On Sunday, August 27, the Rector dedicated for use in the Holy Trinity Church two new Offertory plates, the gift of an anonymous donor. The Annual Bazaar, to be held on October 4th, 5th, and 6th, is at present claiming all our attention.

Harrisville (REV. C. H. FISCHER).—Services for October:—October 1.—Harrisville, 10.45, Holy Communion and Sermon; 7.30, Evensong. Engelsburg, Evensong at 3. October 8.—Harrisville, Mattins at 10.45. Engelsburg, Holy Communion and Sermon at 11 a.m. Roadvale, Evensong at 7.30. October 15.—Harrisville, Holy Communion at 8, 10.45, and 7.30. Rosevale, Evensong at 3. Engelsburg, Evensong at 3. October 22.—Harrisville, at 10.45 and 7.30. Roadvale, Holy Communion and Sermon at 11 a.m. Engelsburg, Evensong at 3. October 29.—Rosevale, Holy Communion and Sermon at 11 a.m. Harrisville, 10.45 and 7.30. Engelsburg, Evensong at 3. November 5.—Harrisville, 10.45, Holy Communion and Sermon. Engelsburg, Evensong at 3. Roadvale, Evensong at 7.30. St. John's Ladies' Guild has generously raised the money for an Altar Cloth. Mrs. William Verrent, of Milbong, has kindly offered, in conjunction with some others, to provide the linen for the Altar of the proposed new church at Roadvale. Mr. and Mrs. J. J. Griffiths, of Mount Forbes, celebrated their silver wedding on the 14th. The Rector held a private service in the drawing room at 5 o'clock, and by 6 o'clock about 150 people had arrived, bringing their presents and offering their congratulations. A choir has been started at Roadvale, and we shall practise at least twice a month during moonlight. Many parishioners will hear with regret of the serious illness of Mr. B. Le Grand, of Milbong. We wish him a speedy and complete recovery. Mr. and Mrs. Phillips, of Kent's Lagoons, near Engelsburg, have also been very ill, but we are thankful to say they too are better again.

Howard (REV. C. C. COMPTON).—We hope to observe our Dedication Festival this year by a Choral Evensong on the Eve, which will be the occasion of the usual monthly meeting of the Mothers' Union, and by a celebration of the Holy Communion on the Day itself. For the following evening, the ladies are arranging a social. We regret that our Mothers' Union was not favoured by a visit from Miss Whitaker, though she was as near to us as Maryborough. Circumstances will necessitate slight alterations in the services next month, and they will be as follows:—First Sunday, no Morning Service at Howard or afternoon at Torbanlea.

Third Sunday, Evensong at Torbanlea at 7 p.m., instead of at Pialba. Fifth Sunday, Mattins and Holy Communion at Howard 11 a.m., Evensong at Pialba 7.30 p.m. All other Services as usual. Confirmation classes are being held both at Howard and Pialba, but there is time yet for candidates desiring to join.

Maroochy (REV. ALBERT D. BAKER).—Our Parish Notes last month were misleading, owing to the fact that the printers did not observe punctuation marks. The Notes should have read as follows:—"Church people at Eumundi are making steady progress in raising money for the erection of a Church. A substantial amount has been already subscribed, and a social is to be held on September 1st, and a bazaar on the 6th and 7th October, to augment the building fund. At Eudlo, where services were discontinued a short time ago, on account of Church people leaving the district, we have made a fresh start, and hope for good results." The social at Eumundi eventuated on September 1st, and was in every way a success. There has been quite a revival in Church work at Obi Obi. The folk there are rallying splendidly. At Mapleton the Church people are moving in the direction of raising money to purchase an organ. It is with much pleasure and thankfulness that we note an improvement in our Sunday Schools. We hope ere long to have a number of additional Sunday Schools in the Parish. Who will volunteer as teachers? Religious instruction is now given in the State Schools at Nambour and Woombye, once a week, and arrangements are complete for a monthly visit to Montville, Yandina, and Eumundi State Schools. On Wednesday, September 13th, at St. John's Church, Nambour, the marriage took place of Mr. Harry Zahn and Miss Maud Bury. The first annual bazaar to raise funds for the building of a Rectory is to be held at Nambour on November 10th and 11th.

Noosa and Kilkivan District (REV. J. H. STEER, CURATE-IN-CHARGE).—Sunday School work is urgently needed throughout the district. Mesdames C. Waldock, Swain, Burns, Ross, the Misses Morrison, Cecil Nosworthy, Faulkner, McEwan, Pye, Standen, Fricke, Ross, and Mr. G. Fenwick are doing excellent work as teachers. The Pomona young men are to be congratulated on their attempt to start a Gordon Club. There is some talk of Cooroy also forming. The Ladies' Guild here held another of their socials this month, and promise great things on October 6th. Cooran township now has its building site given it for a Church of England building. A movement is started to begin building within the next three months. A men's working-bee at Kilkivan has provided a long-felt want in the shape of a belfry. The Reredos to be placed in St. Matthew's Church here, in memory of the late Mrs. Jones, of Kilkivan Estate, is now in the hands of the carvers. During the summer months visitors at Tewantin and Noosa will have the opportunity of attending a monthly celebration of Holy Communion. Every Thursday morning, before the second Sunday in the month, there will be a celebration here in the School of Arts Hall at 8 a.m. A meeting of Church people at Kin Kin is to take place on October 12th at 7.30 p.m. to arrange about a Church building. Services were

held at the twelve centres last month. Services for October are: Sunday 1st, 10 a.m. (H.C.), 11 a.m. (M.), Pomona; 2.30 (M.) Middle Creek; 7.30 (E.) Skyring Creek. Wednesday, 3rd: 7.30 (E.) Tewantin. Thursday, 4th: 8 a.m. (H.C.), Tewantin. Sunday, 8th: 8.30 (H.C.), 11 (M.), 7.30 (E.) Cooroy, 3 (E.) Tewantin. Monday, 9th: 7.30 (E.) Flora Vale. Tuesday, 10th: 7.30 (E.) Wolvi. Wednesday, 11th: 7.30 (E.) Toomboorian. Sunday, 15th: 10 (H.C.), 11 (M.) Cooran, 7.30 (E.) Kin Kin. Wednesday, 18th: 7.30 (E.) Kilkivan. Thursday, 19th: 7.30 (H.C.), Kilkivan. Sunday, 22nd: 11 (H.C.), 7.30 (E.) Kilkivan, 3 (E.) Cinnabar. Sunday, 29th: (M.H.C.) Wolvi. Friday, 27th: (E.) Toomboorian, 7.30 (E.) Willowgrove. Confirmation classes: Pomona (September 30th), Cooroy (October 7th), Cooran (October 14th), Kilkivan (October 21st) at 2.30 and 7.30 p.m. Skyring Creek (September 29th), Willowgrove (September 28th), at 7.30 p.m. Wolvi (October 11th) at 1.30 p.m. Toomboorian (October 11th), Cooran (October 25th), Toomboorian (October 27th), at 7 p.m.

Pialba (REV. C. C. COMPTON).—A meeting was held in St. John's Church to consider the way of raising funds for the Church, which it was found necessary to have weather-boarded, and when it is completed the appearance of the Church will be much improved. The Committee decided to have a concert and dance, which takes place on the 30th of this month, and they hope it will be a successful one. A choir is very much needed for our little Church, and we would be very pleased if any of the members, who have voices at all, would assist us.

Redcliffe (REV. VICTOR H. WHITEHOUSE).—Confirmation classes are being held in Redcliffe, Woody Point, North Pine, Terror's Creek. The prayers of parishioners, especially of communicants, are asked on behalf of the candidates. The picnic of the North Pine Sunday School takes place Saturday, 23rd September. Miss Houghton has everything well in hand. After a short period of recess, the Sunday School at Woody Point has commenced once more. Miss Wride again comes forward as teacher. Preparations are being made for a big missionary effort in Redcliffe and Woody Point on Sunday, November 12th. Arrangements are being made for holding a Wonderland City in Christmas Week in aid of the Rectory Fund.

St. Agnes', Esk (REV. T. ASHBURNER, ASSISTED BY REV. L. J. HOBBS).—The ceremony of setting the first block of the new Church at Toogoolawah was performed on Saturday, September 2nd, by the Ven. Archdeacon Le Fanu, assisted by the Revs. Ashburner, Hobbs, and Gradwell. A great number of people were present. The Archdeacon delivered an appropriate address, and several hymns were sung by the Toogoolawah and Esk choir members. At the conclusion of the ceremony, the sum of £32 was collected. The same evening a very pleasant social was arranged at the Alexandra Hall to welcome the Archdeacon and Rev. Gradwell, and there was a very large attendance, the sum of £8 3s. being paid for admission. The following day, Sunday, the Ven. Archdeacon Le Fanu preached at Morning Service in St. Agnes' Church, Esk, and the Rev. Gradwell preached at Evensong. It

was a great pleasure to the Church people to hear the Archdeacon preach again. Mr. Gradwell gave a very impressive lantern lecture here and at Toogoolawah on the subject of the social work performed by the Home Mission on Wednesday and Thursday, 30th and 31st August, and further enlarged on the subject in his sermon on Sunday evening, September 3rd. A number of Missionary boxes have been bespoken to help the Home Mission in its good work. The sale of work in connection with St. Agnes' Guild has been fixed for October 7th. We hope the Church people will roll up and bring their friends. We are very pleased to know that Mr. Rohweder, one of our worthy Church Wardens, is in good health again, and welcome him back to the Parish.

St. George's, Crow's Nest.—(Rev. J. M. TEALE).—On Wednesday, September 13th, the Bazaar in aid of the Rectory Fund Debt and Sulky took place. It was opened by Mr. Wm. Thorn, M.L.A. St. George's Ladies Guild turned out some splendid work. Everybody worked with a will. The debt on the Rectory, which is something like £160, will be considerably reduced. Matters in connection with the bazaar are not as yet squared up, but we fancy the nett proceeds will be somewhere near £100. The Vicar desires to thank most sincerely all who in any way contributed to the success of the function. On Friday, September 15th, we held a Mask and Domino Ball, which was very successful—the proceeds from this will also go towards the Rectory debt.

ST. MARK'S, GOOMBUNGER.—In October there will be a bazaar held in aid of St. Mark's Church and also in aid of the reduction of the debt on St. George's Rectory, Crow's Nest.

ST. FAITH'S, PECHEY.—On Friday, August 11th, a most successful concert was held in the State School, Pechey, in aid of the Organ Fund. The result being, that together with subscriptions collected by Mesdames S. Plant and Perkins, we were able to buy the organ right out—£19 odd. On Sunday, September 10th, the new Church was opened and dedicated by Archdeacon Rivers. It was dedicated to the honour of St. Faith. Visitors from all the surrounding districts were present in large numbers. The Dedication Service was at 11 a.m. and Evensong at 2.30 p.m. The building was crowded, many being unable to gain admission. Among those present was Mr. Wm. Thorn, M.L.A., the Vicar's Warden at Goombungee. At 1 p.m., a very excellent luncheon was provided by the ladies of Pechey and Whichello. The Vicar in his speech thanked all who had in any way contributed to the building and furnishing of the Church, and to the ladies for providing the luncheon. The Church is beautifully furnished, thanks to our friends at Crow's Nest: the Altar, with its brass Cross and candlesticks, looking particularly chaste in its simplicity. The collections amounted to over £23 for the day.

ST. HILDA'S, ANDURAMBA.—Holy Communion was celebrated for the first time in the newly-dedicated Church by the Vicar, on Sunday, August 27th instant.

THE DIOCESAN FESTIVAL.

It was a distinct loss to the Church when the Diocesan Festival ceased to be held, and, with the removal of the great difficulty under which previous Festivals were held—a suitable building—it is only fitting that an attempt should be made to restore it to life. It is, perhaps, the inevitable outcome of the centralization of the spiritual life of the diocese in the Cathedral Church; for the real object of a Festival such as this is the fusion of the narrow selfishness of parochialism into the broader sentiment of the union of the diocese among the members of one great Church. It is well that this should be clearly understood. No question of finance is involved. It will offer, we hope, an annual opportunity for the members of our Church to draw together and discuss things in common, to join together in the public worship of God, and, above all, kneel together in the great Sacrament of the Eucharist.

The Festival arrangements are as follows:—

Tuesday, Oct. 31—
Public Mass Meeting in the Exhibition Hall at 8 p.m.

Wednesday, Nov. 1
(All Saint's Day)—
Choral Celebration of the Holy Communion in the Cathedral at 9.30 a.m.

Wednesday, Nov. 1—
Diocesan Tea at 6 p.m.

Wednesday, Nov. 1—
Festal Evensong in the Cathedral at 8 p.m.

The Preacher at the Festal Service and the speakers at the public meeting will be announced later, but it is hoped that both the Archbishop of Melbourne and the Bishop of Rockhampton will be with us.



Rev. H. GRADWELL,
Organizing Secretary of the Festival.



THE ARCHBISHOP OF MELBOURNE.

The Choirs are already beginning to practice, and special books containing all the music for the Festival have been printed. It is proposed to offer these for sale at sixpence each—about the cost of production.

The whole organization has been committed to several Committees. These Committees are all at work, and it is much to be hoped that their efforts will be crowned with success.

The following Committees were appointed:

Music—Rev. P. P. N. Nott (convener), Canon Pattinson, Rev. V. Whitehouse, Mr. W. A. Davies, Ven. Archdeacon of Toowoomba, Rev. Maitland Woods, Mr. J. Allen.

Cathedral Festival Arrangements—Rev. E. C. Ganly (convener), Mr. Ruegg, Mr. Brease, Canon Pattinson, Mr. Burrell.

Tea Arrangements—Rev. H. Gradwell (convener), Mrs. Pattinson, Rev. E. C. Ganly, Mrs. Boyd, Mrs. Allen.

Exhibition Meeting—Rev. H. Gradwell (convener), Rev. Selby-Lowndes, Mr. Ruegg, Mr. Beaver, Archdeacon Le Fanu, Mr. Weatherlake, Mr. Morris, Mr. House.

Hospitality and Railway Fares—Rev. H. Gradwell (convener), Mrs. Boyd, Mrs. Kemsley, Miss Walker, Mr. Thistlewaite, Rev. N. Osborn, Mrs. Nixon Smith, Mrs. Le Fanu, Mr. Bourne.

Whilst it will be impossible for some of the distant church choirs to be fully represented, it is hoped that some members of choirs and congregations will endeavour to be present.

Doings on the Downs.

On Thursday, 14th of September, Miss Whitaker visited the Downs. She addressed a meeting in connection with the Mothers' Union at the Alexandra Hall in the afternoon, when Mrs. Ramsay, District President, took the chair. The Rev. T. W. Cockell, Canon Oakeley, and the Rev. H. C. Beasley were present. On the same evening Miss Whitaker addressed a meeting in connection with the Girls' Friendly Society in St. Luke's Parish Hall.

The Archdeacon of Brisbane was in Stanthorpe this month, and will shortly be on the Downs again for the Dedication Festival of All Saints', Cambooya.

Two successful sales of work have been held this month on the Downs, one at Crow's Nest, in aid of the St. George's Rectory Fund, the other at Cambooya, opened by Sir James Fairfax, in aid of certain improvements to Church property. Both realised over £100.

On Sunday, the 10th of September, the Archdeacon of Toowoomba dedicated the new Church of St. Faith, at Pechey. Pechey is a small settlement, the timber country having only lately been thrown open. The offerings at the Dedication amounted to over £21.

On Sunday, September 17th, the Archdeacon visited Rosalie and dedicated the new Church there. Rosalie is about 8 miles from Jondaryan. The Rector of Oakey, the Rev. J. B. Armstrong, is in charge of this district.

On Sunday, September 24th, St. Matthew's, Drayton, kept its Dedication Festival. There were five services, including a "Sung" celebration of the Holy Communion. There was also an admission service to the C.E.M.S. and a corporate communion of the Drayton branch. Mr. Batty preached at 11 a.m. and 7.30 p.m. A picnic was held on Saturday, the 23rd, when Mrs. Fairfax presented the Sunday School prizes.

The Mothers' Union at Warwick recently made a presentation to Canon and Mrs. Hay.

The Dalby Parish Magazine for last month contains a most interesting account of the laying of the foundation stone of the first Anglican Church in the Republic of Venezuela on Easter Day last by Archdeacon (now Canon) Trotter.

The Pittsworth Church Building Fund is nearly £1,500. Tenders will be called for when another £800 is reached. The very dry weather makes money rather tight just now, but it is hoped that a start may soon be made.

Mr. and Mrs. Raymer are now on their way to Japan. Mr. Raymer is appointed English Chaplain at Kobe.

Mr. Willis is now living at Halliford, near Dalby, and writes hopeful and cheerful letters to his Pittsworth friends.

An effort is being made in Pittsworth to build a general hospital. This should appeal to all Church people. Pittsworth is the centre of a large and populous district, and it is a long journey to Toowoomba when suffering from sickness or from a serious accident.

THE PREMIER OF NEW SOUTH WALES ON BIBLE IN STATE SCHOOLS.

During his visit to England, the Hon. James MacGowen, Labour Premier of New South Wales, explained his views in *The Treasury*, an illustrated magazine published by J. G. Palmer & Son, London. Asked to tell something about the education system of New South Wales, he says:—"It is rather a long story about the working of the education system, if we begin at the beginning, and it really began in the 'sixties,' when the watchwords of the party of popular education were 'free, compulsory, and secular.' They were not irreligious nor hostile to religion when they said 'secular,' but they had not found an answer to the argument of those who said it was not the business of the State to teach any particular form of religion. But they held strongly that it was the duty of the State to make the most of its citizens, that education was a valuable national asset, and ignorance a national danger. It was the ideas of the old Chartists that perhaps inspired our early leaders in educational matters. All our schools are free. It was not so at first; we charged a fee of threepence, allowing exemptions to those parents who were unable to afford it. But this method ultimately had to give way to sounder policy, and in our elementary schools free education is law. And every child has the right to be taught the religion of his parents, if the religious body to which the parent belongs will claim the right. And it works. Teachers of religion in our schools need not always be clergymen, if they are accredited by their Church that is enough for us. When their day comes round, the particular children whom they have to teach are taken to class-rooms by themselves. If the teachers do not turn up at the time expected, then the child goes on with the ordinary secular teaching, whatever that may be. So you see, if the children do not get religious teaching you cannot blame the State, you must blame the Churches; they are free to come in and give it."

"And do they give it?" asked the interviewer.

"Yes, they do; they do their best to deal with difficulties which you here may find it hard to understand. There are great districts in New South Wales that are very sparsely populated. Why, we have one parish, called Wentworth, that is nearly as large as England. Consider the physical difficulties in a case like that. In the towns it is naturally much easier for the religious bodies to do their work; it is not so easy in the districts where the people live miles apart. It is really pretty to see, as you may sometimes in the summer, parties of children going on ponies five or six mile journeys to school; but if you will realise that picture, you will realise also some of our difficulties. But the State must do its duty by its citizens. If it does, then it has a claim on them for duties in return."

Letters.

The Editor is not responsible for any of the opinions expressed in this column. He wishes to make the *Chronicle* a medium for free discussion, but cannot undertake to publish long letters in *extenso*, or to introduce subjects which he considers objectionable or lacking in general interest. Letters must be accompanied by the name of the writer, not for publication, but as a guarantee of bona fides.

ST. MARGARET HOUSE, ALBION.

SIR,—Readers of the "Chronicle" will be aware that St. Margaret's House was bought last year as a Community House for the Sisters of the Sacred Advent and for the Church of England High School for Girls. The amount still owing upon the House is £2,700. Towards this amount the S.P.C.K. has promised a gift of £300 if the house is free from debt within four years from the present date. I have by this mail received £1,000 from Mrs. Tufnell, widow of our first Bishop, as a loan without interest, to become a gift if the remaining £1,400 is paid off in the four years. The School will, I hope, pay a considerable sum itself, but the Sisters purposely keep the fees low, and the Diocese ought to be sufficiently grateful to the Sisterhood for excellent work done for many years without advertisement, to help to meet Mrs. Tufnell's most generous offer. The property is vested in Synod, and at the lowest it is "good business" to see that so good an offer is accepted.

Subscriptions may be sent either to the Mother Superior, St. Margaret's House, Albion, or to the Secretary Diocesan Registry.—I am, Sir, etc.,

H. F. LE FANU,

Warden of the Sisterhood.

MISSIONARY LITERATURE.

SIR,—May I make known, through the columns of the *Church Chronicle*, an attempt which I am making to increase the circulation of Missionary literature in the diocese. One feels that little real interest in Missions can be expected without a knowledge of the work, and that magazine literature is one of the most successful means of imparting that knowledge both to children and to adults. The number of magazines circulating in the diocese is not what it should be, but I feel that, with the assistance of those who are interested in the Missionary cause, a real improvement can be effected. The following is a list of literature and prices:—(1) *A.B.M. Review*, which costs 1s. 6d. a year for a single copy posted, or 1s. a year for each of several copies posted to the same address. (2) *Heralds of the King*: a children's magazine. Single copy posted to any address for 9d. a year, or 6d. a year for each of several copies. Fifty copies a month will be supplied for one pound a year. I should be glad to receive orders for these magazines, or to post specimen copies to any address which may be sent to me.—I am, Sir, etc.,

IRENE M. WALKER,

Diocesan Secretary for Foreign Missions.

[We most heartily endorse Miss Walker's appeal and commend it to our readers' attention. We have been much struck by the excellence of recent numbers of the *A.B.M. Review*, which is now reaching a very high standard of interest. We feel sure that no one will regret subscribing to the paper, and its increased circulation should do much to further the Missionary work of the Church.—EDITOR.]

It is easy to live in the world after the world's opinion. It is easy to live in solitude after our own. But the great man is he who in the midst of the crowd keeps, with perfect sweetness, the independence of his character.—*Emerson*.

A blessed thing it is for any man or woman to have a friend, one human soul whom we can trust utterly, who knows the best and worst of us, and who loves us in spite of all our faults; who will speak the honest truth to us.—*Kingsley*.

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SUNDAY SCHOOL METHODS AND ATTENDANCE AT CHURCH.

When the history of our own times comes to be written it may be found that one of the distinctive marks of the days in which we live will be found in the Church's great awakening to the possibility and importance of Sunday School work. On all hands, evidence of this great awakening is evident. America, in the forefront, has almost perfected a marvellously complicated scheme of Sunday School work, with its bright school rooms, skilful models, sand trays, simple Hymns, pretty music, and beautiful pictures—of which the New York Sunday School Commission has issued a catalogue of something over 20,000. England, some 16 years ago, realised the possibility of new methods through Mr. Spencer Jones' well-known book on "The Clergy and Catechism." Later workers followed on more or less similar lines, so that throughout the Church at home, a new era has dawned in the matter of definite, simple, dogmatic teaching, and the old methods are rapidly giving place to new. On the one hand, the Sunday School is in reality becoming the "Nursery" of the Church, and on the other, children are being trained in the *Habit* of public worship.

In Australia, the problem of the Sunday School is not so much how to attract children to our schools, for it is by no means exceptional to find that parents who never darken a Church's door are only too anxious to shift the burden of the responsibility of the spiritual training of their children on to the shoulders of Church officials and are frequently found insisting on a regular attendance at our Sunday Schools. The problem here is—how can the short time at our disposal best be used? How amidst all the tremendous disadvantages under which Sunday School teachers labour, can our children be educated in the Catholic Faith, and form the *Habit* of Church attendance? The frightful leakage between "Sunday School" and "Church," at which we almost despair, is sufficient evidence that our present Sunday School method has failed in its great object.

Whilst we readily recognise the fact that the complicated American system is hardly possible even in our big towns, and that the English system of the Catechism is, to say the least of it, difficult in our towns and quite impossible in the country or bush districts, yet a wonderfully simple scheme, the necessary machinery of which has now been placed on the market, seems to be exactly the thing wanted here in Australia. It is known as "The Gospel Stamp" scheme.

These Stamps are specially designed with a charming simplicity that invariably appeals to the "child's mind." They are printed after the correct Ecclesiastical colour for the season, and stamps are also provided for each Saint's Day, having a special Collect, Epistle, and Gospel.

Each child receives an album which is designed on the general scheme of Church windows, the filling of which proves an absorbing task for the children. These albums are strongly bound in stiff board, covered with leatherette and printed in a neat gold design.

Every month a "Journal" is published, the journal contains a summary of lessons illustrating the Stamps, notes for teachers, suitable Hymns, suggestions, stories, and articles of general interest.

The charm of the scheme is not only its wonderful cheapness but its wonderful adaptability. In regard to the former, it is sufficient to point out that a supply of stamps

and albums for 25 children can be procured for each Sunday in the year for 9s. 8d. (including postage). The Journal is posted to any address for one year for 1s. 6d.

As has been said, however, its chief charm is found in its adaptability. It can be used simply and solely for Sunday School work, the old registers are disposed of and each child keeps its own record in its own album, and the lessons, with particular reference to the illustrations on the Stamps, are more easily fixed in the mind of the child.

It can be used in conjunction with Sunday School work where it is possible for the clergy to take the elder children in the parish Church, either morning or afternoon, or it can be used quite apart from the Sunday School as a means by which the *Habit* of public worship and Church attendance is formed in the child's life. The Stamps in this case are distributed by some one appointed for the purpose immediately after morning service, at the Church door. Wherever this scheme has been worked the Clergy are only too ready to acknowledge the wonderful difference made in Church attendance.

A good deal more might be written about the advantages. Thus it insures regular attendance; the story told in the picture is consecutive, and the children become loath to break the continuity of the story; it arouses an enthusiasm in the children that more than anything else encourages the teachers in their work.

The pictures not only have a distinct teaching value, for they are designed specially to illustrate the Church's teaching from the children's point of view, but they form an admirable basis for lessons; these lessons are of course optional, but it is believed that the Stamps system has only to be known when the Clergy and teachers alike will realise something of the possibility that lies before it in the Sunday School work of the Australian Church.

MOTHERS' UNION DISTRICT NURSES' HOME.

The Committee acknowledge with thanks the following subscriptions during the month:—Mrs. Crammond, 5/-; Mr. Woodcraft, 10/-; Mrs. Douglas Mackay, 3/-; Mrs. James Ferguson, 6/-; Mrs. Montague Stanley, 10/-; Mrs. Eden, 6/-; Mrs. Moffatt, 5/-; Mrs. Godfrey Rivers, £3/3/-; Mrs. Helm, 11/-; Mrs. Rowland, 5/-; Mrs. Cumbræ Stewart, 5/-; Mrs. Ferris, £1; per Miss Hill, 5/3; Milton M.U., £2; Alderly M.U., 7/6; Nurses' Fees, £12/1/-; Total, £22/5/-. Gifts in kind: Mr. McWhirter, Senr., 5/-, donation toward table cover; Miss Haynes, eggs; Mrs. Jones, eggs and groceries; Mrs. Rust, 5lbs. tea; Mrs. Porter, vegetables.



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Parish Paragraphs.

Canon Ashton finished his ministry at St. Andrew's, South Brisbane, on Sunday, August 27th. At the two celebrations of Holy Communion there were 240 communicants. After evensong, the congregation adjourned to the Parish Hall, when Canon Ashton was presented with an address, accompanied by a cheque and purse, the gifts of St. Andrew's, and of St. Philip's, Thompson Estate.

Canon Hay has announced his intention of beginning his ministry at St. Andrew's, South Brisbane, on Sunday, October 8th.

Christ Church, Milton, kept its Festival from Sunday, August 27th, to Sunday, September 3rd, the special preachers being Canons Micklem and Pattinson and Messrs. Batty, Burgess, Gradwell and Green.

During the past month the Parish Fund at Goondiwindi has been organised and the town divided into five districts. A letter signed by the Churchwardens has been issued, giving definite information as to the moneys required for parochial expenses.

We congratulate Miss Sanders, of Holy Trinity, Fortitude Valley, on gaining her certificate in the Honours Division of the Sunday School Teachers' Union Examination in England. The certificate was personally presented to Miss Sanders by the Archbishop after the Confirmation at Holy Trinity on September 6th.

Mrs. William Verrent, of Milbong (in the Harrisville parish), has kindly offered, in conjunction with some others, to provide the linen for the Altar of the proposed new Church at Roadvale.

The St. Barnabas' (Ithaca) Dedication Festival will be held on Sundays, October 1st and 8th, the special preachers including the Revs. P. Nott, H. H. Green, and W. M. Woods.

Sunday, October 22nd, is the first anniversary of the opening by the Archbishop of the Church Room at Jubilee Estate. A celebration of the Holy Communion is held here on the third Sunday in each month at 8.45 a.m. The importance of the work here lies in the fact that it is pioneer work in what must soon become one of Brisbane's chief suburbs.

The Archbishop held a Confirmation at Christ Church, Milton, on September 12th, when 71 candidates, including 13 from St. Barnabas, 10 from St. James', and 12 from St. Martin's, were presented. On the preceding night the Archbishop gave a special address to the candidates and their friends.

Preparations are in full swing at Nundah for a Garden Fete, to be held on Saturday, October 7th, and it promises to be the best held in the parish for years.

Mr. Mayhew, Vicar of Nundah-cum-Clayfield, has been away from his parish for about three weeks on a holiday trip to Cairns, undertaken in the interests of his health.

The ceremony of setting the first block of the new Church at Toogoolawah was performed on Saturday, September 2nd, by the Ven. Archdeacon Le Fanu, assisted by the Revs. T. Ashburner, H. Gradwell, and L. J. Hobbs.

Through the kindness of Miss Crowther, who gave the proceeds of her elocutionary recital to the Yarrabah Hospital, the Indooroopilly parish has been able to send Nurse Kitchen several articles which she urgently needed.

Bulimba is making an effort to form a branch of the Church of England Men's Society in the parish, and Mr. Harvey would be glad to know of any earnest Churchman who would like to become a member of the same.

The Cannon Creek Church (Boonah Parish) has been started, and should be ready for use during the present month. Several pieces of furniture will be required, and the Vicar (the Rev. A. F. Eva) will be glad to hear from anyone who would like to present them.

During the summer months the Rector of Allora (the Rev. S. Baggaley) has announced that he will give week-night lectures on the history of the Church of England at Spring Creek, Goomburra, and Glengallon.

Cooran township now has a building site given for a Church of England building.

A men's working "bee" at Kilkivan has provided the Church there with a long-felt want in the shape of a belfry.

A Reredos is to be placed in St. Matthew's Church (Kilkivan) in memory of the late Mrs. Jones, of Kilkivan Estate, and is now in the hands of the carvers.

Church people at Eumundi are making steady progress in raising money for the erection of a Church. A substantial amount has already been subscribed, and a Bazaar is to be held on October 6th and 7th to augment the building fund.

The Vicar of Maroochy (the Rev. A. D. Baker) is now giving religious instruction in the State Schools at Nambour and Woombye once a week, and has recently completed arrangements for a monthly visit to Montville, Yandina, and Eumundi State Schools.

After a short period of recess, the Sunday School at Woody Point has begun its work again.

Preparations are being made for a big missionary effort in Redcliffe and Woody Point on Sunday, November 12th.

Mr. Kitchen is asking all the *Chronicle* subscribers in the East Brisbane parish to contribute a shilling towards his collecting card for the furnishing of St. Luke's Mission Church. If his appeal were generally responded to, the result would enable Mr. Kitchen to hand over eight pounds to Mr. Miles for his work.

The Childers Branch of the Heralds of the King performed the missionary play "Australia's part in the Evangelisation of the World" recently. The piece was splendidly staged, and the children did their part admirably.

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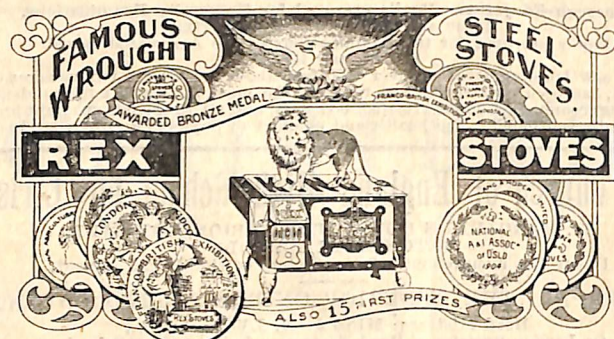
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The Children's Column.

My Dear Children,—

Last month we were talking about the necessity of examining ourselves. The purpose of this is that we may know whether we are growing like our Master. But there is another reason. The journey of life is so full of dangers without and of weakness within that we must be watchful and keep ourselves prepared at all times if we are to reach our journey's end. I have just been reading Sir Ernest Shackleton's story of his exploring trip to the South Pole. It teaches us the importance of constant watchfulness and care if we are to succeed. Before the expedition left England a year or more was spent in preparing for their great trip to the land of ice and snow. At length every detail was ready and they started. Yet, though they had most carefully thought out everything, the greatest care and attention had to be used when they found themselves in the Antarctic. They had constantly to examine their position and to reckon if they had enough food to make this or that journey. Depots of food had to be left at this and that spot, and they would not have succeeded so well or even at all had they not taken all these precautions. Now, we Christians, are aiming at something even harder than a trip to the South Pole, and our journey needs endless preparation, watchfulness and perseverance. Yes, perseverance. The way is so long, and it is so easy to get discouraged and tired of trying. I wonder if you know the story of the Last Days of Pompeii. It is a fascinating story. Pompeii was a city of Italy, near Naples, and many hundreds of years ago an eruption of Mount Vesuvius took place and buried it beneath a vast stream of lava. There is a very noted and beautiful picture by Poynter of a Roman soldier who, on that dreadful day, was guarding the Palace. The picture is called "Faithful unto Death," and we see this hero soldier standing calmly still, while all else are fleeing, doing his duty till death overtook him. It is a picture which appeals to us all, does it not? How you and I long that it should be said of us that we were faithful unto death. Let us always keep that as our great ambition in the service of the Master.

(1) Write and tell me if you know this story or picture; also tell any story you know of someone faithful unto death.

(2) Write and tell me of one of the followers of Christ in the New Testament who was faithful to the end, and whose story you love.

(3) What does Christ say about those who are faithful?

YOUR LITTLE MOTHER.

Senior.—L. Hart, excellent; L. Jamieson, good; H. Marshall, very fair; D. Ross, very fair; F. Storey, excellent; E. Swickwart, good; L. Tinley, very good; J. Tennant, excellent.

Intermediate.—F. Ashcroft, good; E. Butler, very fair; V. Bennett, very fair; J. Exley, good; M. Moore, very good; R. Tinley, very good; H. Tinley, good; E. Siggs, very good.

Junior.—D. Bennett, good; I. Hinton, good; B. Langston, very good; R. Moore, very good; M. Moore, good; A. Tinley, very good.

PRIZE SYSTEM.

The answers to the questions should be addressed to "Little Mother," c/o Diocesan Registry, Ann St., Brisbane, and should be posted so as to reach the Diocesan Registry not later than the 15th of the month.

Prizes will be awarded twice a year—June and December.

Three prizes will be awarded to those who answer every question and who seem to be trying hardest.

At the end of the year we want to have a Sale of Work. We Ohurch children should do something for Missions, and this would be a way of raising money to help. It will also give us a chance of meeting each other. Three prizes will be given to the children who send in the best and largest number of articles suitable for the sale. Get a big box to-day and begin to collect and make things. If you want suggestions, write to me. Paint your box red if you can, and call it your glory box, because it is one little way of showing that you are trying to glorify God.

A word to Sunday School and M.C.L. teachers: Encourage your children to read the Children's Page.

Intercessions and Thanksgivings for October, 1911.

That it may please Thee—

1. To rekindle the zeal of Thy Church in the Diocese through the approaching Diocesan Festival in Brisbane.

2. To fill the Cathedral in Brisbane with Thy continual Presence and Power.

3. To guide the Authorities in their efforts to supply whatever is needful there for reverent worship.

4. To send the men and the money which we need to meet the ever-increasing demands in the Diocese.

5. To bless the work at Dalby and to strengthen all workers there through the approaching visit of the Archbishop.

6. To bless our University, and to guide with Thy good Spirit all who have the direction of it.

7. To bless Robert Snowdon Hay and William Powning Glover in the new work which lies before them.

We thank Thee—

1. For the Blessings of the first year in our new Cathedral.

2. For much encouragement in the Retreats lately held for men and women in Brisbane.

3. For the zeal of the Clergy and others teaching in the State Schools, and for much encouragement in the work.

4. For the Peace of the Church both here and in Britain, and for the opportunity of progress.

5. For the zeal of the Pittsworth Church people in the building of their new Church.

Daily Service

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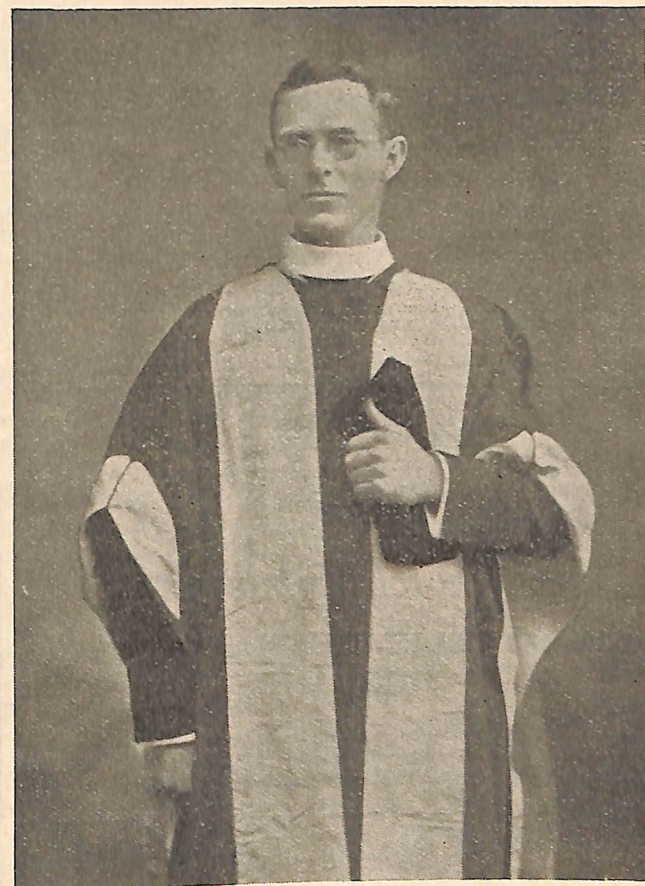
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Dr. Radford, who is visiting Brisbane for the second time in connection with the Diocesan Festival, succeeded Canon Hey Sharp as Warden of St. Paul's College, Sydney, in 1909. And during the two years that he has spent in Australia he has made for himself a reputation as a preacher, speaker, and writer which extends far beyond the limits of the Sydney Diocese. His previous visit to Brisbane was for the purpose of conducting the Clergy Retreat at Nundah last year, and his kind help on that occasion is gratefully remembered by many of the Clergy. It is to his able editorship that the excellence of the new *Australasian Church Quarterly Review* must mainly be assigned. Dr. Radford is to speak at the Exhibition Mass Meeting on October 31st, and to preach at the Cathedral Festival Evensong on November 1st, and we should like to take this opportunity of thanking him in the name of the Diocese generally for his kindness in arranging to take the long journey to Brisbane in order to help us at our festival.

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