

"It is generally the idle who complain that they cannot find time to do that which they fancy they wish. In truth, people can generally find time for what they choose to do; it is not really the time but the will that is wanting; and the advantage of leisure is mainly that we have the power of choosing our own work; not certainly that it confers any privilege of idleness."—*Sir John Lubbock.*

"Of all spirits, I believe the spirit of judging is the worst. . . . Looking for the faults, which I had a secret consciousness were in myself, in other people, and accusing them; instead of looking for their faults in myself, where I should have been sure to find them all,—this, I find, has more hindered my progress in love, and gentleness, and sympathy, than all things else."—*F. D. Maurice.*

### Official Notes.

#### CONTRIBUTIONS TO DIOCESAN FUNDS.

DIOCESAN ADMINISTRATION.		
Assessments	£14	8 4
Marriage Fees	40	0 8
	£54	9 0

#### SEE ENDOWMENT FUND.

Mr W. B. Slade	£5	0 0
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#### ARCHBISHOPRIC SUSTENTATION FUND.

Mr W. B. Slade	£10	10 0
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#### HOME MISSION FUND.

Anonymous	1	6
Mr A. O. Burrell	2	10 0
Miss Lyon	1	1 0
Mr W. B. Slade	15	0 0
J.W.	1	1 0

#### Branch Collections.

Brisbane—St. John's Cathedral	15	0
Christ Church, Milton	3	0 0
St. Mary's, Kangaroo Point	4	6 6
St. John's, Bulimba	1	16 3
Boonah, Mt. Alford	1	8 10
Drayton, Church of the		
Ascension, Greenmount	1	19 0
Goondiwindi, St. David's,		
Mayfield	16	7
Oakey—St. John's, Gowrie		
Junction	2	9 1
St. Gregory's, Kingsthorpe	1	0 2
Laidley, St. Saviour's	2	14 0
Lutwyche, St. Andrew's	10	0
Maroochy, Montville	5	1

Nundah—St. Francis'	2	3
St. Colomb's, Clayfield	17	4
Redcliffe, St. Mary's	1	16 9
Sandgate, St. Nicolas'	2	2
Sherwood, St. Mark's,		
Slack's Creek...	1	4 4
	£44	16 10

#### CATECHISTS PROVIDENT FUND.

Brisbane—St. John's		
Cathedral	5	4 5
Holy Trinity, F. Valley	16	6
St. Michael's, New Farm	17	5
St. Andrew's, S. Brisbane	1	15 8
Boonah, Christ Church	3	0
Clifton, All Saints'	11	0
Drayton, Church of the		
Ascension, Greenmount	3	0
Lutwyche—St. Augustine's,		
Hamilton	9	10
St. Matthew's, Groveley	1	6
Maryborough, St. Paul's	1	5 5
Nundah, St. Matthias', Zillmere	3	6
Oakey, St. Augustine's	15	6
Roma, St. Paul's	11	6
Sandgate, St. Nicolas'	8	8
	£13	6 11

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

Gayndah, St. Mark's, Eidsvold	1	18 5
Roma, St. Paul's	2	1 4
	£3	19 9

#### CATHEDRAL BUILDING FUND.

Mr A. C. Burrell	2	10 0
Miss A. Fortescue (for organ)	6	0
Miss A. G. Tindal	1	1 0
	£3	17 0

#### CHARLEVILLE BUSH BROTHERHOOD.

Mrs M. Cockerill	18	6
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#### DIOCESAN BOARD OF MISSIONS.

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Brisbane M.A.	1	0 0
Gayndah, St. Matthew's, S.S.	2	0 0
Middleton S.S., Diocese of		
Rockhampton	10	0

##### A.B.M.—New Guinea Mission.

Miss Barrett	6	0
Glennie Memorial School	2	10 0
Mr W. B. Slade	10	0 0
Sale of Curios	2	14 6
Miss M. A. C. Walker	7	0

Brisbane, Christ Church,		
Milton S.S. (for child)	9	10
Boonah, Christ Church	1	9 8

Crow's Nest—St. George's:		
Sunday School	5	0
Bible Class	8	3

Lutwyche, St. Matthew's,		
Groveley	5	6

##### Yarrabah.

Glennie Memorial School	14	0
Sale of Curios	15	6

##### Carpentaria.

Sale of Curios	7	13 0
	£31	17 3



# Church Chronicle

FOR THE  
DIOCESE OF BRISBANE.

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Vol. XXI.]

BRISBANE, NOVEMBER 1st, 1911.

[No. 256]

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#### THE REV. L. B. RADFORD, M.A., D.D.

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 Festal 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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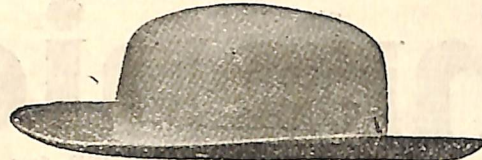
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## The Church Chronicle.

Vol. XXI.]

BRISBANE, NOVEMBER 1, 1911.

[No. 256]

### THE ARCHBISHOP'S ENGAGEMENTS FOR NOVEMBER.

- 1—Preaches All Saints', Brisbane (Patronal Festival), 11 a.m. Attends Diocesan Festival Service in Cathedral, 7.30 p.m.
- 2—Presides Diocesan Council, 4 p.m.
- 4—Leaves for Laidley and Gatton.
- 5—Confirmation at Gatton in morning. Preaches Laidley at night.
- 6—Returns to Brisbane.
- 12—Preaches Military Parade Service in Cathedral, 11 a.m.
- 14—Confirmation, All Saints', Brisbane.
- 15—Confirmation, St. Colomb's, Clayfield.
- 16—Confirmation, St. Mary's, Kangaroo Point.
- 17—Adult Confirmation, 8 p.m.
- 21—Leaves for Southport. Institutes Rev. E. Barstow in evening.
- 22—Confirmation at Southport High School.
- 23—Confirmation at Upper Coomera, 2 p.m.; at Southport, 8 p.m.
- 24—Returns to Brisbane.
- 25—Confirmation at Holy Trinity, Woolloongabba.
- 26—Confirmation at North Pine.
- 29—Confirmation at New Farm.

### PREACHERS IN THE CATHEDRAL FOR NOVEMBER.

- |                          |                        |
|--------------------------|------------------------|
| 11 a.m.                  | 7.30 p.m.              |
| 5—The Sub-Dean           | Archdeacon of Brisbane |
| 12—The Archbishop        | The Sub-Dean           |
| 19—Rev. F. de Witt Batty | Rev. E. C. Ganly       |
| 26—Rev. C. Mayhew        | Canon Micklem          |

### Editorial Notes.

November has once more been appointed as a month of special Missionary effort in the Diocese. Archdeacon Lefroy (General Secretary of the Australian Board of Missions) is to spend a month of Missionary effort, fortnight in visiting some of the bigger centres in the Diocese, the Archdeacons of Brisbane and Toowoomba are to tour, each in the other's Archdeaconry, and Canon Pattinson, fresh from his recent visits to Yarrabah and Moa, is to undertake a short Missionary campaign on the Downs. And where no special speaker is available, the parish priest will bring before his people the claims of the Church's Missionary work. The object of this special effort is not primarily to raise funds, though this will no doubt be the indirect result, but to stimulate interest. And experience has shewn it to be the best policy to concentrate the Missionary appeal into one specially-appointed month, rather than to trust to casual visits by Missionary speakers, and occasional references by parish priests.

Certainly it is important to employ the most efficient methods possible for the stimulating of the Missionary interest. For, as cannot be too often pointed out, the Missionary interest of a Diocese is an index of its own spiritual life. It is a matter of simple fact that the spiritual strength of a Diocese, of a parish, and of an individual

Christian, varies directly with the extent to which the Missionary obligation is being recognised and fulfilled. And the reason of this is not far too seek. We do not begin to be really keen on spreading the Christian Gospel until that Gospel means so much to us that we feel bound to tell others about it. The Missionary spirit is the spirit of the two lepers outside the gate of Samaria, who said, "This day is a day of good tidings, and we hold our peace. We do not well." But we cannot really catch that spirit until we have discovered for ourselves that the tidings are good. The thing works also conversely, for in the process of helping to carry the tidings to others, we are apt to discover for ourselves how good they are.

In this connection it is satisfactory to hear that steps are being taken to make the Missionary organisation of the Province of Queensland still more effective. A PROVINCIAL SECRETARY A plan was discussed at our last FOR QUEENSLAND. Synod, and is now being considered by the other Dioceses of the Province, for the appointment of a clergyman whose sole duty it shall be to travel round the Province in the interests of the Australian Board of Missions. It is being realised that the organisation of interest and support for Missions is too vitally important a matter to be undertaken simply by amateurs, but demands a professional organiser, who shall give his whole time to the work. Simply from the financial point of view, the experiment would be abundantly worth while, for the increased financial support which always follows upon such an appointment vastly exceeds the extra expense involved in the matter of salary and travelling expenses. But, even apart from that, the visits of a Secretary in personal touch with the Sydney headquarters, and also with the active Missionary work of the Province, would undoubtedly mean a great stimulus to the parishes. We trust that the plan will speedily be realised and that we shall shortly be able to announce that an appointment has been made.

The plans for establishing a Church of England College in connection with the University of Queensland are making great headway. Temporary premises ST. JOHN'S COLLEGE, of a suitable size and character have been rented just opposite the University BRISBANE. on Kangaroo Point, close to a ferry which will land the students almost in the University grounds. These premises will be suitably furnished and prepared for their new purpose, and will be available for the reception of students by the beginning of the next academic year, which begins in March. And, as announced in another column, what seems to be a most admirable appointment has been made to the post of Principal. Some tentative steps have also been taken in the direction of securing a staff of tutors competent to assist the Principal in the work of tuition. Altogether, the outlook is particularly promising, and we believe that St. John's College, as the institution will be called, is destined to play a great and honourable part in the history of the University of Queensland.

The question of permanent premises for the College must naturally await the decision of the permanent site of the University itself. And on this topic, we had something to say in a recent issue. But events have moved onward somewhat since then, and the agitation for the securing the Victoria Park site has taken more definite form. An



influential meeting of leading citizens was recently held in Brisbane, under the Chairmanship of the Hon. E. B. Forrest, when the case for that site was most cogently pleaded by the Archbishop, Dr. Jackson, Dr. Lockhart Gibson and others, and a resolution in its favour was unanimously passed. It is now intended, we understand, to summon a large public meeting, at which the Mayor of Brisbane will preside, and an expression of opinion will be sought from the Brisbane public generally. The suitability of Victoria Park by reason of its area, its commanding position, and its proximity to the Hospitals, is too obvious to need much emphasising. Indeed, the only argument seriously urged against it is the practical difficulty of securing it for University purposes. But it is not too much to hope that in a matter of such urgent public importance this difficulty will be overcome, and the site secured for the purpose for which it is best suited, and for which, as most people believed, it was always intended.

When this issue of the *Chronicle* is published we shall be on the eve of the Diocesan Festival, now being revived after an interval of some ten years. The Festival itself will consist of three items, the big meeting in the Exhibition Hall on October 31, with the Archbishop in the chair, and the Archbishop of Melbourne, and Dr. Radford of Sydney, as speakers; a Tea in St. John's Day School and grounds on Wednesday, November 1, followed by a Choral Evensong in the Cathedral, when the music will be rendered by a massed choir, consisting of representatives from various parts of the Diocese, and the sermon will be preached by Dr. Radford. We are glad that the Festival has been revived, and we hope that its success this year will justify the making of it into an annual fixture. Such Diocesan gatherings can do much to break down that spirit of parochialism which is such a serious hindrance to the Church's work; and they furnish us with an excellent chance of reviewing the Church's work as a whole and of getting guidance and inspiration for own particular work from the knowledge of what is being done elsewhere. The Diocese owes Mr. Gradwell a debt of gratitude for the conception of the idea of reviving the festival, and for the skill and energy which he has shown in superintending the arrangements.

There seems lately to have been a revival of that senseless and blasphemous form of practical joke known as a "Prayer Chain," and numbers of people in Brisbane have been receiving an unsigned document containing a very foolishly-worded prayer, accompanied by a promise of "blessing" if the prayer is copied nine times and sent on to nine different people on nine successive days, and a threat of "some misfortune" if this condition is not fulfilled. The whole thing would be utterly contemptible and unworthy of notice were it not for the fact that there are probably many people of a somewhat superstitious tendency who would be genuinely troubled by the receipt of such a document. It is for the sake of such that we mention the matter. Obviously, the only right and proper course for anyone to pursue is to put the communication, when received, into the waste paper basket. And if this course is generally adopted the nuisance will speedily come to an end.

## Sermon for the Month.

### THE PRIZE AND THE PRICE.

"The Kingdom of heaven is like unto a treasure hidden in the field; which a man found and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field."

"Again the Kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: and having found one pearl of great price, he went and sold all that he had, and bought it."

—St. Matth. xiii. 44-46.

The figures in the two parables would be each of them familiar to our Lord's hearers:

The one—a figure in humble life—a peasant labourer, working for a wage; as he ploughs a plot of ground, he strikes upon a hoard of coins buried for security by its owner. He sees at once that the possession of this treasure would place him out of reach of poverty and the necessity of toiling for a master; but to gain possession of the rich find, he must become owner of the field in which it is buried. The price for him is great; but so great is the prize that he gladly gives all he possesses to obtain it.

The other—a man in higher station—a dealer in precious stones—a skilled connoisseur in judging their value. Traveling from city to city to increase his stock-in-trade he comes across a jewel of unique excellence. He recognises at once its worth. He is rich, but this one Pearl equals and more than equals all that he possesses. The prize for him too is so great that he does not hesitate to pay the full price.

The parables—each true to the life of the time, though drawn from different spheres of life—are alike in the spiritual truth to which they point. They both set forth the same mystery of the Kingdom. They both testify to the supreme worth of the spiritual life. The Kingdom—here is the great prize—for those with an eye for values: possess this and you possess all. But the price like the prize is great. You must not shrink from any sacrifice demanded to obtain it. You must be ready to give all for all.

Such were the Parables in figure and interpretation for those who heard them. Are they true of to-day—of life as we know it? The incidents are strange and belong to another land and another time. We do not bury money for security but bank it. The jeweller does not travel in search of precious stones but waits for the treasures of mine and sea to be brought to him. Yet the truth which underlies the incidents is imperishably true. The kingdom—the spiritual life—how great the prize and how great the price—to this the best judges of life's values have in all times borne unbroken testimony.

And first the finding and appraising of the Prize—think of this as it may occur to-day. Take a character not uncommon in present day life in India—an educated thoughtful Hindu—dissatisfied with the solution which his own philosophy offers of life's deepest problems—keenly conscious of the deep-seated taint which corrupts the social life of his countrymen. He hears a presentation of Christian truth which illuminates the darkest places in his mind. He sees a presentation of Christian life—gains a glimpse of the inside of a Christian home—and an ideal of family freedom and purity is witnessed beyond anything he has known. A door is opened before him into a new kingdom of light and life, compared with which all he has known is as darkness and as death.

Or to come nearer home—take the case of a young man—not vicious, not cruel or mean, but just easy going and good natured—led into slack habits and bad companionships—drifting lightly and irresponsibly through life. He is struck down by a sudden accident and for three weeks is laid by in a hospital. There he sees in one who nurses him something of the life of service—the joy of self-surrender to the task of caring for others: and for him at once life takes a new colour. For him, too, life has a purpose. He, too, is called to devote his life to the good of others and to find a new happiness in doing so.

So to one and another—in this land or that—by apparent chance or after deliberate search—the vision comes: to each in the form in which he can best appraise its worth, a glimpse of the kingdom—of a new life of truth, peace, service—unknown before.

So the prize is seen; what of the price and its payment? So great is the prize that he who finds must be ready to give something—nay, all, for its attainment. The young man is discharged from hospital and finds himself back in his old surroundings—at his old work. Will he act at once on what he has seen—forfeit what holds him back from the happiness of which he has seen a vision. Will he give up drinking, gambling habits? Will he turn his back on false friends? If he fails to act and to act at once, the vision fades: habit grips him and makes him a closer prisoner than ever. Or, again, the Hindu who has seen from without something of Christian life and truth, will he face the wrench which for him baptism must involve? Will he face the social outlawry which must follow the act—disowned, scorned, persecuted by parents, wife, children and friends. The price at which the kingdom is to be entered is great—well may he shrink from paying it.

So one and another finding the prize is faced with the payment of the price: and many seeing the heavenly vision are not obedient to it. And yet how great the reward for himself—how great the blessings for others, if but one here or there having discerned the vision would obey! having found the one Pearl would sell all for its possession! Here is the supreme need of our Church and people—that one having heard the Master's "Follow Me," should rise up, forsake all, and follow; having caught a glimpse of the beauty of service should for joy thereof pay the price—poverty, hardship if need be—the world crucified to him and he to the world—and so enter and possess the kingdom.

Such a call indeed to complete self-surrender to the service of Christ can be but for the few; it is but few who can in this sense receive the mystery hidden in the Parables. Yet for all they contain a truth; on all alike they make a claim; for all alike there is a Prize to be won and a price to be paid.

Take in three-fold form the challenge which they contain for all:

(a) Have an eye for the kingdom and its worth: be a connoisseur of life's values. Believe that for you there is a kingdom of righteousness and peace and joy in the Holy Ghost—a kingdom which you might see, if your eyes were open. Look around you, look within, discern the kingdom and appraise it at its true worth.

(b) Gaining the vision, the glimpse of the higher life—pay the price—at least the first instalment, at once. Make the venture of faith which admission to this kingdom

demands. Practice that measure of self-discipline, without which you may not enter. Fulfil the service near at hand to which the higher allegiance calls you. Pay but this fraction of the price, and you will be rewarded over and over again—rewarded in a clearer vision of the kingdom and the assurance that you have judged aright.

(c) Cultivate in the young, your children and those committed to your care, an eye for things true and honourable and just and pure and lovely and of good report. If they lift up their eyes to the hills, do not draw them downwards to earth and its prizes. If the call to the life of service comes, do not hold them back; encourage them rather in obedience to the heavenly vision, though it be to your loss and disappointment. Bid them go forward and pay the price and the whole price of the kingdom. For their own sake, for their happiness and peace, surrender them to the life on which they have set their hearts. They have found the one pearl of great price; let them sell all for its possession.

### DIOCESAN NOTES.

At a recent meeting of the Presentation Board, the Rev. W. V. C. White, late Rector of Oakey, was appointed to succeed the Rev. E. A. Selby-Lowndes in the Rectory of Milton. Mr. White, who is at present on furlough in England, has since cabled his acceptance of the offer.

The Archbishop will hold a Confirmation Service for adults (over twenty-one years of age) on Friday, November 17, at 8 p.m. Those of the clergy who wish to present candidates at this service are requested to communicate with the Archbishop's Chaplain without delay.

Rev. E. A. Selby-Lowndes, late Rector of Milton, has been temporarily licensed by the Archbishop as a Mission Chaplain.

On Thursday, October 12, the Archbishop instituted the Rev. Robert Snowdon Hay (Honorary Canon of the Cathedral) to the Rectory of St. Andrew's, South Brisbane.

The Rev. H. E. Hone (Rector of Beaudesert) and Mrs. Hone are returning to Australia by R.M.S. Otranto, which is due to arrive in Brisbane at the end of November.

The parish of Dalby, vacant by the appointment of the Rev. W. P. Glover to Warwick, has been offered to and accepted by the Rev. Bertie Peregrine Walker, at present Rector of Gayndah.

Mr. T. Tomlinson, Catechist at Gympie, has been appointed by the Archbishop to be Travelling Missioner to the navvies now working in construction camps in the Diocese. Mr. Tomlinson expects to begin his new work almost immediately.

The Rev. A. L. Brine, Rector of Willesborough, Kent, has been accepted by the Archbishop for work in the Diocese, and expects to arrive in Queensland early in the New Year.

The Archbishop has appointed the Rev. G. L. Hunt to act as Curate-in-charge of Christ Church, Milton, until the arrival of the new Rector at the end of the year.

The Rev. J. W. S. Tomlin, M.A., late Principal of Nundah Theological College, has been appointed by the Archbishop to be one of His Grace's Commissaries in England.



St. John's College, University of Queensland.

APPOINTMENT OF A PRINCIPAL.

A cable has just been received from the Archbishop's Commissary in England (the Master of Magdalene College, Cambridge) announcing that the post of first Principal of the Church of England College in connection with the University of Queensland has been offered to and accepted by the Rev. Edward Morgan Baker, M.A., Vicar of St Andrew's, Wolverhampton. Mr. Baker was educated at Keble College, Oxford, where he graduated as Bachelor of Arts in 1896, and proceeded four years later to the degree of Master of Arts. He received his special training for the Ministry at Ely Theological College. Previous to his ordination he was for a time connected with the staff of Haileybury College, Hertfordshire. Since his ordination he has held curacies at St. Alban's, Birmingham, 1897-1903, and at St. George's, Wolverhampton, 1903-1907. Since 1907 he has been Vicar of St. Andrew's, Wolverhampton, where he is reported to have done a wonderful work. In addition to academic qualifications, Mr. Baker has the distinction of being a first-class Rugby football player, gaining his "Blue" at Oxford, and subsequently playing as three-quarter back for England in the International matches; so that by his advent the University Rugby team will gain a most valuable "coach." Nothing is said in the cable from England as to the date of Mr. Baker's arrival, but it may be presumed that he will be here early in the New Year, and in plenty of time to complete the arrangements for the opening of St. John's College for the reception of students when the University year begins in March.

Missionary Notes.

ARRANGEMENTS FOR THE MISSION MONTH OF NOVEMBER.

Archdeacon Lefroy is arriving in Brisbane on the 13th November and remaining until the 4th December in order to help with the Foreign Mission campaign. He will be at Toowoomba all day on Sunday, 19th November; at Ipswich for Sunday, 26th November; and in Brisbane on Sunday, 3rd December, preaching on that day at the Cathedral at 11 a.m., and at St. Andrew's, South Brisbane, at 7.30 p.m. The Archdeacon will also visit Southport, Rosewood, Marburg, Lowood, Boonah, and Esk.

A united effort on behalf of Missions is anticipated from an interchange of pulpits which is being arranged between all the Brisbane Churches for Sunday, 26th November, when sermons of a missionary character will be preached at both mattins and evensong.

On Wednesday, 29th November, the eve of All Saints' Day, services of intercession will be held at intervals all day at the Cathedral, All Saints', Holy Trinity (Valley), and Holy Trinity (Woolloongabba), and in the evening a public mission meeting will take place at the Protestant Hall, Ann Street, at 8 p.m., when the Archbishop of Brisbane, Archdeacon Lefroy, and the Rev. Canon Hay will be among the speakers. As this combined meeting is

being arranged in accordance with the wish of many of the Clergy to take the place of smaller parochial gatherings, it is hoped that all the parishes will be well represented.

Canon Pattinson has undertaken the following mission tour for the Darling Downs:—

Laidley, Novmeber 13	...	...	Evening meeting
Gatton	14	...	Evening meeting
Oakey	15	...	Evening meeting
Jondaryan	16	...	Evening meeting
Chinchilla or Miles, November 17	...	...	Evening meeting
Dalby, November 19	...	...	Mission sermons
Drayton	20	...	Evening meeting
Pittsworth	21	...	Evening meeting
Clifton	22	...	Evening meeting
Allora	23	...	Evening meeting
Killarney	24	...	Evening meeting
Warwick	26	...	Mission sermons
Inglewood	27	...	Evening meeting
Goondiwindi, November 29	...	...	Evening meeting
Toowoomba, November 30	...	...	Evening meeting
Cambooya, December 1...	...	...	Evening meeting

A Garden Party and Gift Tea for Yarrabah and New Guinea will be held at Camden House, Toorak Road, Hamilton, on Saturday, 11th November, from 3 p.m. A large committee of ladies has kindly undertaken to assist by helping to provide afternoon tea and inviting friends. Miss Walker nevertheless hopes that many who may not be thus personally invited will come and feel they are welcome.

The Rev. and Mrs. Birch passed through Brisbane on their way to the Roper River, on Monday, 2nd October. The "Guthrie" by which they were passengers was in port just long enough to allow of Mr. and Mrs. Birch coming to Brisbane to meet and receive the good wishes of a few friends at a small drawing-room meeting. Mr. Birch is the first clergyman to go to the Roper River.

ACKNOWLEDGED WITH THANKS:—For Yarrabah: Dresses from Warwick M.C.L.; Bibles, Prayer and Hymn Books from Milton Women's Auxiliary; 5s. for purchase of Christmas Gifts from "Anon." For New Guinea: Clothing from Stanthorpe M.C.L.; toilet soap and scent from Mrs. Albert Norton; groceries and house linen from "Anon"; garments and toys from Lutwyche M.C.L.; clothing and Christmas gifts from Swan Hill, M.C.L.; case of gifts for the various missions from the Guild of St. Andrew's, Pittsworth.

THEOLOGICAL COLLEGE NOTES.

The anxieties of Th. L. examination are over—all but waiting for the result.

Freeman has left us to spend some weeks at his home in Victoria before his ordination.

A large party of us spent the post-examination holiday at Redcliffe, where Mr and Mrs Whitehouse entertained us most hospitably.

Mr. Burgess has been laid up for some weeks with his old leg trouble; his absence marks a big gap in the life and work of the College, and we much hope that he will be with us again soon.

Meanwhile—as a set-off against this temporary loss—we are fortunate in having secured help in lecturing from Archdeacon Le Fanu and Mr Selby-Lowndes. Mr Batty, too—faithful as ever—still comes regularly.

THE ENGLISHMAN'S ATTITUDE TOWARDS GOD.

One of the most striking preachers of the day is the Rev. H. F. B. Mackay, Vicar of All Saints', Margaret Street, London. His sermons are unconventional to a degree, but full of a power which draws men and women of all kinds to listen to him. A recent set of addresses delivered by him on "The Religion of an Englishman" have recently been published under the same title, and though they were delivered in England and from an English point of view, they are well worth reading in Queensland. We therefore make no apology, either to our readers or to Mr. Mackay, or to his publishers, for making one long quotation, which may, we hope, have the effect of firing some with the desire of possessing the complete set of addresses. They are published at one shilling, and can be had at the Book Depôt. We take our quotation from the third address, which is called "The Englishman's Attitude towards God." Mr. Mackay imagines himself talking in a smoking-room to an average Englishman, who admits that he believes in the existence of God, but confesses that he does not hold, or believe it possible to hold, any real communion with Him at all. "But," says Mr. Mackay, "if you would verify your supposition that God exists, you must make a great venture on the basis of that supposition. You must seek to know God as you seek to know another human spirit, and your search must be worthy of the nobility of your quest."

"We are speaking very confidentially. I want an illustration of my point. Sir, you have made a perfect marriage. Tell me, how did you win your wife?" "Well, we first met in a country house at a dance. I don't think, and I didn't think then, that she was the prettiest girl in the room, but at once I knew—how well I remember the moment!—that she was meant for me."

"And, then?" "Well, then, I took a lot of trouble about it, of course. I got myself a lot of invitations to play cricket down there the next summer, and when I got down I tried to see her all I could. I went to all the garden parties."

"You are very fond of garden parties?" "No, I hate garden parties; they bore me to death; but you see—well, I hoped she would be there."

"And was she always there?" "No, not always. And when she was I only got a word with her, but it was quite worth while."

"In the end you were successful?" "Yes; it was very strange. She had always thought of me as I had thought of her. I hadn't imagined such happiness was possible. It didn't make me proud, it made me humble. I was so utterly unworthy. But it cured me of some things. For example, I lost—it was a wonderful thing—I lost all my temptations to sins of the flesh."

"After that everything went smoothly?" "No, indeed it didn't. I had very little money, and there was great opposition. I was not allowed to see her or write to her for a long time. But we had each other, nobody could alter that, and it made all the silence and separation bearable."

"How did it come right?" "Through that blessed Boer War. I volunteered, you remember, and had great luck. I got my commission—and one or two other things; they were much too civil to me in despatches. Then her people caved in. I lost my arm, of course, and she got a streak or two of grey in her hair. But we are married—thank God."

"Listen. There are numbers of people all round you, people whom you often meet, to whom God is infinitely more than your wife is to you, and who found God and won Him just in the same way. There is no other way. It is a splendid and an arduous quest, and you, sir, have never embarked upon that quest at all. You and your wife want to stand out against the prevailing tendency. You want to be religious. You want to teach religion to your children. Well, here you must begin, in the pursuit of God. For your failure runs right back into this, into an utterly unworthy and impoverished conception of God. You have never improved upon your childish thought of Him. The rest of your early mental outfit you have outgrown and replaced. You have outgrown this, but you have never replaced it. No teaching or preaching about the being of God has ever got through to you. What relation do the prayers and acts of self-sacrifice—by which you have tried to know God—bear to the gallant adventure in which you won your wife?"

"Have you ever gone away and spent some days in trying to put yourself into vital union with God? Have you ever locked yourself up in your room for half-an-hour and pulled yourself together into a bodily, mental, and moral attitude of strong attention, and tried to concentrate the whole of yourself upon Him?"

"Man! have you never learned that the pursuit of God is the divine adventure! And yet times out of number you have held the psalter in your hands, and you must have some sort of glimmer as to the lives of the saints. You must begin; and you must begin by doing what you really do not do—you must begin by practising religion."

DIOCESAN SUNDAY SCHOOL COMMITTEE.

At a meeting of the Committee it was agreed that there should be a fresh Classification of Scholars. For the future it will be as follows:—

Junior	B.—ages	8–10 years.
"	A.—	10–12 "
Intermediate—	"	12–15 "
Seniors	—	15 and upwards.

There will also be a change in the method of Examination. If the scholars say their Lessons correctly each Sunday in the year, and keep their "slips" marked by their teacher to that effect they will receive a Certificate Card. There will also be an easy Examination at the end of the year on the SET QUESTIONS asked in Sunday School, for which the Diocesan Certificate will be given, and there will be a more difficult set of questions for "Honours."

It is hoped, by these means, to stimulate both teachers and scholars to more interest in the Lessons.

The first words attributed to man born outside the paradise of God are words which disclose the secret of all social evil. 'Am I,' said the earliest murderer, 'my brother's keeper?' . . . Yes: and the same answer must come as often as the thoughtless, the self-indulgent, the idle, propose the question now.—Bishop Westcott.

THE VICAR OF INVERELL, N.S.W., will have VACANCY FOR PRIEST from January 1st, to work Western part of Parish, semi-independent. After twelve months probably separate district, ideal climate, furthest centre 14 miles; £156, no house at present.—Rupert Fairbrother, Vicar.



## Notes from the South.

The Archbishop of Melbourne, with the cordial support of his Diocesan Council, has propounded to his Diocese a scheme of Church extension. His Grace calls attention to the fact that the population of the Diocese has increased by no less than 100,000 in ten years; but Church schools are not increasing, nor is the number of clergy growing proportionately to the growth of the population. The result is that the people are neglected, and are drifting into other religious bodies, or into blank indifference.

To grapple with this state of things, a comprehensive scheme has been drafted. In the first place, the six most populous parishes of the Metropolitan area are to be provided with additional priests. This will demand an increased income of £1,000 a year for the Home Mission Fund of the Diocese—the Bishop of Melbourne's Fund, as it is called. Next, twelve new districts are to be created, and maintained in part, at an annual cost of £2,000, which again will be in addition to the present calls on the Fund. For the purchase of sites for church buildings in these and other districts, £5,000 is being set aside: and a further sum of £5,000 is being reserved as a loan fund to assist in the erection of churches and mission halls. Lastly, twenty additional clergy are to be obtained, bringing the number of clergy in the Diocese up to 206. The Archbishop hopes to find some of these men in Australia: but he recognises that other dioceses can ill afford to spare good men, and his council has requested him to seek for men in England also. His Grace is emphatic on one point—that men who come from England must be prepared to identify themselves with their people, and to regard Australia as their home, and not as a place of temporary exile. He hopes to be able to offer a stipend of at least £200 per annum to begin with.

In February, 1904, the solid silver communion service was stolen from St. Mary's, Sunbury (Vic.) Recently two travelling tinkers who were camped on the common near the town noticed a gleam of metal below a stump, and on investigating found that the service had been buried there. They reported the matter to the police, who recovered the whole service practically unharmed.

In his address to his Diocesan Synod in October, the Archbishop of Melbourne mentioned that opinions on the legal nexus between the Church in Australia and in England had been received from three eminent English counsel. A separate opinion is to be obtained in Australia, and all four are to be communicated to the members of General Synod. The case submitted to counsel for their consideration will be found as Appendix xiii. to the official report of the 1910 session of General Synod, and is of very great interest as the most concise and comprehensive summary of this most important question which is at present available.

The Sydney Diocesan Synod at the end of September made a noteworthy departure by devoting the greater part of one evening to the consideration of the missionary work of the Church. Addresses were given by Ven. Archdeacon Lefroy (A.B.M.), Rev. Dr. Radford (Melanesia), Rev. R. Birch (Roper River), and Rev. A. J. Priest (C.M.A.) The Synod applauded to the echo Mr. Priest's description of the devotion of the Korean Christians, who mortgage their houses to build churches. On resuming its business session, the Synod

passed an ordinance granting to the Rector of a fashionable suburban district authority to mortgage the Parish Church in order to build a Rectory. The Archbishop and several other prominent members strongly opposed the ordinance, but its supporters were so well organised that they were able to force it through.

The recent session of the Sydney Diocesan Synod, though very lengthy, contained few matters of interest outside the Diocese. The Church Society was reorganised, and its name was changed to the more descriptive title of the Home Mission Fund. Approval was given to a scheme to build a Church House and Synod Hall in the Cathedral grounds, incorporating into the building the existing Deanery, of which the front portion will be used as Diocesan offices. The recent misuse of their powers by the clerical members of the Board of Nominators, in attempting to block the election of a rector to Christ Church, St. Lawrence, by preventing a quorum, led to the introduction of an amending ordinance. Among the proposed changes it was sought to make the Archbishop Chairman of the Board, to be present at all meetings and to use constitutionally the influence which he is at present compelled to exert secretly through the Diocesan Nominators, if at all. The Synod declined to accept this and other proposed alterations, though it was admitted that something must be done to prevent a repetition of past scandals. Eventually the ordinance was referred back to the Standing Committee.

Throughout the session, there was noticeable the tendency to extend and make more absolute the powers of the Archbishop of Sydney, a policy which has been consistently put into practice since Dr. Wright's arrival. On this occasion the first signs of revolt were shown, and it is significant that they proceeded from an extreme Low Church quarter.

St. Peter's, Melbourne, held its sixty-fifth dedication festival on October 1st, when Rev. C. E. Perry was the preacher at the high celebration. During the festival reference was made to the number of persons of various denominations who had been received into the Church by the clergy of St. Peter's in the past twelve months.

A younger but equally vigorous parish—St. George's, Goodwood, S.A.—which is worked on similar lines, held its eighth dedication festival on October 11th. The festival falling on a week day, the high celebration took place at an early hour in the morning, when there were 350 communicants. The Rector (Rev. Canon Wise) was celebrant, Rev. S. J. Houson was deacon, and Rev. C. J. Whitfield sub-deacon. Other clergy present included Ven. Archdeacon Bussell, Canons Poole and Milne, and Revs. J. Warren and N. Williams. The Adelaide papers made special record of the fact that in the procession there were "three censers, six banners, and ten lights." A breakfast was afterwards held, when several toasts were honoured and some interesting speeches made. Canon Wise, in the course of his speech, insisted that what was wanted at the present day was not revision of the Prayer Book, but a full and intelligent use of the book as it existed, with a proper disregard of the absurd idea that omission was equivalent to prohibition.

A speech which has attracted considerable attention all over Australia was made at the St. George's Breakfast by Rev. Canon Poole. He gave high praise to the Rector and people of St. George's for the splendid efforts which they had made, and were still making, for the development of an Australian Priesthood. This he described as above all others the great problem of the Australian Church. As

time went on, an Australian national type must gradually be evolved; and it would be differentiated from the English type, just as had taken place in America. He had no word of disparagement for the English Clergy who came here; but it stood to reason that the Australian Church would be best officered by men whose training was local, who would be entirely in sympathy with the national sentiments and aspirations—men whose hearts were here where they had been cradled, and who were not always thinking, "what will they say in England?" Such men would recognise the problems which pressed for solution, and would stay long enough to solve them. In the early days, the men who came out to work for the Church in Australia made this country their home and stayed here for their whole lives: but they had been succeeded by Clergy who, for the most part, stayed but a few years, and then returned to England. Canon Poole referred with proper scorn to the fatuous remark of a Victorian Legislative Councillor, with reference to Mr. Ashton's appointment, that "other parishes may be filled by an Australian Clergy, but All Saints, St. Kilda, is too good for an Australian." If that remark, said Canon Poole, expressed the view of any appreciable number of influential laymen, then the Church must not wonder if she is considered an exotic, alien to the people, and powerless to make her proper impress on the growing and throbbing life of the young nation.

The Principal (Rev. J. O. Feetham) and three other Priests on the staff of the Brotherhood of the Good Shepherd spent the last week of October in Sydney on their annual campaign to evoke sympathy and support in the metropolis. Rev. J. Phillips Milne has now joined the Brotherhood, and is stationed with a lay brother in the Nyngan District. This brings the staff up to thirteen, of whom six are Priests, Mr. Milne is the first Australian member of the Brotherhood.

In spite of the rumour generally current that the Bishop of Ballarat intended to resign his See and to take up the head mastership of the C. E. Grammar School at Geelong, the council of the school have appointed Rev. F. E. Brown, of Preston Grammar School (England) to the vacant position. Mr. Brown will arrive at the beginning of next year.

Rev. Canon Tucker, of Melbourne, has returned from North-West Australia, where he was assisting his son, who is working as deacon under Bishop Trower in that remote diocese. Canon Tucker is now bringing the claims of the Nor'-West prominently before Churchmen in Victoria.

Rev. Ernest S. Hughes, Vicar of St. Peter's, Melbourne, who is the leader of the advanced school of Churchmen in the Diocese, has been elected to the Canonry of St. Paul's Cathedral, Melbourne, vacated by Canon Long on his appointment to the See of Bathurst. The other clergy who were nominated for election were Revs. H. F. Mercer, C. E. Perry, W. Hancock, and B. Newport White.

The Archbishop of Sydney has gone into possession of the new Bishops-court, but some £1,400 is still required to complete the purchase and the necessary expense of fitting the house as an episcopal residence. His Grace continues to make appeals for a vigorous effort to wipe out the debt.

Revs. P. J. Ryal and T. Greatorex have been elected to fill the vacancies in the Chapter of the pro-Cathedral at Bunbury, W.A.

Great satisfaction is expressed at the working of the preferential system of voting, which is now employed for elections of committee men and other officials at the Melbourne Synod. It is stated that the results show that due

representation is accorded to every school of thought in the Synod, and that during the recent session, of the large number of votes cast, only two were informal—this proving that the objections to the system on the ground of its difficulty are unreal. A motion in favour of the adoption of some similar system in Sydney was on the business paper of the recent Synod, but lapsed owing to the illness of the mover. It is certain that in the new Sydney Synod, to be elected early next year, some attempt will be made to improve on present methods of voting, as the complete domination of Synod by one party has become a positive scandal, and some of its recent developments have led even members of the triumphant party to realise that it would be wiser policy to show a little fairness to the other side.

The premises in Little Lonsdale Street, occupied by the Melbourne Diocesan Mission to the Streets and Lanes, have become far too small for the growing needs of the Mission. A block of land in Spring Street has been presented as a site for a new home, and plans have been prepared for a building to accommodate twelve sisters, with novices, at a cost of £3,000. At a meeting in the Town Hall, over which the Lady Mayoress presided and at which the Dean of Melbourne, Canon Godby, Sister Agnes, and Rev. Evelyn Snodgrass spoke, it was decided to proceed with an active canvass to raise the necessary funds.

The Moorhouse Lectures for next year at St. Paul's Cathedral, Melbourne, will be delivered by the Archbishop of Melbourne, whose subject will be "Some Studies in the English Reformation." The Bishops of the Province of Victoria have appointed as the Moorhouse Lecturer for 1913 Rev. Dr. Radford, Warden of St. Paul's College, Sydney, and late Fellow of St. John's College, Cambridge. He will deliver a course of lectures on "Ancient Heresies in Modern Dress." It will be remembered that the Sydney Diocesan Synod does not regard Dr. Radford as worthy of a seat on the Chapter of St. Andrew's Cathedral, nor of a place in General Synod. There is some satisfaction in finding that the rest of Australia, less blinded by partisan prejudice, has a juster appreciation of his qualities.

## ST. ANDREW'S EVE AT THE CATHEDRAL.

A Day of Missionary Intercession is to be held at the Cathedral (in the Chapel of the Holy Innocents) on St. Andrew's Eve (November 29th), the Festival itself being a public holiday and therefore unsuitable for the purpose. The arrangements are as follows:—

10 a.m. to 12 noon—Continuous Silent Intercession.

12 to 12.45—Missionary Prayer Meeting with Address conducted by the Rev. Cyril Mayhew.

12.45 to 4.15—Continuous Silent Intercession.

4.15 to 5—Missionary Prayer Meeting with Address conducted by the Ven. Archdeacon Lefroy (General Secretary of the Australian Board of Missions).

5 p.m.—Evensong.

Canon Pattinson has arranged that a nucleus of intercessors shall be present at every period of the hours of silent intercession, so that the stream of intercession may be kept up without a break. It is hoped that this nucleus will be reinforced by as many others as possible. Books of intercessory prayers will be available for those who may care to use them.



# The Church Chronicle.

Vol. XXI.]

BRISBANE, NOVEMBER 2, 1911.

[No. 256]

## A NATIONAL PROBLEM.

The recent action of the Executive Council has once more made the unsavoury subject of the Contagious Diseases Act a topic for public discussion. We could wish that it were unnecessary for us to take part in that discussion. But it would surely be cowardly and misleading for a Church newspaper to keep silence on a question to which the secular press has given such wide publicity and which is fraught with issues so vital to the moral and physical well-being of the nation. On any showing and from any point of view the importance of the matter must be reckoned as immense. The doctors tell us that the particular disease which the Act seeks to check is amongst the deadliest and most mischievous known to their science, fit to be compared with leprosy in the horror of its effects, whilst far transcending leprosy in the fatal ease with which it is transmitted from person to person and from parents to children. We should shrink, they tell us with all the earnestness at their command, from no measures which help to minimise this fearful scourge, this "red plague," which communicates itself to innocent and guilty alike, and affects in the most devastating way the physical fitness of the community. There is unhappily no denying the truth of this professional opinion, and if the physical aspect of the question were the only one to be considered there would certainly be no two opinions as to the need of the most stringent measures to minimise the risk of contagion.

But the physical aspect is not the only one concerned. The question is bound up in the most intimate way with great moral issues. The disease in question is mainly propagated through the medium of human sin, and this is a fact which has to be considered by those who would devise means of dealing with it. On the one hand it may not unreasonably be urged that an Act, such as that which we are discussing, tends to encourage vice by lessening the risk to the sinner of incurring the main penalty which Nature inflicts upon those who transgress her moral laws. And on the other hand it is claimed by some that the Act inflicts an injustice on women by exempting male sufferers altogether from its provisions. Whilst all the time there is the disquieting feeling that the provisions of the Act do seem in some sense to involve a State recognition and regulation of vice, which is felt to be a thing repugnant to the enlightened moral sense.

Here then are great moral issues which cross and confuse the physical, and make it impossible for us to regard the problem as a purely medical one. As Christians, we are bound to let these moral considerations modify our attitude towards the whole question. But this does not mean, as seems sometimes to be assumed, that our consciences can be satisfied with nothing short of the abolition of the Act. It is at least possible to regard the Act as unsatisfactory not because it does too much, but because it does too little. Of the two objections from the moral side, which we have mentioned above, the first cannot really be pressed, for if it were pressed it would have to be applied to many facts of our civilisation other than the particular measure we are discussing. We do not, as a matter of fact, consider ourselves bound to refrain from attempts to mitigate social evils, merely because they are the result of human sin; and many of our philanthropic measures—

maternity homes are a case in point—do have the effect of protecting the sinner in some measure from the consequences of his sin. In the particular case we are considering, the total eradication of the disease from the world is a consummation for which we may legitimately and devoutly pray, even though its eradication would remove altogether one of the principal deterrents from immorality. And with regard to the second objection, there is surely a possibility of meeting it in an entirely satisfactory way. The doctors are agreed that, from the purely physical point of view, a Contagious Diseases Act to be effective must apply to men as well as to women. The Queensland branch of the British Medical Association passed resolutions to this effect at their meeting last month, and some very drastic proposals of a similar kind were laid before the recent Australasian Medical Congress in Sydney by Dr. Ham. It would thus appear that from both the physical and moral points of view, public opinion is converging to the same point. From both points of view it is being strongly urged that the Act as at present framed and administered is unsatisfactory and inadequate, and must be amended. The doctors in their intense and disinterested desire to rid our community of a fearful scourge, are suggesting the extension and stringent application of the Act, and this very extension will serve to meet the moral scruples of those who feel keenly that an Act which inflicts certain penalties on sinners, should be made to apply equally to sinners of both sexes. It is true, that even with an amended Act, the feeling shared by many of the wrongfulness of what they call the "State regulation of vice" would not altogether disappear. But we question whether this objection is not based on sentiment rather than on reason. Moral and physical evil are often so closely allied, that it is impossible to deal with the one without affecting also the other. And in the particular case we are considering, it would seem to be impossible to devise any means for the checking of the disease which would not at least have the appearance of recognising without condemning the sin which produces the disease. And may it not reasonably be claimed that a wisely-framed and wisely-administered Act might give a unique opportunity for bringing moral influence to bear on the sinner, and for pointing out the many avenues which exist in a Christian country for escape from a life of shame.

It is much to be desired that the unity of opinion on this most distressing question, which is beginning to make itself apparent, may actually be realised, and that all who from whatever point of view have the well-being of their country at heart will find themselves able to co-operate in securing a great reform.

It may be that the best method of approaching the question will be for the Government to appoint a carefully chosen Royal Commission, representing both sides in the present controversy, to enquire into the whole question, and decide, upon expert information gained from all parts of the world, upon the best method of dealing with what is admittedly one of the most difficult problems which a State could have to handle. In this way the most efficient and least objectionable methods could probably be devised. Certainly something should be done to prevent the tragical disaster, always possible in cases of this kind, of a great reform being made impossible because of divisions of opinion amongst those who have a common interest in the moral and physical well-being of the nation. At least we may hope that something permanent and satisfactory will be done with as little delay as possible. For it is very desirable that this most unpleasant question should cease as speedily as may be to be a topic for public discussion.

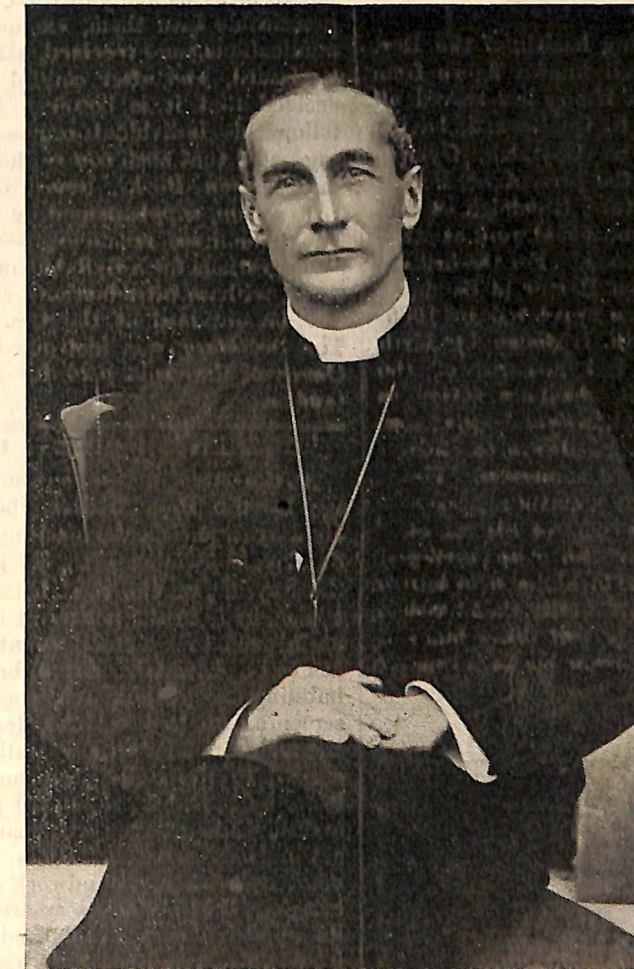
# THE BISHOP OF LONDON TO VISIT BRISBANE.

## AN IMPORTANT ANNOUNCEMENT.

The next Australian Church Congress is to be held in Brisbane in September, 1913, when we hope to have the pleasure of welcoming to our capital, leaders and representatives of all parts of the Australian Church. The Congress itself will be a notable event, but news which has just been received from England gives it an additional and unique importance. Some months ago the Archbishop wrote to the Bishop of London to enquire whether there were any possibility of his Lordship attending the Congress, and giving to the Church in Australia the benefit and stimulus of such a visit as he has already paid to the Church in Canada, in America, and in other parts of the Anglican Communion outside the motherland. It was naturally impossible for so important an official of the Home Church to answer this request straight away, but the Bishop promised to consider the matter and to give a definite answer later on. That definite answer has now been received, and we are gratified to be able to announce that the Bishop of London has given a conditional promise to visit Brisbane for the Congress, leaving London for that purpose on August 1, 1913. The promise has to be conditional, for it is of course always possible that great events might happen in England which would inevitably detain the Bishop at his headquarters. But there is no special reason to anticipate such happenings, and we may count with some confidence upon the Bishop being able to fulfil his most generous promise. The Australian Church will certainly be fortunate if it can secure a visit from a prelate who, not only by reason of his distinguished position but also by reason of his great personal gifts, is perhaps the best-known and most popular figure in our Communion. His Lordship, as we have said, has visited (twice) the Canadian Church, and on one of the two occasions paid a visit also to the United States, where he had the warmest possible reception, and made a very deep

impression. He has also recently made a tour of the Anglican Chaplaincies on the Continent of Europe which came under his jurisdiction as Bishop of London, and he is presently to represent the Home Church at the consecration of the Khartoum Cathedral. His object in coming to Australia will be primarily to attend the Brisbane Church Congress, but he will no doubt take the opportunity, so far as his time serves him, of speaking and preaching in other parts of Australia as well. But his visit will necessarily be a somewhat short one, as he states that he will have to be back in England by December 1, 1913.

In view of his promised visit, some account of the Bishop's career may interest our readers. The Right Reverend Arthur Foley Winnington-Ingram is fifty-three years of age, and has been Bishop of London since 1901, being appointed by Lord Salisbury to succeed the late Bishop Creighton. He was somewhat youthful-looking at the time of his appointment, and the story goes that the Prime Minister, meeting him at dinner soon afterwards, enquired of his host who was "that ascetic-looking young priest!" Previous to his appointment to London he was acting as Bishop-Suffragan of Stepney, and before that



THE RIGHT REVEREND AND RIGHT HONOURABLE  
ARTHUR FOLEY WINNINGTON-INGRAM, D.D.,  
Lord Bishop of London.

he was Head of the Oxford House in Bethnal Green, where he first made his reputation as a worker and preacher, especially to men. As a preacher he draws crowds to hear him wherever he goes, and for many years he has had to keep his preaching engagements a sort of half-secret, for experience shewed that when his engagements were published the regular congregation of the churches he visited were apt to be entirely displaced by a horde of visitors from other parts of London. And yet, judged by ordinary standards, he is not a "great preacher": he does not, that is, preach "learned" sermons, or indulge in great oratorical efforts. But there is a power in his utterances which goes right home to the hearts of his hearers, whether those hearers be



the congregation of a University Church, of a Royal Chapel, or of an East-end slum parish. It is said that Louis XIV. once compared two great French preachers of his day by saying, "When Monsignor Bossuet preaches, I think what a magnificent preacher he is: when Monsignor Fénelon preaches, I think what a miserable sinner I am." Dr. Ingram is emphatically a preacher of the Fénelon type. He is incidentally the hardest-worked man in London, working a regular twelve hours a day, and only saving himself from collapse by a conscientiously-taken weekly holiday, spent on the golf-links.

#### PERSONAL.

The retirement, owing of the failing health, of the Rev. Joseph Wilson Henry removes a well known figure from the active list of the Diocese. Mr. Henry has served all



his clerical life in Queensland, having held benefices at Gayndah, Gympie (where he built the present St. Peter's Church), Caboolture, Beenleigh, as well as having done occasional work at other places in the Diocese. For the last six years he has been Rector of Sandgate to which he was appointed in 1905. Mr. Henry is an Irishman by birth and possesses a full measure of the eloquence and wit which are native to

that famous island. His rising to speak in Synod was always a welcome event, for he could be trusted always to enliven the debate with humorous and shrewd comments. For a similar reason he was one of the most popular members of the Brisbane Clerical Society, where some of his speeches will always be remembered by those who were privileged to hear them. We greatly regret the breakdown in health which has necessitated his retirement, and trust that freedom from parochial work and responsibility will bring him restoration. Up to the date of publication his successor at Sandgate has not been appointed.

The Rev. William Vernor Gordon White who succeeds the Rev. E. A. Selby-Lowndes at Milton has been serving in the Diocese since 1908 when he came out from England where he had served as Assistant-curate of Portsea Parish Church since his ordination in 1903. At Portsea he had the privilege of being trained under the late Canon Bernard Wilson who is still gratefully remembered as one of the very best parish priests whom Brisbane has ever known. From December 1908 till Easter of the present year Mr. White was Rector of Oakey-cum-Jondaryan where he did most excellent work. He left Queensland last May for a short holiday in England, from which he is due to return at the end of the year. Meanwhile the Rev. C. L. Hunt is acting as Curate-in-charge of Milton.



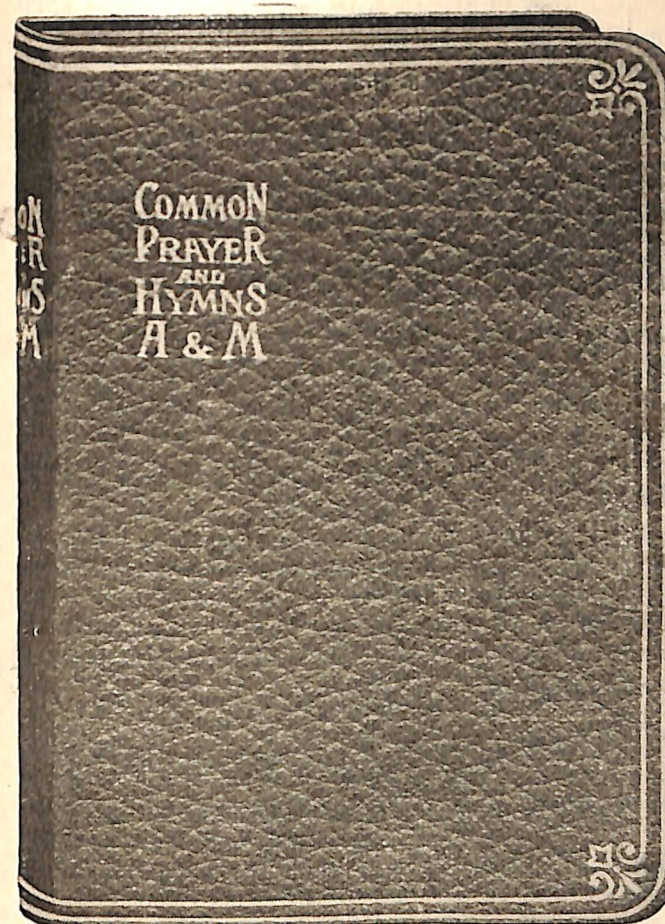
Things which could never have made a man happy, develop a power to make him strong. Strength, and not happiness, or rather only that happiness which comes by strength, is the end of human living.—*Phillips Brooks.*

#### RELIGIOUS TEACHING IN STATE SCHOOLS.

The Diocesan committee, appointed last Synod on the subject of religious instruction in State Schools, held a meeting at the Diocesan Registry last month, the Archbishop being in the chair. The Rev. H. C. Beasley, of Drayton, was appointed honorary secretary, on the motion of Canon Garland and Mr. C. Elliott. All communications intended for the committee should therefore be addressed to Mr. Beasley. The question having been brought before the committee as to whether it was more advisable to have large or small classes in the schools; it was decided to recommend the clergy not to limit the size of their classes, but to bring as many of the Church of England children as practicable into them, exclusive of infants. Several communications were received, asking whether a Syllabus would be issued, and after careful consideration the committee decided that it is better to leave each Clergyman free to follow his individual course. The committee, however, suggested that such course should be framed on the Scripture Lesson Books, issued by the Department of Public Instruction, supplemented by teaching from the Catechism. The committee recommends the Clergy to use as a guide, "Suggestions for a Syllabus in religious teaching" by C. B. Ayer, with an introduction by Sir Michael Sadler. Copies can be obtained at the Church Book Depot. Price 1/3. The Secretary was instructed to obtain a report from the Clergy of the visits paid for the quarter ending 30th September.

#### DEDICATION OF ST. LAMBERT'S, ROSALIE.

As the outcome of a movement begun some fifteen years ago by the Rev. Walter Thompson, then in charge of the Jondaryan parish, the opening of this Church took place on Sunday, September 17th, St. Lambert's Day. It stands by the wayside, on the road between Jondaryan and Rosalie Plains, and, in the matter of its internal arrangement, is a useful model for a small country Church, where economy has to be observed. An unbroken roof covers the whole building except the porch, the sanctuary being formed by screening off two vestries, leaving the sanctuary space in the middle. The vestry walls, however, instead of being carried to the ceiling, are only about eight feet high, the lower half filled in, the upper part broken by small Gothic arches, while a larger arch spans the opening of the sanctuary and carries a Rood Cross. The effect of this arrangement even as a groundwork is remarkably good, but with hangings behind the vestry arches, and with the Altar with its appurtenances of figured dossal and side curtains, frontal, cross and vases, the result is in every way dignified and devotional; and the general comment was unqualified approval. The officiating clergy were Archdeacon Rivers, who conducted the Dedication Service and preached, the Rev. W. Thompson, who assisted in the morning and preached in the afternoon, and the Vicar. At both services the congregations were much too large for the building, and the total offertories amounted to over £23, which, with a little more to come in, leaves the debt on the building at only about £5. The Oakey choir, of surpliced men and boys, came out and assisted greatly in the service, their slow procession round the building, to the singing of the hymn, "We love the place, O God," while the congregation within joined with them, making a very impressive beginning. For luncheon, between the services, a bush marquee was erected against the east end of the Church, and there good things in plenty were laid out. The land on which the Church stands was given by Mr. Kreig.



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## Doings on the Downs.

On October 3rd and 4th the Quarterly Meeting of the Downs Clergy Conference was held at St. Luke's, Toowoomba. Mr Davis read a paper on Mr Percy Deamer's book, "Body and Soul." Arrangements were made for the next Conference and Choir Festival in January, and several matters of interest were dealt with.

Canon Pattinson will tour the Downs in November on behalf of Foreign Missions. Last year we welcomed Mr Curtis, and a great deal of missionary interest was aroused; it is to be hoped we shall advance this November.

Archdeacon Rivers has mapped out his visitation tour of the Diocese for 1911-12. The work he accomplishes is amazing.

Mr Cockell, who has lately been unwell, paid a short visit to Caloundra last month.

Mr Batty preached morning and evening at the Patronal Festival of St. Luke's, Toowoomba, on October 22nd, and a sung Eucharist was celebrated at 11.

Rev. C. Mayhew kindly came to Drayton last month and addressed a meeting of men. The meeting was arranged by the Drayton branch of C.E.M.S. About 40 men were present, and the address was most inspiring and surely did a great deal of good.

The St. Luke's (Toowoomba) Choir for the sixth year in succession carried off the Austral Church Anthem Prize this year.

The Rev. G. M. Clark gave an address in St. Luke's Hall on October 10th upon the work of the British and Foreign Bible Society.

Confirmation Classes are being formed at St. Luke's.

The Archbishop has been visiting the Dalby district. He spent Sunday, October 15th, at St. John's, Dalby, celebrating the Holy Communion, preaching and confirming.

All Saints' Church, Warra, was very nearly burnt down last month. Many willing workers, by splendid efforts, ultimately saved the building.

We shall be very glad to welcome the Rev. B. P. Walker to the Downs. He will have an interesting work to carry on at Dalby, where the organisations are in great order. He will also find a warm welcome awaiting him from his brother clergy. His association with our Archdeacon will be the renewal of an old friendship in work, as Mr Walker worked with the Archdeacon and Mr Puxley and Mr Gradwell over a large district from Gayndah before the days of the Charleville Bush Crotherhood.

The Heralds of the King at Pittsworth are working hard in preparation for a Missionary Sale of Work to be held on November 11th, and also rehearsing the Missionary Play.

The Pittsworth branch of the C.E.M.S. entertained about 50 men one evening last month who were working at the quarry. The evening was spent in games and music. Refreshments were served and the Rector offered the visitors a welcome. One of their number replied in an interesting speech and expressed the appreciation of the men.

The parish of Pittsworth has sustained a great loss by the death of Mr Albert Sopp, who was churchwarden at Turallin, and who had taken the greatest interest in the building fund of the Turallin Church.

## Intercessions and Thanksgivings for November, 1911.

That it may please Thee—

1. To grant that the special effort of this month may serve to stimulate Missionary interest throughout the Diocese.

2. To enlarge our Missionary outlook and give us a real zeal for the conversion of the World.

3. To guide the policy and bless the work of the Australian Board of Missions.

4. To guide and overrule the plans for the appointment of a Travelling Missionary Secretary for the Province of Queensland.

5. To make Thy way plain to those whom Thou art calling to serve Thee in the Missionary enterprises of Thy Church.

6. To bless all Missions to the Aborigines and to rouse the people of Australia to a greater interest in their work and a keener sense of responsibility for their support.

7. To bless the work of the New Guinea Mission and to give it all things needful for the fulfilment of its task.

8. To grant all Missionary workers courage, wisdom, and spiritual strength for their work, a sense of Thy presence in loneliness, and if it be Thy Will, visible success in their labours.

Let us give thanks to God—

1. For the increased income which has followed upon the re-organisation of the Australian Board of Missions.

2. For much happiness and encouragement in connection with our Missions to the Aborigines.

3. For the blessing which has hitherto attended the work of the New Guinea Mission.

4. For many signs of increased Missionary interest in Queensland.

5. For the devotion of Missionaries in Australia and New Guinea.

## Mothers' Union District Nurses Home.

The Committee acknowledge with thanks the following subscriptions during the month:—Milton M.U., £1 6s.; Mrs W. H. Ashton, 10s. 6d.; Mrs Le Fanu, 10s. 6d.; Nundah M.U., 4s.; Mrs Thynne, 10s.; a friend (per Mrs Flint), 10s.; South Brisbane M.U., 6s.; Alderly M.U., 14s. 6d.; Mrs Radcliffe, 5s.; Mrs Blakely 5s.; Mrs Barr Hamilton, 10s.; per Miss Hill, 2s. 6d.; Ithaca Benevolent Society, £1 1s.; Mrs Nicholson 2s.; Nurses' fees, £10 12s.; total, £17 9s. Gifts in kind:—Miss Cole, eggs; Mrs Pope, eggs; Mrs Kilroe, groceries; Mrs Jones, eggs and groceries; Mrs Blakely, cake and jam; Mrs Porter, vegetables.



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### Parish Paragraphs.

Canon Hay took his departure from Warwick at the end of September. Before he left, the parishioners invited him to a farewell meeting and presented him with a purse of sovereigns amounting to over £75. The Communicants Guild also made him a present of a silver inkstand.

A beautiful brass alms-dish has recently been presented to the Sherwood Church by Mrs. J. T. Bell, in memory of her husband, the late Speaker of the Legislative Assembly, who was a regular worshipper at Sherwood when in Brisbane.

The Archbishop held a Confirmation at Wynnum on Sunday, September 17. Forty candidates were presented, 15 males and 25 females. On the previous evening his Grace conducted a service of preparation for the Confirmation, which was attended by the candidates and by a large number of the communicants of the Church.

The forty-fourth anniversary of the Groveley Church, one of the oldest Church buildings in Queensland, was celebrated during the first week in September. Archdeacon Le Fanu preached at the Festival service; but wet weather unfortunately reduced the congregation considerably.

On October 8th, a meeting of the parishioners was held at Pechey for the purpose of electing Church officers. The following were appointed:—Vicar's Warden, Mr. A. Wright, People's Warden, Mr. S. Plant. Parochial Councillors, Messrs. Pechey, Perkins, C. Owen, Bretz, Dukes, King, Chapman, Horne, and Prentice. The first celebration of Holy Communion in the new Church was held on Sunday, October 29.

The Archbishop held a Confirmation at Groveley in the evening of October 12, when 28 candidates were confirmed. It was a very impressive service, and His Grace expressed his pleasure at the reverence of the candidates.

Acetylene gas has been installed in the Redcliffe Church, and the parish sulky has been repaired. This latter step was compulsory, because the sulky fell to pieces when the Vicar was driving in it to catch a train.

A most successful Bazaar was recently held at Maryborough to raise funds for the building of a new schoolroom. The old building, which was the original Church, is fast falling into decay. It is expected that the Bazaar will realise between £200 and £250.

On Thursday, October 19, a Social was held in the St. Andrew's South Brisbane Parish Hall, to welcome Canon and Mrs. Hay. A most enjoyable evening was spent.

The South Brisbane Branch of the Ministering Children's League are arranging a gift social evening to be held in the Parish Hall during November for the purpose of providing a Christmas box for the Yarrabah Mission.

The Archbishop is to hold a Confirmation at Upper Coomera on Thursday, November 23rd, and at St. Peter's, Southport, at 8 p.m. on the same day. On the previous evening his Grace is to institute the Rev. E. Barstow as Rector of Southport.

A tender has been accepted for the new Rectory at Southport, and it is hoped that the building will be in readiness for occupation at the beginning of the New Year.

Bulimba has formed a branch of the Church of England Men's Society, and the admission of the first members was held on Sunday, October 22nd.

The stump-capping ceremony of the Morningside Church building was held on Saturday, October 14th, when Canon Garland kindly took the place of Archdeacon Le Fanu who had been unexpectedly summoned into the country.

The Sale of Work organised by the members of the St. Agnes' Guild at Esk was held in the Lyceum Hall on October 7th. After all accounts have been settled there will be a balance of nearly £100 to spend on improvements to the Church.

The Rectory at Boonah has at last been completed and Mr. and Mrs. Eva are now in occupation. The building is considered to be a most satisfactory one.

Three State Schools in the Goondiwindi parish are now being regularly visited by the Rector, and in addition the Church of England children attending the Convent School at Goondiwindi are given religious instruction in Church every Thursday at 9 a.m.

Pialba has recently enjoyed a piece of practical Missionary experience in the baptism of seven little Kanaka children, two of whom are now attending the Sunday School. Their parents are regular attendants at the Church.

The Mission Sale of the Childers Heralds of the King has been fixed for November 7th. The children have been working hard under the direction of Mrs. King to make the Sale a success.

The fund for building a new Church at Howard has been increased to nearly £200, as a result of a recent appeal to the Churchpeople of Howard itself.

Complete sets of psalters and hymn-books for the Kangaroo Point Choir have recently been provided. Mrs. Falk, Mrs. Diamond, and other members of the Mothers Union have been responsible for this effort.

The difficulty of completing the new Church at Wolvi, through lack of timber has now been overcome. Mr. Hillcoat and his men are much to be thanked for the way in which they have carried out the work free of cost to the Church.

A meeting of the Clayfield parishioners is being called for December 6, in the St. Colomb's Hall to discuss the future working of the parish. Great satisfaction has been generally expressed in the parish at Mr. Maybaw's decision to remain as Vicar.

The annual Sale of Work organised by the Indooreopilly M.C.L. and Church Guild took place last month, and proved most successful, a sum of £46 being realised.

At the October meeting of the Wolloongabba C.E.M.S., the second of the subjects chosen by the members, "Ritual," was introduced by the Rev. H. C. Beasley and followed by an excellent discussion. At their next meeting the branch will discuss the Reformation.

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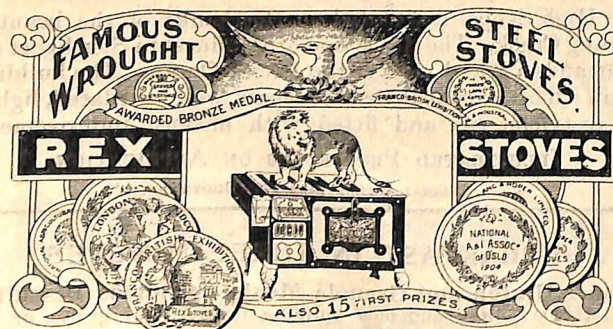
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## The Children's Column.

Dear Children,—

All through the year we have been thinking about the duty of Christ's disciples. No doubt these high ideals which we, as disciples, have to try for and aim at seem so difficult that we often feel it is too impossible a task we have been set. This month we want to think of how we can get strength to live as true disciples. One of my favourite stories in the New Testament tells of a man possessed of a devil whom the disciples could not cast out. They asked Jesus why they could not do so. The reply of Jesus was "This kind can come forth by nothing, but by prayer and fasting." The disciples were just like we are. We cannot cast out our sins, which stop us from being good disciples, except by prayer. It is only by prayer that we can grow into the good, strong soldiers of Christ that we want to be. Someone has said that prayer is the breath of the soul, that the soul can no more live without prayer than the body without breathing. That is so true. But we must pray in the right way. Any sort of prayers won't do. I want to tell you three things about your prayers if God is to answer them. First, you must be in earnest. You must believe that God will answer your prayers, if not in the way you ask, yet in a way that is much better. We often ask for what would be a curse to us. There is the old, old story of Midas, king of Phrygia, who was allowed by the gods to have what he most desired. He chose that everything he touched should become gold. Stones, trees, apples, corn, and last of all his food turned to gold. He was starved in the midst of possessing everything he wanted. So if God does not give us everything we ask He has really answered us—and answered us in the best way—by saying "No." *God always answers trusting prayer.* Secondly, we must always accept God's answer cheerfully and say "Thy will, not mine be done." Even while we are praying we must wish that God's will and not ours may be done. That is always very difficult but we must try. A clergyman went to see a child who was dangerously ill. He prayed that if it was God's will the child should live. The mother stopped him. "No," she said "pray, let him live even if it is not Thy will." The clergyman refused, but the mother went on praying that way. The child did recover and at the age of 23 was hung for murder. A terrible, terrible story, but it illustrates what I mean. *God knows best, God's Will be done.* Thirdly, prayer must be persevering. Read Jacob's struggle (Gen. xxxii. 24 to end) with an angel as a parable about prayer. "I will not let thee go except thou bless me." So we must pray to God. "I will not cease to pray to Thee until Thou sendest me a blessing."

(1) Tell me some ways in which God answers prayer other than by saying "Yes" to our requests?

(2) What Apostle's prayer did God refuse to answer several times in the way the Apostle wished because it was not good for him?

(3) Where did our Lord teach the duty of perseverance in prayer and who in the Old Testament is an example of perseverance in prayer?

Your LITTLE MOTHER.

*Senior.*—L. Hart, excellent; H. Marshall, good; E. Swickwart, excellent; F. Storey, excellent; L. Tinley, good; J. Tennant, very good.

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

*Junior.*—D. Bennett, good; J. Hinton, good; B. Langston, very good; M. Moore, good; R. 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 Church 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.

**Dentist COLIN G. FREW,**  
L.D.Q.

MacDonnell Chambers,  
QUEEN STREET (opp. G.P.O.), BRISBANE.

## Official Notes.

CONTRIBUTIONS TO DIOCESAN FUNDS.  
DIOCESAN ADMINISTRATION.

Marriage Fees	£50	8	4
Assessments	110	19	3
	£161	7	7

## HOME MISSION FUND.

Archdeacon of Brisbane (per)	1	0	0
Mrs. J. W. D. Graham	1	0	0
Mrs. C. E. Morton	5	0	
Public Meeting (Synod week)			
addtl....	1	1	0

## Offertory.

Oakey, St. Gregory's, Kings-			
thorpe...	15	1	

## Branch Collections.

Allora—St. David's	3	15	0
St. Andrew's, Glengallan	9	4	
Brisbane—St. John's Cathedral	11	8	4
All Saints'	5	11	3
Holy Trinity, F. Valley	2	19	11
St. Michael's, New Farm	3	4	6
Christ Church, Milton	3	9	2
St. Barnabas', Ithaca	3	5	2
St. Andrew's, S. Brisbane	9	5	3
Holland Park	7	1	
St. Mary's, Kangaroo Pt.	1	14	3
St. Paul's, E. Brisbane	4	4	0
Holy Trinity, W'gabba	1	0	0
St. Peter's, Wynnum	3	11	8
Beaudesert—St. Thomas'	2	3	11
Tambourine	4	0	
Woodhill	5	10	
Bundaberg, St. Mary's	1	8	11

Charleville—All Saints'	4	1	0
St. Alban's, Cunnamulla	8	9	
St. Andrew's, Yeulba	5	5	
Childers, Christ Church	2	17	6
Cleveland, St. Paul's	19	6	
Dalby—St. John's...	3	1	4
Moola	6	11	
St. Ruth	2	9	
Drayton—St. Matthew's	1	3	8
All Saints', Cambooya	2	14	8
Wyreema	8	0	
Gin Gin, St. Mary's	1	2	5
Goondiwindi, Holy Trinity	2	18	4
Gympie, St. Peter's	4	0	0
Harrisville (Roadvale)	6	6	
Indooroopilly, St. Andrew's	4	0	4
Ipswich, St. Paul's	4	5	10
Kilcoy, St. Mary's...	1	7	4
Laidley—St. Stephen's, Ma			
Ma Creek	3	15	2
Franklyn Vale	1	5	0

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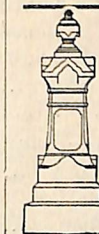
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Nanango, St. Anne's	10	3	
Nundah, St. Francis'	4	4	
Oakey—St. Augustine's	3	1	9
St. Jude's, Gowrie Little Plains	2	9	10
Pittsworth, St. Andrew's	20	4	7
Redcliffe, St. Mary's	3	2	
Rosewood, St. Luke's	9	0	
Sherwood—St. Matthew's	1	14	2
St. Mark's, Slack's Creek	4	0	
Corinda	4	8	
Southport, St. Peter's	5	9	1
Stanthorpe, St. Paul's	2	0	0
Texas (Silverspur)	1	10	0
Toowong, St. Thomas', and St. Paul's, Taringa	5	7	8
Warwick—St. Mark's	8	5	8
St. Andrew's, Swan Creek	1	0	0

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## CATECHISTS PROVIDENT FUND.

Brisbane—St. Barnabas', Ithaca	9	7	
St. Philip's, Thompson Estate	11	3	
St. Peter's, West End	8	0	
St. John's, Bulimba	6	0	
Charleville, All Saints'	8	4	
Crow's Nest, St. George's	5	6	
Dalby, St. Cecilia's, Chinchilla	6	0	
Gayndah—St. Matthew's	4	11	
St. John's, Biggenden	1	1	
Gympie, St. Peter's	16	0	
Cooroy	6	0	
Inglewood, St. John's	5	0	
Ipswich, St. Thomas'	9	0	
Laidley, St. Stephen's, Ma Ma Creek	2	0	
Nundah, St. Colomb's, Clayfield	13	7	
Oakey, St. Gregory's, Kingsthorpe	4	1	
Pittsworth, St. Andrew's	4	0	
All Saint's, Yandilla	2	0	
St. Peter's, Milmeran	2	6	
St. Michael's, Yarranlea	1	6	
Brookstead	2	0	
Turallin	1	0	
Toowoomba, St. Luke's	1	2	0

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

Brisbane—Holy Trinity, F. Valley...	2	9	3
St. Andrew's, S. Brisbane	2	8	6
Bishopsbourne Chapel	1	9	0
Charleville, St. Faith's, Jackson	14	9	
Gayndah, St. Matthew's	2	14	5
Lutwyche, St. Matthew's, Groveley	2	2	11

£11 18 10

## DIOCESAN BOARD OF MISSIONS.

Melanesian Mission.			
Charleville, St. John's, Surat	10	9	

## Moa Island Mission.

Brisbane, Christ Church, Milton M.C.L.	1	0	0
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## General.

Dalby, St. Cecilia's, Chinchilla	13	2	
Indooroopilly, St. Andrew's, Women's Auxiliary	10	0	

Ipswich, St. Thomas'	11	0	
Nundah, St. Colomb's, Clayfield, S.S.	4	6	5

Toowoomba, St. Luke's	9	4	3
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## A.B.M.—New Guinea Mission.

Mrs Marshall	15	6	
Mrs Paterson	2	6	

Sale of Stamps	5	0	
Mr G. Vowles	1	1	0

Brisbane, Christ Church, Milton, S.S.	9	5	
Charleville, All Saints'	1	9	

Anonymous	10	0	
St. John's, Surat	10	0	

Dulacca	6	0	
St. Alban's, Cunnamulla	1	2	9

Ogilvie Creek	2	11	0
Wallem	1	4	

Gayndah, St. Matthew's	1	3	0
Indooroopilly, St. Andrew's (for child)	1	5	0

## Yarrabah Mission.

Brisbane, St. Barnabas', Ithaca	2	7	7
Sale of Curios	19	3	

Charleville, St. John's, Surat	9	0	
Indooroopilly, St. Andrew's	1	5	0

Nanango, St. Michael's, Kingaroy	1	0	0
Roper River Mission.			

Charleville, St. John's, Surat	9	9	
Mitchell River Mission.			

Brisbane, Holy Trinity, Woolloongabba	1	16	6
Trubananan Mission.			

Brisbane, Holy Trinity, Woolloongabba	5	0	0
Port Darwin & Mossman Cyclone Fund.			

Toowoomba, St. Luke's	1	9	0
General Fund.			

Downs Clerical Conference	10	0	
Charleville, All Saints'	5	12	10

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## THEOLOGICAL COLLEGE FUND.

Mrs N. Peel	5	0	
Rev. Canon Micklem (per)	5	0	

Mr J. Waterson	1	0	0
Rev. P. S. Wigram	10	6	

Brisbane, Christ Church, Milton	17	6	
Charleville, All Saints'	12	6	

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## WOMEN'S SHELTER.

Mrs J. W. D. Graham	1	0	0
Mr T. Tenrab	2	0	0

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## ST. MARGARET'S SCHOOL BUILDING FUND.

E.T.B. (per Archdeacon of Brisbane)	3	3	0
Miss E. Wilson (per Archdeacon of Brisbane)	3	3	0

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## TRAVELLING CATECHISTS FUND.

Mr R. M. Collins	25	0	0
Mr W. B. Slade	25	0	0

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## ST. LUKE'S CHURCH FURNISHING FUND.

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#### ST. LUKE'S, CHARLOTTE STREET.

The change from the small hired rooms in Elizabeth Street to the spacious premises of St. Luke's, Charlotte Street, has made an immense and invigorating difference to the work of the Church Mission. And in the present issue the Superintendent (Mr. W. P. Miles) gives some account of the present work and the future prospects of the Mission, which certainly represents one of the most effective pieces of Church work being done in the Diocese. The new premises provide the Mission not only with better accommodation for the work which was already going on—the Newsboys' Club, the Oversea Girls' Club, the Immigration Department, and other minor activities—but also furnishes a large and beautifully appointed Mission Church (which served for six years, as is well known, as the Cathedral Church of the Diocese), where Evangelistic services are to be held weekly, and the Holy Communion to be celebrated on the third Sunday in every month. All that these changes will mean to the effectiveness of the Mission work will only become apparent as time goes on; but already the quickening influence has been felt, and Mr. Miles and his helpers are facing the future full of hope.