

Lutwyche—St. Mark's, Albion	8	19	6
St. George's, Windsor	3	5	5
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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Nundah, St. Colomb's, Clayfield, S.S.	4	6	5
Toowoomba, St. Luke's	9	4	3

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Yarrabah Mission.

Brisbane, St. Barnabas', Ithaca	2	7	7
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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
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Brisbane, Holy Trinity, Woolloongabba	5	0	0
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Toowoomba, St. Luke's	1	9	0
General Fund.			
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Rev. P. S. Wigram	10	6	
Brisbane, Christ Church, Milton	17	6	
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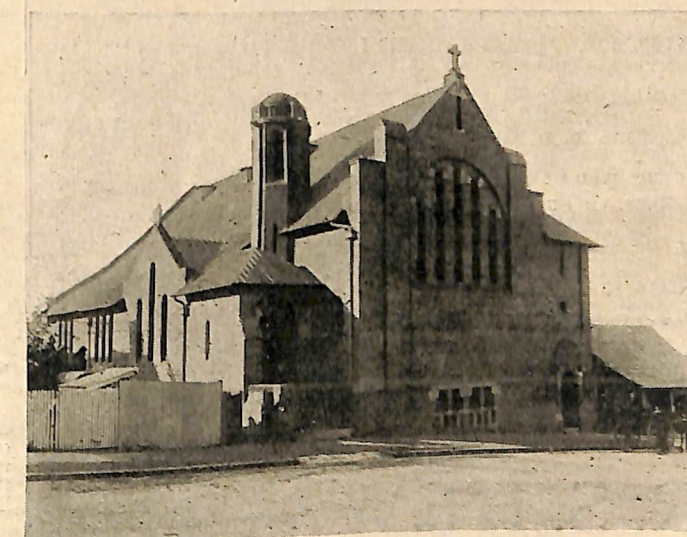
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The change from the small hired rooms in Elizabeth Street to the spacious premises of St. Luke's, Charlotte Street, has made an immense and invigorating difference to the work of the Church Mission. And in the present issue the Superintendent (Mr. W. P. Miles) gives some account of the present work and the future prospects of the Mission, 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.

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The Church Chronicle.

Vol. XXI.]

BRISBANE, DECEMBER 1, 1911.

[No. 257]

THE ARCHBISHOP'S ENGAGEMENTS FOR DECEMBER.

- 1—Howard. Confirmation.
- 2—Leaves Howard for Maryborough.
- 3—Maryborough. Confirmation.
- 4-5—At Childers. Confirmation.
- 6—Gympie. Confirmation.
- 7—Returns to Brisbane. Diocesan Council, 4 p.m.
- 10—Preaches Cathedral, 11 a.m.
- 11—Distribute Prizes, St. Margaret's House, Albion.
- 12—University Site Meeting.
- 13—Distributes Prizes, St. John's Day School.
- 14—Distributes Prizes, Glennie School, Toowoomba.
- 15—Returns to Brisbane.
- 18-20—Retreat for Ordination Candidates.
- 21—Ordination Service at Cathedral, 10.30 a.m.; Confirmation, St. Andrew's, South Brisbane, 8 p.m.
- 25 (Christmas Day)—Preaches Cathedral, 11 a.m.

PREACHERS IN THE CATHEDRAL FOR DECEMBER.

11 a.m.	7.30 p.m.
3—Archdeacon Lefroy	The Sub-Dean
10—The Archbishop of Brisbane	Rev. E. J. Nash
17—The Sub-Dean	Canon Hay
21—(Ordination) Rev. E. A. Selby-Lowndes	
24—Canon Micklem	Rev. F. de Witt Batty
25—The Archbishop of Brisbane	The Sub-Dean
31—Rev. E. J. Nash	The Sub-Dean

Editorial Notes.

A further step of great importance in the history of St. John's College was taken last month, when the Senate of the University definitely "affiliated" the College to the University. The College thus becomes an integral part of the University, and will be recognised as such in the University Calendar. A provisional prospectus of the College has now been issued, and states that the College fees have been fixed at £54 a year, or £18 a term, payable in advance, special arrangements being made for those who may desire to reside at the College during the vacations. The Warden is the Rev. E. M. Baker (late Scholar of Keble College, Oxford), who will be assisted by a staff of competent tutors, and private tuition in any of the University subjects will be available for any who desire it. The College services will be held in accordance with the formularies of the Church of England, and students will be expected to attend unless there are special reasons to the contrary. But the College will be open to students of all creeds. It is recommended that candidates for admission should apply without delay to the Registrar, St. John's College, Diocesan Registry, Ann Street, Brisbane. The advantage to an undergraduate of residence in a College, with its corporate life, and its facilities for private tuition, is so obvious and so great that we are sure that the applications will be numerous, especially when the results of the forthcoming Matriculation and Scholarship examinations have been published. We hail the inauguration of the College with the profoundest satisfaction, and shall watch its progress with the greatest possible sympathy and interest.

In his speech at the recent Diocesan Festival the Archbishop of Melbourne laid great stress on Australia's need of an educated native ministry. The Australian Church, he said, would never strike its roots really deeply into the Australian soil until she was being served by priests the traditions of whose life were Australian through and through. An imported clergy can never make a really national Church; for no matter how whole-heartedly they give themselves to their work, they are not natives of the soil and cannot enter into the national ideals and aspirations as those can who have breathed Australian air from their cradles. But His Grace went on to point out that this native ministry must be an educated ministry, or it would fail in its purpose. Without the wide mental horizon which comes from a liberal education Australian priests would be incapable of true leadership and therefore he urged the imperative need of the Church making education one of the first planks of its platform. It is from this point of view that the inauguration of St. John's College is so important and significant. It will not of course be a Theological College—that we already have at Nundah—nor will its membership be confined to those who are contemplating the ministry as their profession. But it will incidentally give an opportunity to native candidates for Holy Orders to receive their University education under the direct supervision of the Church they are going to serve; and we hope that the day is not far distant when a University degree will be an indispensable condition of ordination. The Church has already taken one step in that direction by making the University Matriculation examination the entrance examination for the Nundah College.

Meanwhile it is highly satisfactory to know that our Theological College is doing really good and efficient work in its own sphere. The results of the recent L.Th. examination of the Australian College of Theology have just been published, and are more than satisfactory to this diocese. The two candidates who took the whole examination both passed, one of them, Mr. J. T. Perry, being awarded the distinction of a first-class; and of the nine candidates who took the first part of the examination (under the new system which has just come into vogue) every single one passed. This is a result of which we may all be reasonably proud, and we should like to congratulate Canon Micklem and the College generally upon it. The policy of our diocese all along has been to keep up the educational standard for the ministry, so far as circumstances permit, and these latest results will help to encourage us in its continuance.

We should like to call the attention of the clergy and Sunday School teachers to an extremely useful publication, issued by the Diocesan Book Depot, which ought to be more widely known and used than it appears to be at present. It is called "Systematic Bible Readings," and consists of a small pamphlet of a size suitable for carrying in a Bible, containing a list of short portions of Scripture, one for every day in the year. The portions are arranged in weekly groups so as to illustrate the teaching of the Collect for the week. We are all sorrowfully aware of the prevailing and perhaps increasing ignorance of the Scriptures, and we are all agreed as to the necessity of rekindling amongst Church-people the habit of private Bible-study. But Bible-reading,

if it is to be truly profitable, must be systematic, not haphazard, and the system above described has been found by experience to be the most useful and suggestive one for those who have not a great deal of time to spare for the purpose. The price of the pamphlet is an exceedingly moderate one, and the Archbishop has more than once expressed publicly his desire that they should be widely used in the diocese. We understand that in some of the Southern States the circulation is very considerable, but in our own diocese, for some reason or another, the circulation is small, and tends to diminish. This certainly ought not to be so. We shall presently be thinking about New Year's resolutions, and we can think of no better one than a resolve to undertake the daily study of the Bible according to the system officially recommended to the diocese.

We are asked to make it generally known that the Church Mission in Brisbane has made arrangements for getting into touch with lads for work on the land. Mr Miles and his officers meet every immigrant ship, and a considerable number of lads available for employment are known to them. They are of an excellent type, and each lad is definitely recommended by the Church Mission. Any employer requiring a lad for farm work, garden work, or as handy man, would do well to apply to Canon Garland, Holy Trinity Rectory, South Brisbane.

The Bishop of New Guinea, writing to the Editor under the date October 21st, says: "I wonder if you would mind putting in the *Brisbane Church Chronicle* that in July I received an empty envelope, which had come ungummed (this does not sound very good English, somehow), and which must have contained a thick letter, for there were five penny Queensland stamps on it, with Brisbane post-mark. I am so afraid it was something important, and that by not answering it I may have offended somebody whose eye might catch a notice in the *Chronicle*."

NUNDINAE.

Results of the Th.L. examination are just (November 22nd) to hand. Perry has obtained a first-class, and Freeman a pass in the whole examination; and the remaining nine, who took the first part of the examination, have all passed.

A College Concert was held on Thursday, November 2nd, at St. Colomb's Hall, Clayfield, with results satisfactory both to the audience and to the College Sports' Club, on behalf of which it was given.

Interesting Monday evening lectures have been given by Alderman Orase on Political Science, and by Dr. Hamlyn-Harris on Alchemy.

On Thursday, November 16th, a number of students visited East Brisbane School, and, by the kindness of the Head Master and Canon Garland, were enabled to see religious instruction given under the best conditions to large classes of children. No better means of teaching the future teachers can be found, and we hope that more such visits may be paid in the future. Further experience in teaching is being gained by relieving Mr. Mayhew of his teaching work in some of the smaller schools in his parish.

Sermon for the Month.

"THE CHARIOT OF ISRAEL AND THE HORSEMEN THEREOF."

II. Kings ii. 11, 12 (also vi. 17; and xiii. 14).

(Sermon preached in Brisbane Cathedral at Diocesan Festival Evensong, All Saints' Day, 1911, by the Rev. L. B. RADFORD, D.D., Warden of St. Paul's College, Sydney).

The phrase recalls the passing of the Prophet Elijah, the fiery passing of a fiery soul who had needed to be reminded in the hour of failure after victory that the fire and the whirlwind and the earthquake are not God's only methods, but that there is room and work also for the still small voice and for the life of quiet influence. The lightning flash was a fitting scene for the disappearance of the strenuous Saint who had been God's storm-warning to a nation and its king. But gentler souls have passed amid a glory as wondrous as his. Many a face, worn with pain and weakness, has been transfigured at the last by the reflection of the glory of its welcome waiting beyond. Yet, it is not the passing hence nor the entrance there that must be our lesson now. All Saints' Day is for us this time a Diocesan festival, a gathering of all the saints on active service in the Church militant here on earth. And the chariot of Israel and the horsemen thereof must speak to us lessons for our common life and work.

(i.) First, there is a lesson from the past (II. Kings ii. 11, 12). The greatness of a great soul is that it is a revelation of the glory of God. Elisha, deeply impressed by the greatness of his master, asks for a fuller share of his master's spirit than an ordinary son of the Prophets might desire or expect. Elijah's answer implies that there is more than ordinary eyes can see—the inspiration of a Prophet is a challenge to faith as well as an evidence to sight. "If thou see me taken from thee, it shall be so unto thee; but if not, it shall not be so." The glory broke around them, and Elisha saw it. He describes it in his cry—a cry of glad recognition as well as of sad farewell—in terms taken from the ideas and needs of his day. The chariot of fire is the chariot of Israel, the strength and glory of his country. But the strength and glory of his master, who had been a host in himself, was no human ability of his own, it was the Presence of the Lord of Hosts. Elisha had learnt his lesson. When he turns to face his first difficulty he takes indeed the mantle of his master, which was the sign of ministerial succession, of the heritage of human tradition; but he calls upon "the Lord," the Eternal Lord, manifested in national history, who had been "the God of Elijah," the Almighty Power at work in and through the man. The waters parted, and Elisha went over. Here is our lesson also. The strength of the nation, of the Church, of the institution, is indeed to be found in strong personalities, but the strength of human personality is the Presence of God. The man is strong in proportion as he feels himself to be an embodiment of Church principle, an instrument of Divine power. This lesson is clear enough in the lives of men and nations and in the history of the Church in every age; but it is sorely in need of re-assertion in our own day. The Church to-day is suffering from the abuse of a good thing. Personality is a great force for good; it is a talent for service. A famous preacher rightly described preaching as "truth through personality." But there is a grave tendency abroad to think more of the man

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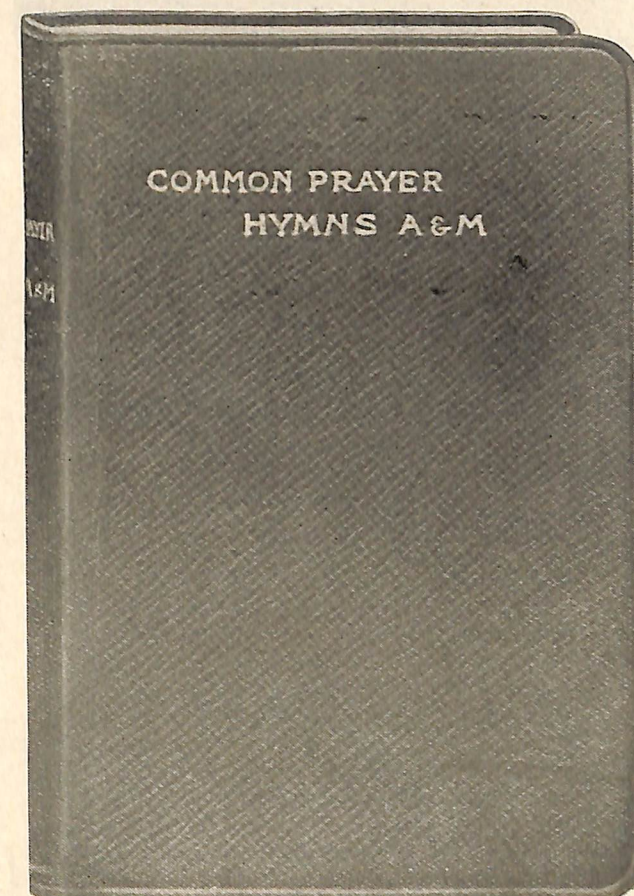


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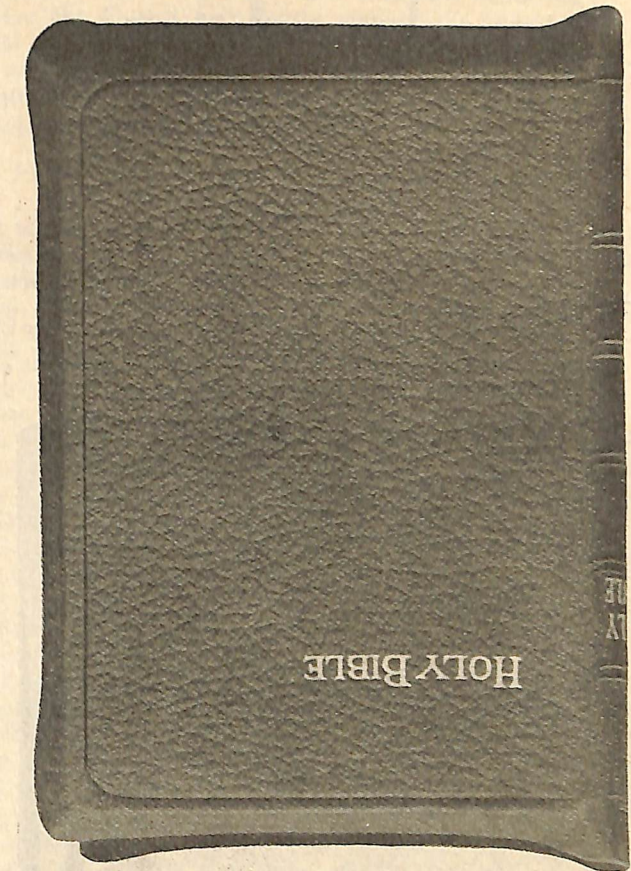
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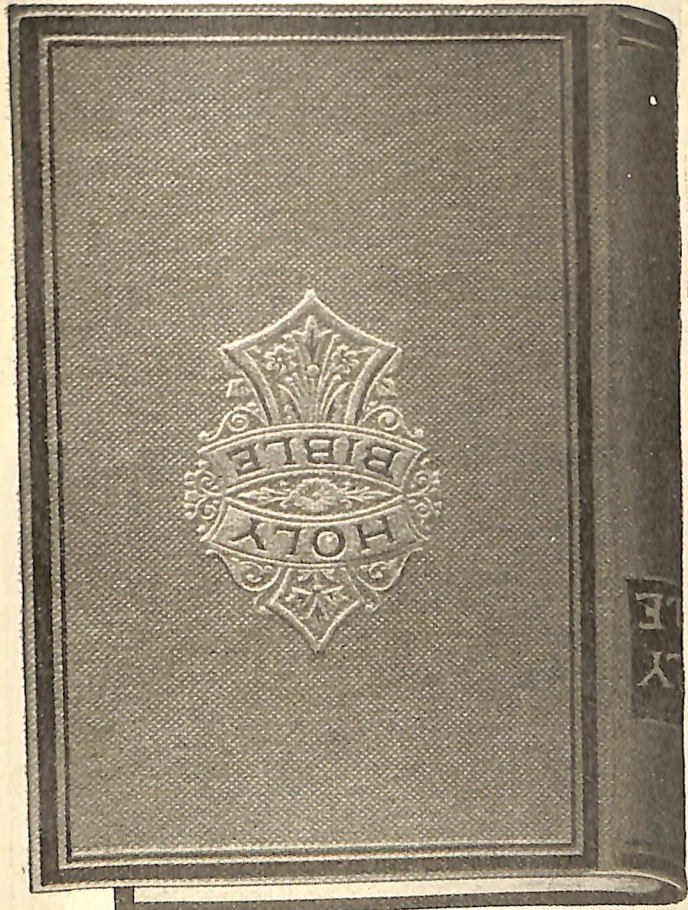
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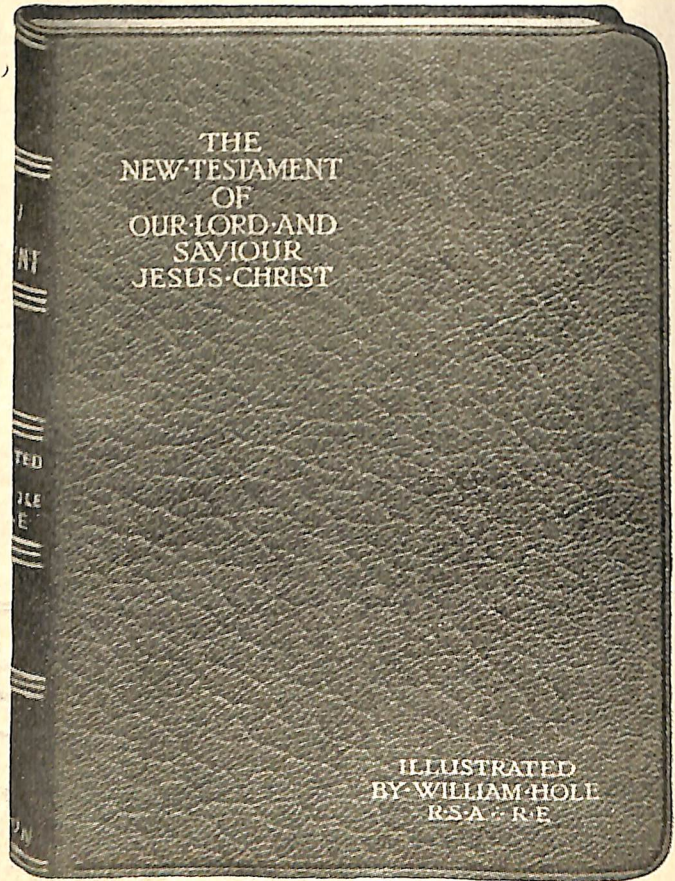
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 - No. 3—Nonpareil, with patent thumb index, $5\frac{1}{2} \times 3\frac{1}{4}$... 4 6
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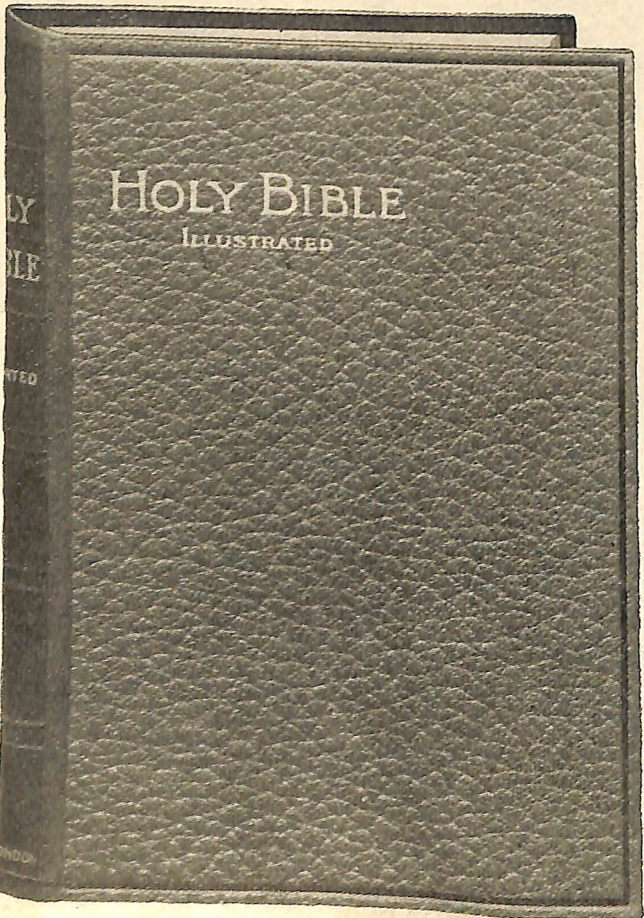
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Illustrated by Withan Hole.

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| No. 2—superior leather | | 8 | 0 |
| No. 3—with patent thumb index, $8\frac{1}{2} \times 5\frac{1}{2}$ | | 10 | 6 |
| No. 4—larger print, better binding | | 13 | 6 |
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| No. 1—As above, with pictures of Scripture incidents, size $5\frac{1}{2} \times 3\frac{1}{4}$ | | 1 | 9 |
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| No. 4—large print, leather lined, thin India paper, patent thumb index $7\frac{1}{2} \times 5$ | | 12 | 0 |

than of his mission, more of the individual minister than of the Church as a body, more of personal attractions than of the authority of principles. There is a two-fold danger in this tendency ; it leads to pessimism. The death of a leader, the removal of a prominent worker—the absence of any forceful characters to stand above the average—these things are regarded as signs of weakness and decline. People cry out: “ We see not our tokens, there is not one Prophet more.” They forget the continuous advance, the steady witness of the Church as a body. But more serious still, it leads to individualism. Here in Australia, where it is our glory that we are set to build the Church life of a young nation, it is our danger that we have few things to bear witness to the historic traditions of the Catholic Church or of the Anglican branch thereof. We are compelled, by the social conditions, to fling ourselves, for what we are worth as individuals, into the task of winning recognition for the teaching and discipline of the Church. The result is too often that the religious life—the Church work of a parish—may be wrapped up in the popularity of a man. A congregation may ignore, and be allowed to ignore, a holy-day of the Church and celebrate that same week the tenth anniversary of the induction of its minister. Doctrinal truth, Church order, spiritual discipline, all are based upon the ascendancy of the man, and the authority of the Divine society is forgotten, minimised, denied. Let us remember that the very Gospel which contains far the largest element of personality in the sense of reflecting the character of its writer, the Gospel of St. John is the one Gospel which strikes everywhere the note of witness, that is, of the effacing of the man in the message. In that same Gospel, too, we read that John the Baptist did no miracles, “ but all things that John spake of this man were true.” No striking personal gifts, no startling methods, no brilliant displays, no sensational appeals, but the simple witness of a straightforward tale, a life transparently loyal to its Master, a constant sinking of self in the obedience of service, an unconsciousness of personal power,—these are the things that build up true Christian principle, strong Church life, for they reflect the truth that the man is a servant of God, and that God is the source and strength of his work.

(ii.) Then there is a lesson for the present. (II. Kings vi. 17.) The strength of our position lies in the protection of God. The next glimpse of the idea of the chariot and horses of fire is in the hour of the Prophet's peril. His young servant lost heart when he saw the horses and chariots of the king's army surrounding the village walls. The Prophet told him not to fear. “ They that be with us are more than they that be with them.” “ Open his eyes that he may see,” prayed the Prophet ; and the lad saw the mountain background ablaze with the glory of the Lord of Hosts. It is a lesson we need to learn afresh whenever the Church is ringed round with forces set against her work and threatening the peace and the life-task of her workers. Social evils, political prejudices, vested interests, entrenched vices, bitter cynicism, snarling hatred, these are some of the forces that confront the man as he looks out from his place, from his haven of anxious refuge from the storm, from his isolated outpost in the war,—it may seem, his last trench. The bishop looks out from his diocese, the priest from his parish, the faithful layman from his home,—and younger helpers look up frightened into his face, thinking that the position must go, the odds are too great. We count our resources anxiously and fearfully,—the wealth of

Churchpeople, the ranks of the Ministry, the arguments for the faith, the organisations of the district, the social prestige, the political facilities,—everything that can be counted. And all the time, we are forgetting the greatest asset of the Church, blind to the real strength of our position. Sometimes it is the experience of the older workers and fighters, sometimes it is the faith of a child, that opens our eyes, and then we see. There they are, the spiritual forces of God's kingdom, sometimes arrayed between us and the enemy for our protection, sometimes sweeping round the enemy for their conquest and enlistment in the war,—but always there, like the twelve legions of angels, which waited upon the bidding of God to save the Incarnate Son, had He willed to be saved. When shall we learn the lesson that the Church may rightly employ the material, the social, the political, in the service of the Kingdom, but that its strength lies ultimately, its safety lies always, in the spiritual? “ The host of the Lord campeth round them that fear Him and delivereth them.”

(iii.) Finally there is a lesson for the future. (II. Kings xiii. 14.) It is the old lesson of perseverance. The Prophet lay on his deathbed, and the young king came to bewail the passing of the man who was a tower of strength to him and his people. “ My father, my father, the chariot of Israel, and the horsemen thereof.” The Prophet bade him take his bow, open the window in the direction of the danger from abroad, shoot the arrow, and then smite upon the ground with the arrows left in his quiver. The young king struck thrice, and stopped, and the old man of God told him sternly that his laziness had limited his victories. He should have struck again and again, and then he would have smitten Syria to annihilation,—now he could only win three victories. The power of God is limited by the efforts of man. Here is our lesson. We cannot live on the glories of the past : we must not live on the strength, but in the strength of our history. The dying leader may place his hands upon ours and guide our aim, but we must smite again and again when his hands are withdrawn. Not all the traditions of the past, not all the parting instructions of the great and good men of our own recent memory, will secure the completeness of victory or the permanence of conquest for the Church in her warfare. That depends upon our perseverance, upon the staying power of our own faith and will. Too often we cast about for a change of policy, of ways and means, or cry out for one day of some departed leader, when all that God is wanting for the fulfilment of His purpose is that we in our time and place should strike again and again,—faint, yet pursuing,—feeble at our best perhaps, yet faithful at our worst.

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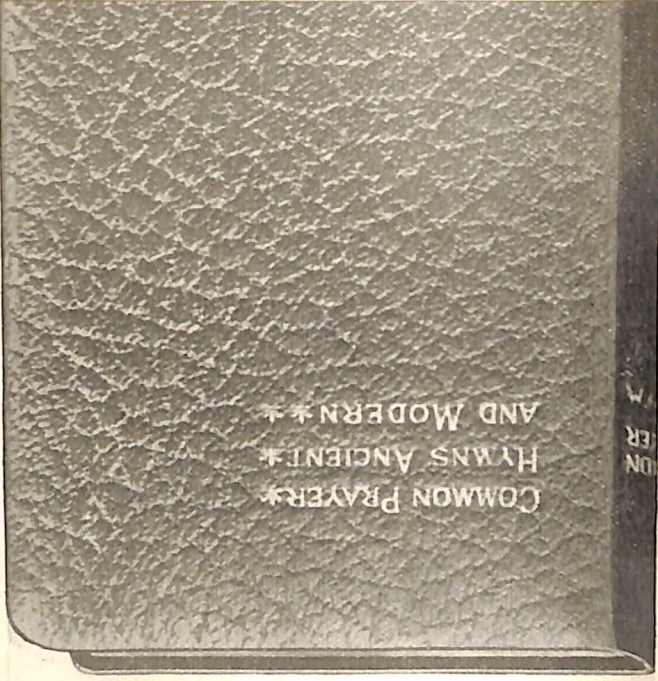
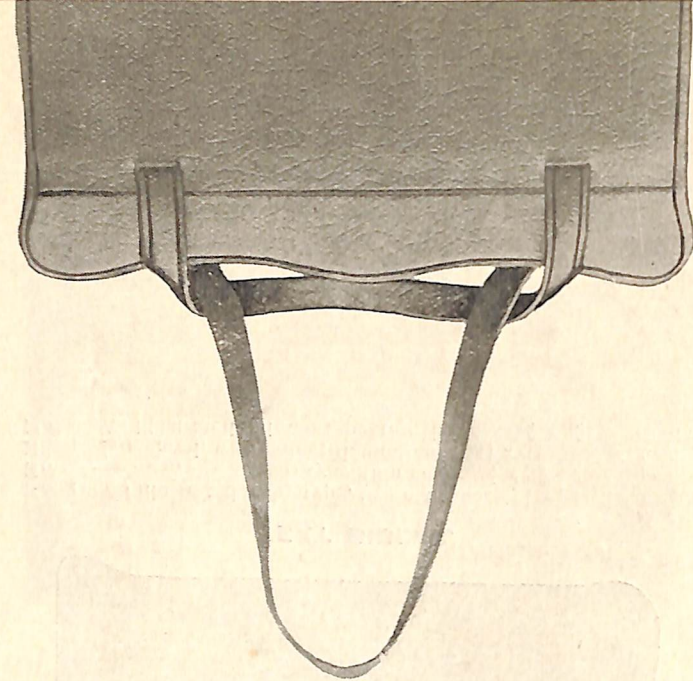
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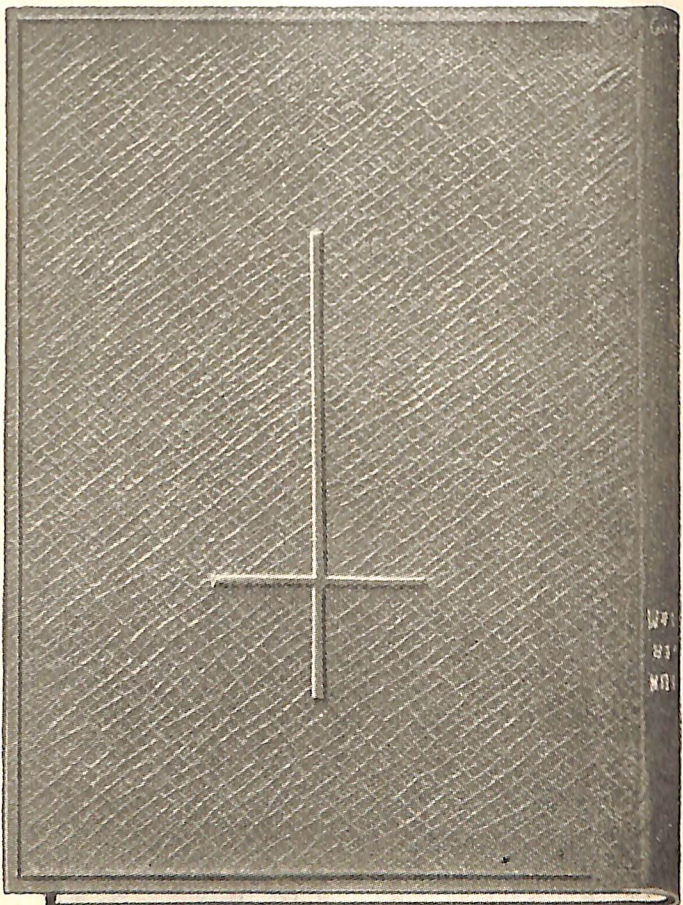
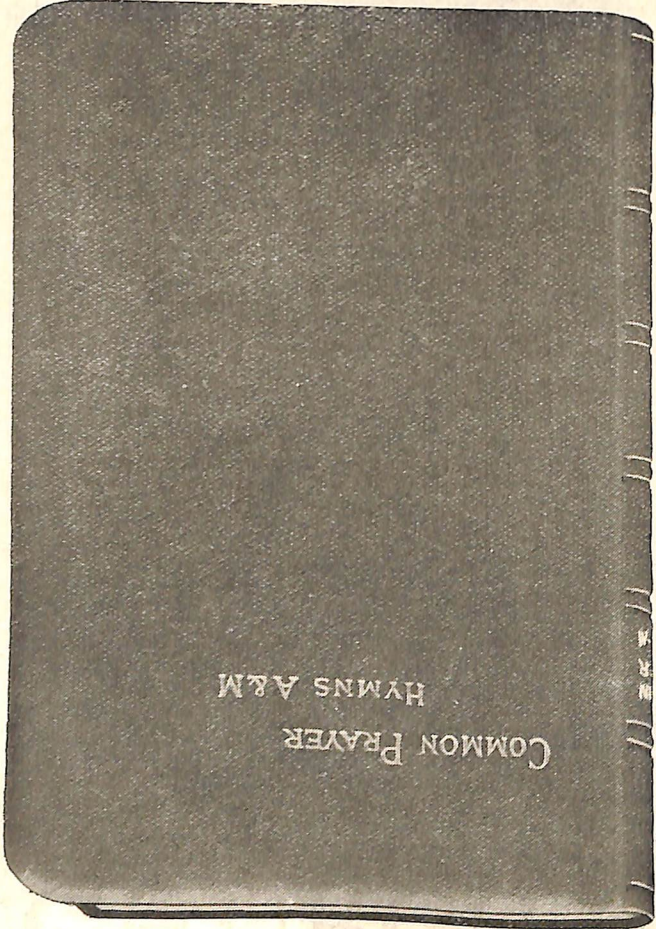
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ANGELICAN CHURCH MISSION.

As was stated in the December issue of the *Chronicle* 1910, the Anglican Church Mission had just taken up its abode at the new Headquarters, St. Luke's Church, Charlotte



THE SUPERINTENDENT'S OFFICE.

Street. This was a step which we felt was full of promise for the future development of Church Mission work, and we are pleased to be able to report that what was then foreshadowed has come to pass, for the year has indeed been a busy one. Coming into so large a building from a rented shop, our first difficulty was to make the handful of furniture which we possessed, and which had been ample in the smaller premises, serve our requirements in St. Luke's. The empty building and its bare walls which we had come into at first sight made our task seem well nigh impossible. Our Newsboys' Club and our Emigration work developed simultaneously and so very rapidly that we were forced to ask ourselves at the outset whether with our limited income the realisation of our desires in having larger premises had been for our betterment. But all this was twelve months ago, and we can now show that by prayer and regular work the most formidable obstacles may be removed; this has certainly proved to be the case with the establishment of St. Luke's as the Mission Headquarters. Many people will remember the gloomy aspect of the old schoolroom; this has now been banished by kalsomining the walls a cream colour, relieved with red points, and by hanging large pictures and other decorations. The architect's original intention has been realised, and the platform which formerly accommodated the vestries has been cleared of the partitions, which now gives to the hall a stage that is equal to that of any hall in the city for

the purpose of entertainments, socials and so forth, proscenium, side-wings, drop curtains, footlights having been added. The proscenium, which has been formed by folding doors, when closed converts the stage into a room 34 feet in length by 23 feet in width. This is used for the Oversea Girls' Club and is suitably furnished, containing a new Waldemar piano (60 guineas), a sewing machine, typewriter and telephone. The Newsboys' Club is accommodated in the schoolroom, where large cupboards, tables, forms and other necessary furniture has been provided; thus the whole of the lower part of the building has been transformed into a bright and useful centre of social work for the Church. Throughout the year, until Sunday, October 15th, 1911, the Sunday services consisted of an Evening Mission Service held in the schoolroom at 7.30, preceded by the regular Outdoor Mission Service held at the corner of Albert and Charlotte Streets, City. Owing to lack of furniture the Church proper had to remain closed. This we are glad to say has now been changed, and in connection with our Sixteenth Annual Festival, held during October, 1911, the Church was reopened and furnished throughout, about £180 having been expended by the Mission in altering the interior so as to make it suitable for Mission purposes. The Festival, which consisted of special services throughout October 15th, began with a Corporate Communion of Church Mission members, when upwards of 70 communicated, the Director of the Mission, the Ven. Archdeacon Le Fanu, being the celebrant at 8 a.m. This was followed by the Annual Breakfast at 9.30, when 110 members and friends of the Mission sat down to the meal which had been provided by the Mission, the work being done by a number of volunteer workers from the Women's Shelter under the supervision of the Matron. The other services consisted of Choral Eucharist at 11 a.m., Service for Men only at 3



INTERIOR OF THE CHURCH.

p.m. and Evensong at 7.30 p.m., the preacher throughout the day being the Rev. Canon Garland, to whom we are most grateful for his able and encouraging addresses. The annual enrolment, which was to have taken place on St. Luke's Day, October 18th, 1911, was postponed until a future date owing to a heavy storm hindering many of the Mission people from attending the service. Saturday, October 21st, 1911, the Annual Sale of Work was held at Bishopsbourne, when Mrs. Lowther Clarke, the wife of the Archbishop of Melbourne, kindly performed the opening ceremony, to whom we tend our sincere thanks. This was followed by a Social Tea, when nearly 200 people partook of the good things which had been provided by a party of lady friends of the Church Mission. The Sale of Work will benefit the Church Mission to the amount of £32. The Superintendent desires to thank all those who so loyally supported and worked for him, and would especially thank the following ladies and gentlemen: Misses Nelson-Watson, Comforts (2), Dalbys (2), Exleys (2), Grace Perry, O'Brien, Barrett, Palmer, Hutchison, Dexter; Mesdames Turner, Davies, O'Brien, Perritt, Pitter, J. W. Harvey and Berry; Messrs. Jasper Harvey, A. Millar and all his bandmen; and little Miss Dorothy Watt for presenting the bouquet of flowers to Mrs. Clarke; and we also tender our thanks for the many gifts that were sent in by our numerous well-wishers.

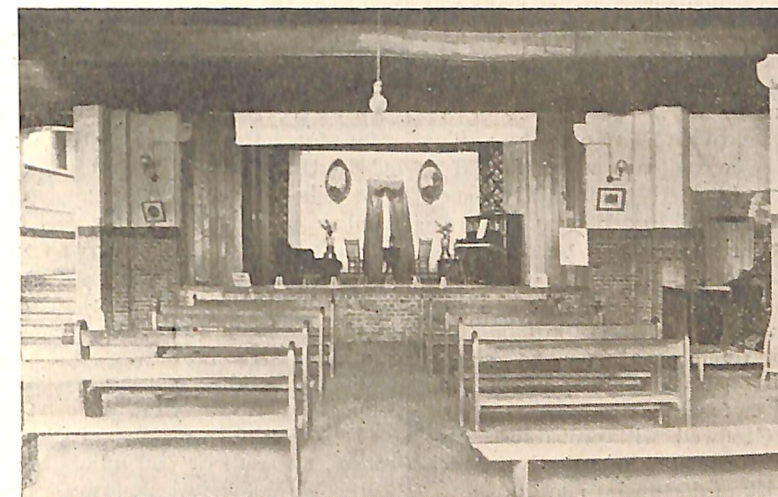
THE CHURCH AND THE RAILWAY CAMPS.

Our Northern Correspondent writes:—

A magnificent opportunity is now being offered the Church in N. Queensland to prove the reality of its mission to men. It is known to all that the State has embarked upon a vast scheme of Railway construction, knitting up the separated railway lines which drain the products of our "hinterland" to various ports along the coast. This means that great gangs of men are now camped in a dozen or more places in this vast country, engaged upon this undertaking. No less than five of these camps are situated within the borders of the diocese of N. Queensland. Yet these camps are in most cases hundreds of miles apart from one another.

The State, we are glad to note, realises that it has a duty to its servants beyond merely paying their wages. Efforts have been made in former years by the Government to provide and furnish reading and recreation tents for the use of such workers. But, through no ascertainable fault on the part of the Government, these State-managed recreation tents have not proved as serviceable as could be desired. So now the State has taken the bold step of entrusting the work to religious societies—granting subsidies to defray the cost. In the case of the five camps in N. Queensland, the Government has requested the Bishop to undertake the work. The Bishop has accepted the responsibility and summoned the Church of England Men's Society to assist him to carry out the task.

Such are the bare facts. To the keen Churchman and the C.E.M.S. man in particular the news comes as a direct call from God—a call, moreover, that is a direct answer to prayer. The Queensland Government, moved by the Finger of God, has done a new thing, has asked us, us of the Church of England, to undertake the social and moral work among the navvies and other workmen constructing the Railways in this portion of the State, and the Government will help us financially with grants amounting altogether to some £1200 during the next two years. For this we shall be



THE SOCIAL HALL.

expected to erect marquees to be used as reading and writing rooms, provided with books, light literature, games and stationery, etc. And we shall be responsible for the organisation of concerts, lantern lectures and all manner of reasonable entertainment. Moreover, it will be our duty and privilege to bring all our influence to bear to uplift the moral tone of the camps, to encourage temperance and purity, to suppress gambling and blasphemy. Finally, it will be our province to supply religious minis-

trations, to conduct religious services ourselves, and also to provide every facility to other denominations to minister to their own people. It is a bold step on the part of the Government to trust us not to be bigoted. We must take care to shew ourselves worthy of their confidence. The money comes from the State which includes all denominations. We must "render unto Caesar the things that are Caesar's and unto God the things that are God's."

In Townsville the work has been taken up with alacrity by the local branches of the C.E.M.S., backed by a large number of other Churchmen. The Social work under Townsville's immediate control is that on the line which is being laid between Townsville and Ingham. Committee meetings have been held almost every night, a marquee has been secured, it is to be lighted with acetylene gas fixtures, comfortably furnished and provided with magazines, games, papers and all that goes to make a club room attractive. A generous friend has made (unsolicited) a gift of £5 towards the undertaking and this will be spent in the purchase of a portable organ. A caretaker has been appointed and a local committee of workers is to be elected. This marquee is to be opened on Saturday evening November 18th, so we hope that the whole scheme will be in full operation before this number of the "*Chronicle*" is in circulation. The Spiritual work is to be of a strictly definite character. No attempt will be made to provide a service to "suit everybody" (including the devil.) The marquee will be regarded as open to all and nobody will be asked to compromise. When the English Church goes there, it will be to conduct an English Church service and nothing else, beginning, of course, with a celebration of the Holy Communion. When the Romans go there, they will conduct a Roman Church service and nothing else,—and so forth. As for days, hours, etc., the men's elected committee will have the chief say. No difficulty is anticipated.

THE DIOCESAN FESTIVAL.

Mr. Gradwell and his helpers are much to be congratulated. The Diocesan Festival was an almost unqualified success. The arrangements worked with wonderful smoothness and were eloquent of the pains which had been spent on them beforehand. The enthusiasm was real and great. The singing was of the heartiest and most inspiring kind. And the speaking and preaching was of a very high order. Indeed the only qualification which needs to be made was probably in no sense the fault of the promoters. It concerns the comparatively small attendance at the Exhibition meeting on the first night of the festival. We ought to have had a crowded hall, but we did not get it. And this fact must probably be assigned to a variety of reasons. The Exhibition Hall is not a very convenient centre; indeed it is not a centre at all, but distinctly part of Brisbane's circumference. And events proved that Brisbane Church-folk were saving up their energies and their tram-fares for the Tea and Service on the following night. We have not yet learned to make a night of it (ecclesiastically) two nights running. But the audience made up in keenness and enthusiasm what it lacked in numbers, and we had a really good meeting. Anyhow, the gatherings of the following day more than compensated us for any disappointment we may have felt. And Mr. Gradwell will probably be able to plan some revised scheme for next year's Festival which will secure us against any risk of disappointment again.

THE EXHIBITION MEETING.

Although the hall was not full, it was by no means a small audience which faced the speakers at the opening meeting of the Festival. And for once, the proportion of men to women was something like what it ought to be. The Archbishop was in the chair, and in his opening address spoke of the obligations of Churchmanship, and of the way in which the progress of the Church depended upon the self-sacrifice of the individual Churchman. His Grace prophesied that our self-sacrificing instinct would be aroused in proportion as we realised the magnitude and urgency of the Church's task, and he told a striking story to illustrate his point. He then introduced the various speakers who were to follow him. The Archbishop of Melbourne was to speak on the Church's duty with regard to education, a subject on which no one in Australia had a better right to speak; Dr. Radford was to tell us, out of the stores of his historical learning, something of the Nation's debt to the Church, and Mr. Percy Hart was to tell us from a layman's point of view what might be described as the Church's debt to the Nation. Incidentally, His Grace alluded to the good service which Mr. Hart had rendered to the Church in connection with the Peattie bequest.

The Archbishop of Melbourne, who was received with loud applause, began by telling us of his impressions of Queensland and of Brisbane on this his first visit, and spoke with most gratifying cordiality of his appreciation of the welcome which he had received and of the favourable impressions which he had formed. He congratulated us warmly and wistfully upon the great boon we had secured through the passing of the Education Act Amendment Act restoring the opportunity for religious teaching to our State Schools. And he counselled us most earnestly to be prepared to guard that great treasure if ever the need for defending it arose. His Grace also spoke most emphatically of the wisdom of the Church making every effort to secure Church secondary schools for both boys and girls, and spoke of his personal appreciation of what we had

already done in this direction. He also commended the newly-formed St. John's College to the generous support of Churchmen, and said that out of a wisely planned system of Church educational institutions would come, what the Australian Church most needed, a well-educated native Ministry.

Mr. Percy Hart disclaimed the idea that he spoke in any sense as the representative of laymen generally. Whatever he said would represent no more than his own personal opinion on a subject which interested him profoundly. He briefly surveyed the history of the Church of England in Australia, and spoke in warm appreciation of the early pioneers. There were, he thought, two subjects on which the nation might reasonably expect the Church to make her influence felt—public health and general education. In connection with the first, he took occasion to speak some earnest and carefully-chosen words on the question of the Contagious Diseases Act, and incidentally commended the line taken by the *Church Chronicle* in its leading article. And with regard to education, he voiced a layman's appreciation of the founding of St. John's College, which he thought would be of the greatest service both to the University and to the Church.

Dr. Radford, whose speech aroused the greatest enthusiasm, showed by a number of aptly chosen and well described historical instances how the Church had always been a nation-making force. It was born in the national consciousness of the Jewish nation, and it had been making nations ever since, and notably in England where the unity of the Church had preceded and prepared for the unity of the nation. Exactly the same thing had happened in Australia where the Church had met as one whole in General Synod long years before there was any talk of civil Federation. Here in Australia, where the nation was still in the making, he believed that the Church had a great part to play in shaping the national ideals, and knitting up the national life. Dr. Radford is a conspicuously able speaker, and the audience showed by its loud and frequent applause that it appreciated the fact.

THE FESTIVAL TEA.

Nearly four hundred sat down to the Festival Tea in the Protestant Hall, on the evening of All Saints' Day. And there seemed to be food enough for twice the number. Certainly we all got our shilling's worth. And the spirit of the whole thing was excellent. Every precaution was taken to give a really Diocesan flavour to the whole gathering. Fellow-parishioners were ruthlessly separated by inexorable stewards and forced to sit at different tables, and found themselves confronted when they did sit down with printed slips containing such pointed remarks as "Don't be parochial: this is a *Diocesan* Festival." "Don't be afraid to speak to your neighbour: we are all members of the one Church." "If you want the salt, ask for it." It all helped to break the ice, which so often encrusts such gatherings: it shook us all up, and set us all talking, and the result was of the happiest and jolliest kind. And when the Archbishop asked us to pass a vote of thanks to the parishes which had provided the Tea, and the ladies who had helped to dispense it, we accorded it with the heartiest good-will.

THE CATHEDRAL SERVICES.

As was perhaps to be expected, there was but a small congregation at the Choral Celebration of Holy Communion in the Cathedral at 9.30 on All Saints' Day. But the

Missionary Notes.

A gift tea for the Yarrabah and New Guinea Missions was held at Camden House, Hamilton, on 11th of November, and as a result a large number of useful presents have been sent to both these Missions for Christmas. The sum of £11 14s. 6d. was also given in connection with the tea and has been expended upon suitable gifts. The Archbishop was able to be present during the afternoon and gave a short inspiring address in which he drew attention to the lamentable condition of the finances of the New Guinea Mission. The annual income is far below what is required, and to avoid debt the Bishop of New Guinea has wisely, but with a heavy heart, curtailed expenditure. Among other economies is the order for the new launch which is to replace that which was destroyed in a hurricane some months ago, to remain some time longer in Sydney. This launch is nothing less than an absolute necessity in the proper working of the Mission, as all communication between the stations is conducted by water, and at present a cutter has to be relied upon to do all the work. If we could only realize the discomfort and inconvenience which the absence of the launch means—let alone the paralyzing effect upon the progress of the Mission—surely we would see to it that the support of the New Guinea Mission is immediately increased.

The Diocese owes a debt of gratitude to Archdeacon and Mrs. Lefroy for their help in promoting interest in Foreign Mission work during the latter half of November. During their visit branches of the Women's Auxiliary were formed at Clayfield and the Albion, and lectures and addresses given in many of the parishes further afield. The Archdeacon also preached at Toowoomba on 19th and Ipswich on the 26th November.

A Sale of Work was held during October by a branch of Heralds of the King at South Toolburra, Cunningham, the proceeds of which amounted to £28. Of this £14 has been given to the New Guinea Mission, and £14 earmarked for furniture for the new Church at Mitchell River. This is an example of what can be accomplished by children if their elders will interest themselves in organizing the work, for the branch is only a small one conducted on a station.

Two cases of goods for the New Guinea Mission were despatched by the s.s. Matunga on 20th November. Among the contents were the following contributions, which the secretary desires to acknowledge with thanks:—Toowong, Taringa and Albion M.C. Leagues, clothing; Ipswich M.C.L., clothing, groceries, books and medical stores; Gympie, clothing and haberdashery; Maryborough S.S., Clermont M.O.L., and the Glennie Schools, a case of goods each; Hamilton S.S., toys and haberdashery; Toowong S.S., gifts for children and haberdashery; Miss Gardiner, material for bandages.

The following gifts for the Yarrabah Mission are acknowledged with thanks:—Material and old linen for bandages from Miss Gardiner; bibles, per Miss Rivers; old linen from Miss Raymond; beads and haberdashery from Mrs. Wilkinson; old linen from Anon; toys and books from Miss Foley; dress material, beads and knives from Mrs. Newey; clothing and haberdashery from the Gympie M.C.L.

For Mitchell River:—A case of goods from St. Luke's, Toowoomba.

service itself was a very beautiful one. The music was of the simplest, Merbecke's setting of the Communion service, and a few well-known hymns, and it was rendered by the children of the Cathedral Day School led by a few members of the Cathedral Choir. Canon Pattinson was the celebrant, and the Archdeacon of Toowoomba and Canon Hay were Epistoler and Gospeller respectively: the Archbishop was also present in his Throne, and pronounced the Absolution and the Benediction. There was no sermon, nor was there any need of one, for the quiet beautiful service was in itself the best possible sermon.

For the Festal Evensong at night, the Cathedral was crowded. There has been no such congregation since the building was consecrated. And the thunder of the voices joining in the Processional Hymn told us straight away that we were in for a good and inspiring time. The Choir numbered somewhere near a hundred voices, and was representative of different parts of the Diocese. And, considering the scantiness of the practice which had been possible, they did amazingly well. The music was simple, and yet effective and good, Tallis' festal setting of the verses and responses, Tours in F. for the Magnificat and Nunc Dimittis, and simple chants for the special Psalms. And, to end up, we had the Te Deum sung to a familiar chant-setting in which every one could join. From beginning to end the service went with a zest and a swing. No doubt, the excellent plan of having service books with all the music in them, available for the general congregation as well as for the Choir, helped to bring about this happy result: and the great demand for these books, which were sold at sixpence apiece, showed that the general congregation was keen to follow and take part in the service. The sermon was preached by Dr. Radford from the text, "My, father, my father, the chariots of Israel and the horsemen thereof," the preacher drawing many striking lessons from Old Testament history as bearing upon the problems and tasks of the Church of to-day. A verbatim report of the sermon, kindly prepared by Dr. Radford himself, appears in another column.

Altogether the Festival was a most stimulating and encouraging time, which more than justified the revival and gave promise of even greater and better things in the future. That it will once again become an annual event in our Church life may be taken for granted, and, as such, it cannot fail to make for greater zeal and greater unity in that work for the Kingdom of God to which our Church membership pledges us all.

It would be impossible to mention, individually, everyone who helped to make the Festival a success: but a special word of thanks seems to be due to Mr. Gradwell, who organised the whole affair, to Mr. Ganly, who made a most efficient and zealous Deputy-Secretary, and to Mr. Ruegg, who gave characteristically self-sacrificing personal service, and also secured the assistance of many members of the C.E.M.S.

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The Church Chronicle.

Vol. XXI.]

BRISBANE, DECEMBER 1, 1911.

[No. 257]

MIRACLES AND MODERN THOUGHT.

At a moment when the Gospel miracles—and especially our Lord's Virgin Birth and Resurrection—are the storm centre of theological discussion, a statement on the subject of a positive non-controversial kind may prove helpful and opportune. In the present article an attempt will be made, not to define miracle nor again to examine in detail one or more miracles, but to present the standpoint from which in the light of advancing knowledge miracles are coming to be regarded. The view taken of miracle, both of its possibility and of its reasonableness, will depend upon the view taken on the one hand of God and His method of action, and on the other hand of the universe—the forces which act within and upon it. Hence a comparison between the old and the new conceptions of God and of the world will serve best to throw light on the old and new conceptions of miracle which emerge from them.

A. The conception of God held generally till some fifty years ago was largely deistic. God was looked upon as purely and exclusively transcendent. He had created the world—turning it out as a product complete in itself—an article finished and ready for use. His rest at the end of His work was the rest of holding aloof from the world which He had made. The world was like a clock constructed by a skilled artificer, who so far completes it that when finished it works independently of him. So God made and left the world; intervening from time to time to re-adjust what was at fault, but maintaining His complete independence of and aloofness from His great masterpiece.

Corresponding to this conception of God as purely transcendent was that of the world held generally by scientists. They looked upon it as a perfect piece of mechanism, self-contained and self-acting. It moved according to ascertained physical laws, which were invariable in their operation. Each part and detail down to the smallest had as in an engine its fixed place and function. The whole and the parts were perfectly adjusted to each other. Nothing was needed to perfect or complete it.

The conception of God on the one hand and of the universe on the other—as each wholly self-contained, independent of, and aloof from the other—could lead to one only view of events called miraculous. The miracle was an isolated occurrence—an arbitrary break in the ordinary course of nature—essentially capricious and unaccountable. On God's part it was a sudden reassertion of His control over the world, which except on these unforeseen occasions He left to itself: in the universe it was an arresting at one point of the working of a perfectly adjusted piece of mechanism. The miracle was thus from both the religious and the scientific standpoints a phenomenon unrelated and irrational. The less an event fitted in with the recognised order of the world, the more it fulfilled the place of miracle. Just so far as it would be brought under any known law, so far it ceased to be a pledge of the divine presence. The more portentous the occurrence, the clearer the trace it bore of divine action.

Miracles being so conceived, they naturally formed a clearly marked dividing line between science and faith. Accepting miracles as thus isolated portents, their defenders treated them as specially provided evidences of the divine presence. In particular the miracles of our Lord were picked out and pointed to as evidences of His Divinity. They were the special credentials of His Divine Mission. He had healed, he had raised from the dead—therefore He

was divine. The miracles were the premises, upon which they based their conclusions as to the nature of our Lord's personality.

On the other side however miracles as so regarded could find no place in the scheme of the universe accepted by scientists. Their world was self-enclosed, self-contained, self-acting, and anything which could not be fitted in with the known order and arrangement of its parts was illusory and unreal. The more unaccountable an event, the more ready they were to deny its historical validity as inconsistent with their theory of the uniformity of nature. If such events served as the foundation of the Christian Revelation, it was a fabric built upon sand.

B. If this then represents the old attitude towards miracle and its result, let us pass to the new standpoint. It may be said that both the religious and the scientific world have been led to adopt a new attitude towards miracle—an attitude which places them not indeed in complete agreement but at least on terms of mutual respect and of readiness each to learn from the other.

The new attitude, as the old, has been reached as the outcome of a conception of God on the one hand and of the universe on the other—a change for which the generally accepted theory of evolution has been mainly accountable.

On the one hand the deistic view of God has been abandoned. God is regarded as not only the Creator but the constant upholder and preserver of the world—and He upholds and sustains it not from without but from within. He is present and active in the age-long development of nature from lower to higher stages. His action is to be discerned not so much in the occasional and the phenomenal but in every day order and process. Throughout the ages God is seeking to find in His creatures a more and more perfect vehicle of self-expression, until in man the goal is reached and the divine purpose and character stand revealed.

Moreover, the theory of evolution has led on the other side to the abandonment of the mechanical theory of the universe. The world is no longer regarded as a self-centred and perfectly constructed machine, but as the gradual unfolding of the bud into the blossom. Its advance is rather a process of growth than the mathematically exact movements of an engine. Further it reveals evidence of a great design, with which we can sympathise and which to some extent we can understand; while yet there are possibilities in its future unfolding and completion which are altogether beyond human powers of measurement and calculation.

Hence arises a new conception of miracle.

For the religious mind miracles are removed from the region of the arbitrary and are seen to be in keeping with the method of divine action, which the new conception of God has brought to light. They are not now first taken out of their context and then made the ground for dogmatic conclusions. Rather what is known of God's nature and method and purpose is first taken into consideration and then miracle is found to fit into an appropriate setting. If God, who had revealed Himself in many parts and manners, was about to reveal Himself on a plane wholly new, it was fitting that he should do so by a special manifestation such as is represented by the Virgin Birth. If again a study of Jesus Christ reveals a character unique in moral elevation and spiritual insight, it was fitting that actions in keeping with the uniqueness of those gifts should be performed. Thus miracles cease to be arbitrary credentials of a divine presence and character and become events not indeed in the defined area of natural law but in keeping with a higher law of divine action now being vindicated.

Lutwyche-cum-Grovely (Rev. Canon OSBORN).—The result of the Garden Fête for which the Lutwyche people worked very hard was very gratifying. Over £90 was cleared. This will enable the Committee of the organ fund to pay the balance due on the new organ and allow the Wardens to paint and improve the Rectory. The St. Mark's people are now busy in preparing for their Christmas Tree and Sale of Work to enable them to reduce the debt on the new Hall. While the Hall is used chiefly as a Sunday School, it is useful for a good many other things, so that it is hoped that all will do their share either by helping on the Christmas Tree, or spending money at the Sale of Work, or, better still, by sending a subscription to the Hall Committee.

ST. AUGUSTINE'S, HAMILTON.—The Hamilton branch of the O.E.M.S. visited the Milton branch on the 7th of November. They spent a pleasant and profitable evening. On November 12th, the Sunday School children had a Gift Service for the Yababah and New Guinea Missions. They brought several useful gifts which will be forwarded to those Missions. At the recent Fête about £50 was raised. As we need about £75 to pay off ten per cent every year of the balance of the purchase money of the new site, we hope that those who supported the idea of purchasing that site and of removing the Church will make an effort to give a yearly donation to meet our liabilities and get that debt wiped out in order that we may go on with the next part of the scheme, which is to build a new Church and turn the present building into a hall. The celebrations of H.C. on Christmas Day will be as follows:—Windsor, 6.45 and 11 a.m.; Lutwyche, 6.45 and 10 a.m.; Albion, 8 and 11.15 a.m.; Hamilton, 8 and 11 a.m. There will be service at Groveley on Christmas Day at 3.30 p.m. and a celebration on the Sunday after Christmas Day at 11 a.m.

Nundah-cum-Clayfield (Rev. C. MAYHEW).—Annual meeting of Women's Working Guild was held on 7th November; Mrs. Starkie and Mrs. Johnson being elected president and vice-president, and Mrs. Banbury, secretary (re-elected.) It was quite encouraging to see so many Nundah people at the Missionary meeting at St. Colomb's Hall, on the 17th November. A Women's Auxiliary branch is to be formed in Nundah with Mrs. Starkie as secretary. The committee, so far, included the Misses Newham. We hope this branch will be a large one. St. Francis' was well filled on Sunday, 19th November, the occasion being a Church parade of Friendly Societies (Rechabites.)

ST. COLOMB'S, CLAYFIELD.—(Rev. C. MAYHEW).—The services have been well attended during the month. The Ladies' Guild carried out their Sale of Work on Saturday, the 4th, in the St. Colomb's Hall, and it was in every way a success. The proceeds have been donated by the Guild to the Hall Debt Extinction Fund, and the Wardens have again to thank the Ladies' Guild for their quiet and persistent working in aid of St. Colomb's, and might add, as a recommendation to the other organisations of the parish, "go thou and do likewise." A meeting of parishioners was held in the Hall, on the 6th November, to discuss the future of the parish, it being the general opinion amongst the parishioners and congregation of St. Colomb's that the Clayfield district should be declared to be a *parish* (the time and conditions being ripe for it), and thus to secure the constant ministrations of a clergyman. The meeting was well attended and opened by the Vicar (Rev. C. Mayhew), who then retired, and the chair was taken by Arch-

deacon Le Fanu, when two resolutions were moved, seconded and carried unanimously. First—"That this meeting of parishioners authorise the Parochial Council to petition His Grace the Archbishop in Council, to declare the Parochial District of Clayfield to be a parish." Second—"This meeting of parishioners, pledges itself to support the action of the Council and Wardens by raising the necessary funds to meet the regulations referring to stipend and vicarage for the Rector." This concluded the business of the meeting. The Parochial Council, held their monthly meeting at the Vicarage on the 13th. The business was mostly formal, the funds as shown by the monthly balance sheet being adjudged satisfactory. The resignation of Mr. A. W. Dennis, as organist, was accepted with regret, Mr. Dennis having been offered and accepted that position for St. Michael's and All Angels, New Farm.

Milton (Rev. W. V. G. WHITE).—A Garden Fête was held on November 4th, in aid of the Rectory Repairs Fund. Mrs. Le Fanu opened the Fête and wished the workers success. A profit of about £65 was made, and with the amounts previously given, the fund now stands at £100. The repairs are now almost complete, and have cost considerably more than the sum in hand. The celebrations of the Holy Communion on Christmas Day will be at 6.30, 8 and 11. Mr. Selby-Lowndes leaves for England on Wednesday, 27th December, by the "Orama." All the parishioners wish him a happy voyage and a complete restoration to health. There will be a farewell celebration of Holy Communion on December 27th, at 6.30 a.m. Mr. Lowndes will preach his last sermon at Christ Church (at Evensong) on Sunday, December 17th. On Sunday Morning (17th) the Archbishop will preach.

ST. BARNABAS', ITHACA (Rev. G. L. HUNT, Curate-in-charge).—Apologies are offered for the absence of the usual notes last month. The Dedication Festival was held on the first two Sundays in October, the special preachers being Revs. Nott, Ganly, Green, and Woods. The Garden Fête, held in October, produced £75 for the Organ Fund, which now stands at £111. The distribution of the prizes, won at the Gordon Club Sports, took place at a Social, held on October 14th. Swimming and cricket are now going strong; in II. Grade (Q.C.A.) cricket we have won three matches out of four. A billiard handicap has now been commenced. Parish socials have been successfully held on October 28th and November 18th, and another will be held on December 9th. Mr. Darcy Foreman, of Kennedy Terrace, has been appointed Parochial Councillor in the place of Mr. F. V. Keith, who resigned on removing to Manly. Mr. Selby-Lowndes will preach at St. Barnabas' on Sunday morning, December 17th. The Holy Communion will be celebrated on Christmas Day, at 6.30 and 11.

ST. JAMES', ENOGGERA (Rev. R. H. FOWLER, Curate-in-charge).—A very successful Garden Fête was held on Saturday, July 11th, in Mrs. Hulme's grounds. The opening ceremony was performed by Mrs. Trout, who afterwards made a tour of the stalls, and finished up by buying a clothes basket, in which to remove her other purchases. It was very gratifying to note the generous support given by friends outside our own Church, both by Nonconformists and Roman Catholics. In the evening the Kelvin Grove Athletic Club gave a display, which was very much appreciated. It is impossible to single out from a band of workers, who all worked so splendidly, any for special praise, yet one notes with pleasure the success which attended the efforts of the children, the Sunday School Stall clearing over £20. The

total result surpassed all our previous efforts, for we expect to clear over £60. The Stall-holders were:—Plain Work, the Ladies' Guild; Fancy Work, Dip, Christmas Tree, and Flowers, Mrs. P. Murrell, and Sunday School; Refreshments, Mrs. Wright and Mrs. Woodcock; Ice Cream, Mrs. Cox, Miss Woodcock; Sweets, the Misses Bode, Woodcock, Hockings; Produce, Messrs. Pratt and Hudson; Men's Stall, Mr. Bell; Shooting Gallery, Messrs. Broughton and Whitaker; Competitions, Mr. Cox. Well done, everybody!

St. Andrew's, Indooroopilly (Rev. Canon JONES).—Since last month a branch of the C.E.M.S. has been formed in the parish. It is expected that the members will be admitted on the first Sunday in this month. Mr. Lawrence is hon. secretary and Mr. Atkinson hon. treasurer. The Archbishop held a Confirmation service in the Church, on November 17th. Such services are a great help to all church people, and it is to be regretted that more were not present at that service to hear the impressive and helpful addresses which His Grace gave. Our thanks are due to Mrs. Henchman and the committee of ladies who so splendidly managed the arrangements for our table at the Diocesan Festival. After paying expenses, the sum of 17s. was given in to the funds of the Home Mission.

St. Andrew's, S. Brisbane (Rev. Canon R. S. HAY).—A social evening was held in the Parish Hall on Thursday, November 16th, by the local branch of the M.C.L. Each guest was invited to bring a gift, which will be sent as a Christmas box to the Yarrabah Mission. At the Wednesday evening services in the Church at 7.30, the Rector is giving a series of lectures on the early history of the Church of England. Thursday, the 30th November, is the Patronal festival; Holy Communion will be celebrated at 7 and 10 a.m. There will be Festal Evensong at 8 p.m., when the preacher will be Rev. Canon Micklem. On December 3rd, the preacher at Evensong will be Archdeacon Lefroy. On Monday, December 4th, at 8 p.m., a lecture will be given in the Parish Hall, by Captain Fryer, subject, "A trip through Sunny Queensland." The lecture will be illustrated by beautiful lantern pictures; tickets for admission may be obtained from members of the congregation.

ST. PETER'S, WEST END.—On Saturday, 11th November, a very successful Bazaar and Sale of Work, was opened at 3 p.m. by His Grace the Archbishop, in the School of Arts, Boundary Street; upwards of £60 was realised.

St. Mary's, Kangaroo Point.—(Rev. W. MAITLAND WOODS).—The Annual Communion Breakfast will be held in the Parish Hall on the first Sunday in Advent (Dec. 3rd). On Wednesday, Dec. 6th, our Annual Tea Meeting will be held at 7 p.m. This latter function should have been held early in November, but was postponed owing to the Diocesan Festival. The Children's Christmas Tree will be on Saturday night, Dec. 16th. This instead of Epiphany as heretofore, as nearly all our young people now go camping during the holiday month of January. Arthur Sinclair and his bride received hearty good wishes and congratulations from their many friends on their wedding day. The Rector received a very handsome presentation, being a framed group of the St. Mary's Gordon Club, which now hangs in the hall.

Bulimba (Mr. J. W. HARVEY).—At the last meeting of the Church Council it was decided to hold a Christmas Tree on Thursday, December 21st. Admission will be by

ticket, children 6d. including a toy; adults 6d. including refreshments. After the distribution of the toys the opportunity will be taken of welcoming Mr and Mrs Fallows back to the parish. Mr Harvey expects to take his departure about the same time as Mr Fallows returns. The Morningside Parish Hall will be opened by the Archdeacon of Brisbane on Thursday, November 30th, at 8 p.m., and there will be a celebration of the Holy Communion on Sunday, December 3rd, at 9.30 a.m.; evening service at 7 p.m. The Morningside Christmas Tree will be held on Saturday, December 16th; admission 6d.

St. Paul's, East Brisbane (Mr C. KITCHEN, Catechist-in-charge).—It is with great pleasure we notice the Sale of Work at Bishopbourne, on October 21st, was in every way a great success. We heartily congratulate Miss Watson and her workers on the splendid success of the East Brisbane stall, which realised over £15. After the opening ceremony, little Miss Dorothy Watt presented Mrs. Clarke (wife of the Archbishop of Melbourne), a very handsome bouquet of red and white flowers. Mr. Kitchen has not yet handed in his shilling collecting card. There is room for many more names, and he desires to thank all East Brisbane friends for taking such a keen interest in the welfare of the Church Mission. Mr. Kitchen will call for the Mission boxes the end of this month, and feels assured of the fulness thereof for this ever increasing and worthy cause, which, alas, should not be necessary in a country like Queensland, if all did their duty in the great common cause of humanity.

Allora (Rev. S. BAGGALEY).—The Foundation block of the new Church of St. John, Goomburra, was laid on Sunday, November 5th. There was a large number of parishioners present from Goomburra, Allora, and Gulgallan. The music was rendered by members of the Allora choir under the baton of Mr. R. L. Jackson. The old Church has served its generation for nigh upon 50 years, having been built by Mr. Green for residents on the old station property, and though many can, and do, look back with great affection for the old building, which has undergone two migrations since the station was sold, and has suffered somewhat in its perambulations across the creek, the residents have very reluctantly been forced to the conclusion that an entirely new building is needed, and that what served for the station hands forty and fifty years ago, ought not to be expected to do duty in these days of railways and close settlement in the district. The new Church will be ready for opening in December. The contractor is Mr. H. Weber, of Allora, and the cost somewhere about £200.

Boonah (Rev. A. F. EVA).—The reception held on the 26th October, to mark the completion of the Rectory was very enjoyable. About 60 parishioners from different parts of the parish spent a pleasant afternoon. All agree that the building is quite up to date. On the next afternoon between 40 and 50 Sunday School children enjoyed themselves in a similar manner. The children's choir is making good headway, and the children are now busy preparing for their Missionary Stall at the Jumble Fair. The Wardens have made the final payments in connection with the alterations and buildings and report an overdraft on the building account of £350. All other funds are in a satisfactory state. Mr. Dorer made himself responsible for finding the funds necessary for erecting a curbing in front

of the Church and Rectory, and to lower the fence. The alterations are a great improvement. On Friday, December 1, a Jumble Fair will be held in the Rectory grounds. Through the generosity of Mrs. Murray-Prior, the Maroon Church has been lined with silky oak and the chancel floor laid in tiles of silky oak and crow's ash. The effect is beautiful. For a country Church Maroon has reason to be proud of its Church. Several members of the congregation have also put the grounds in a state of order.

The Church at Cannon Creek was dedicated on Saturday, November 18th, by the Ven. Archdeacon Le Fanu, in the name of St. John. All parts of the parish were represented in the congregation of 120. The Church is prettily situated on a half-acre of ground on the bank of Cannon Creek. The dimensions are 25 x 14 with a chancel 9 x 7. The total cost was only £75, due to the general desire of the Cannon Creek folk to have a Church. John Saville gave the land and the timber. John Saville, Charles Young, and the Vicar erected the building and made the furniture. Tetcomb brothers drew some of the timber and others on the Creek helped either in labour or cash. The Altar and frontal and Cross once did service in Christ Church, Boonah, and the harmonium for some years was used at Mt. Alford. The chancel hangings came from Maroon. The collection at the service was £16 6s. 9d. The amount still required is £10. Cannon Creek folk have every reason to be proud of their building. In fact, Boonahites at once fell in love with the chancel windows. All the windows are low and wide, and in consequence the Church is very well ventilated. The all day picnic held the same day was thoroughly enjoyed by all. Mrs. John Saville and Mrs. Sam Saville provided splendid meals at 12 and 4 o'clock. It was very pleasant to see representatives from all parts of the parish.

Crow's Nest (Rev. J. M. TEALE).—The appeal on behalf of Foreign Missions is being well responded to. The Vicar has assessed the whole Parish at £10; we hope, therefore, that this amount and more will be raised.

GOOMBUNGEE (Rev. J. M. TEALE).—Our Bazaar, in aid of St. Mark's Church and Crow's Nest Rectory Debt, was held on November 8th, inst., and proved to be very successful in every sense. We have not as yet the exact figures to hand, but over £50 was taken. We beg to thank most sincerely the Ladies' Committee for the splendid work done, and our people for their generous spirit in thus bringing about such an excellent result.

Childers-cum-Cordalba (Rev. A. W. KING).—The services for December will be as follows:—December 3rd, Childers, 7.30 a.m. H.C.; 11 a.m. H.C.; 7.30 p.m. Cordalba, 3 p.m. December 10th, Childers, 7.30 a.m., H.C.; 11 a.m.; 3 p.m.; Children's Service, 7.30 p.m. Cordalba, 7.30 p.m. December 17th, Childers, 7.30 a.m., H.C.; 11 a.m.; 7.30 p.m. South Isis, 3 p.m. December 24th, Childers, 11 a.m.; 7.30 p.m. Cordalba, 10 a.m.; Children's Service, 11 a.m., H.C. December 31st, Childers, 7.30 a.m., H.C.; 11 a.m.; 7.30 p.m. Cordalba, 3 p.m. The services on Christmas Day will be as follows:—Childers, 7 a.m., H.C.; 11 a.m., H.C.; 7.30 p.m. Cordalba, 9 a.m., H.C. The Mission Sale under the auspices of the Childers branch of the Herald of the King was held in the Palace Hall on Wednesday, 8th December, and was a great success. The children under the direction of the Rector's wife had worked hard and had got together a wonderful amount of fancy work, etc. The boys did splendidly with their produce stall. The Sale was opened by Mrs. Rankin, in the absence of Mr. Rankin, who was detained by his Parlia-

mentary duties. The choir in Childers, at the present time is very weak, three members having left owing to their departure from the town. Who will come forward to assist in this most important branch of Church work?

Esk (Rev. T. ASHBURNER, assisted by the Rev. L. J. HOBBS).—We welcomed the Rev. H. Gradwell on the 19th. The Rev. De Witt Batty will probably be with us to preach on 3rd December. We are looking forward to Archdeacon's Lefroy's visit, 27th November, when he will lecture on the Missions. There will be an afternoon meeting at Toogoolawah on that date and at night a Lantern address in Esk. M.C.L. Sale of Work, Sunday School Prize-giving and Christmas Tree, will be held in the Church grounds, December 6th. The Rector (Rev. T. Ashburner) and family have gone for a much needed holiday and will be away until December 19th. Great interest is attached to the forthcoming marriage of Miss Handley to the Rev. L. J. Hobbs; the marriage is fixed for the first week in January.

Harrisville (Rev. C. H. FISCHER).—Services for December.—December 10: Harrisville, 10.45 and 7.30; Engelsburg Holy Communion and Sermon at 11; December 17: Harrisville Holy Communion at 8 a.m., Mattins 10.45, Evensong 7.30, Engelsburg at 3 and Rosevale at 2.30; December 24: Harrisville, 10.45 and 7.30, Engelsburg at 3, Roadvale Holy Communion and Sermon at 11; December 25 (Christmas Day): Harrisville Holy Communion and Sermon at 10.45, Engelsburg at 3; December 31: Harrisville 10.45 and 7.30, Engelsburg at 3, Roadvale 7.30; January 7: Harrisville Holy Communion and Sermon 10.45, Evensong 7.30, Engelsburg at 3. Mr. Richardson has generously presented the Church at Roadvale with an Offertory plate. Heartly thanks. Mr. George Rackley has been appointed Rector's Warden. Mrs. N. Bartlett, of Milbong, has been seriously ill, but we are glad to say has almost completely recovered again. Mr. N. Burnett took suddenly very ill and had to undergo an operation, but is now out of danger and improving fast.

Howard (Rev. C. C. COMPTON).—All friends who have so kindly given donations towards a Carved Oak Communion Table to be placed in our Church in memoriam of the late Revd. Walter Marshall (our late Rector) will be pleased to hear Miss Mole has now in hand £10 2s 6d. with £1 still to come in—all given by personal friends of Howard and Torbanlea of the late Walter Marshall. His mother, in England, has herself worked up a handsome Alms bag, and this last month sent 10s. towards a Brass Cross for the table, Miss Mole intending to make up the required amount herself; she also hopes to collect enough from our children for Brass Vases to go with the Cross. She has already had 1s. given her voluntarily from two boys and feels much pleased.

Noosa and Kilkivan District.—(Rev. J. H. STEER, Curate in charge).—Services at the different centres this month will be as follows:—Pomona, December 3rd, 10 a.m. (H.C.); 11 a.m. (M.); December 24th, 11 a.m. (M.); December 25th (H.C.), 9 a.m. Middle Creek, December 3rd, 2.30 p.m. (E.); December 24th, 2.30 p.m. (E.); Skyring Creek, December 3rd, 7.30 p.m. (E.); December 24th, 7.30 p.m. (E.); Tewantin, December 6th, 7.30 p.m. (E.); December 7th, 7.30 p.m. (H.C.); December 10th, 3 p.m. (E.); December 26th, 11 a.m. (H.C.); Cooroy, December 10th, 8.30 a.m. (H.C.); 11 a.m. (M.); 7.30 p.m. (E.); December 25th, 7.30 p.m. (E.); December 26th, 8.30 a.m.

(H.C.); Flora Vale, December 11th, 7.30 p.m. (E.); Wolvi, December 12th, 7.30 p.m. (E.); December 27th, 11 a.m. (H.C.); Goomboorian, December 13th, 7.30 p.m. (E.); December 27th, 7.30 p.m. (E.); Cooran, December 17th, 10 a.m. (H.C.); 11 a.m. (M.); December 25th, 11 a.m. (H.C.); Kin Kin, December 17th, 7.30 p.m. (E.); Kilkivan, December 30th, 7.30 p.m. (E.); December 31st, 11 a.m. (H.C. and M.); 7.30 p.m. (E.); Annabar, December 31st, 3 p.m. (E.) Confirmation Classes:—Willow Grove, November 30th, 7.30 p.m.; Pomona, December 2nd, 2.30 p.m.; Skyring Creek, December 3rd, 8.30 p.m.; Cooroy, December 10th, 8.30 p.m.; Wolvi, December 13th, 12.30 p.m.; Goomboorian, December 13th, 7 p.m.; Cooran, December 16th, 2.30 p.m.; Kilkivan, December 30th, 7.30 p.m.; Annabar, 4 p.m., December 31st. Services during the month have been rather poorly attended, the hot weather has been mainly the cause. We have to record the resignation of Miss Faulkner from the Sunday School staff at Cooran. Mrs. Dale has promised to fill her place. Throughout the district, the Gospel stamp album system has been instituted in the (7) seven Sunday Schools. Kin Kin, now has a Church Committee; Mr. Bowman has become treasurer and Mr. W. Shepperson, secretary. Archdeacon Rivers visited us again last month for a few hours. During his visit he visited Cooran and decided upon accepting Mr. W. Martin's (senr.) offer of land for the Church site. During the month, two of our members, Mr. R. P. Grant, Pomona, and Mrs. J. Saunders, Cooran, have been removed from our midst. The sympathy of Church people is extended to those they have left behind.

Pialba (REV. C. C. COMPTON).—Chief interest this month lies of course in Foreign Missions. We are deeply grateful to the Archbishop for giving us such a helpful start, by preaching on the subject at a public service at the time of the Clergy Conference. Our only regret is that more were unable to avail themselves of the opportunity of having their interest aroused, but the crushing was just finishing and everyone working hard to get their cane off and so—we presume—too tired to turn out again. However, those that were there had the urgency of the need—especially in the case of New Guinea—plainly told them, and we hope to come in with more than our quota to the common fund. We are glad to welcome several new residents, who are Church people, and with the influx of summer visitors we hope for an increased attendance at Divine service. For the sake of excursionists and temporary visitors we are having a notice board giving times of services, etc., placed in the station.

Quite a novelty here was a Coin and Gift Tea in aid of the funds of our bazaar, which was held at Mrs. Smith's residence, "Beachside," Torquay. It proved a great success both socially and financially. A large number of ladies were present and a pleasant afternoon was spent. Several songs and pianoforte solos were contributed by the young ladies, which were much enjoyed, as was also some choice phonograph selections. Dainty afternoon tea was served on the spacious verandah by Mrs. Sinclair and Miss Smith, assisted by many other ladies. A nail driving competition caused much fun, the prize which was won by Mrs. Sinclair was donated to the Bazaar funds. Quite a number of useful gifts were brought and a goodly sum in coins, and our best thanks are due to all who assisted. His Grace the Archbishop, accompanied by Archdeacon Rivers and the clergymen of different parishes attended the Annual Conference at St. John's Church, Pialba. Service was held on Wednesday night, at 8 o'clock, when His Grace delivered

a stirring address, which was appreciated by the large congregation.

Redcliffe (REV. VICTOR H. WHITEHOUSE).—Sunday, November 12th, was Mission Sunday in Redcliffe and Woody Point. Special services were arranged, the preacher being Rev. E. Selby-Lowndes. In the afternoon, there was a Children's Gift Service, and many useful things were offered. The collections amounted to £6 5s., and would have been more but for the heavy wind storm just before the evening service. In all, we had a very inspiring day. Will visitors to Redcliffe and Woody Point, for the Christmas holidays, please note that services are held every Sunday morning (11 a.m.) and evening (7.30 p.m.) at Redcliffe; and every Sunday morning (11 a.m.) at Woody Point. The celebrations of the Holy Communion are: Sunday, December 24th; Redcliffe, 7 a.m. and 8 a.m.; Woody Point, 11 a.m.; Christmas Day, Redcliffe, 7 a.m. and 11 a.m.; Woody Point, 9 a.m.

Sandgate.—The children attending St. Nicolas' and St. Margaret's Sunday Schools held their annual picnics at their usual camping-places on Saturday, November 4th. A delightful time was spent in games and races, with everything nice to eat. During the day many parents and friends (including the Revs. J. W. Henry and Maitland Woods) visited the grounds. Much credit is due to Mr. Lloyd, Superintendent of St. Nicholas' School, and teachers Misses Cameron, Rappiport, Brown (2), Micheli; Mrs. Wallace; Master Allom; and Miss C. Brown; also to the teachers from St. Margaret's, Misses Henry (2), Merritt, and Warren, for their careful organisation, which ensured the pleasure and comfort of all. Arrangements are in active progress for the Village Fair, to be held at Gordon Hall, on Saturday, December 9th (near Sandgate Central Railway Station).

Yeronga (REV. E. OERTON).—After two years of useful service by the Anglican Church Mission and staff, the superintendent, Mr. W. P. B. Miles has handed over the charge of Yeronga district to the Rector of the Parish for future management. The work which has grown to be a large centre of Church work was begun by Mr. Miles as a venture of faith, and the parishioners heartily responded and generously supported the Sunday services, both by attendance and financially. The committee of the Yeronga Hall generously placed the Hall at our disposal for Divine service and regular Sunday services with a monthly Communion have been held since Sunday, November 15th, 1909. A splendid Sunday School, under the management of Mrs. Macdonald, aided by Miss Dodwell and Miss Slatter has been established, and the choir and organ have regularly been managed by Miss Edwards at all the services. During the past nine months, the parish work has been in the care of Mr. W. A. Davies, hon. C.M. lay-reader, and who, we regret to say has been obliged to relinquish his work, owing to having been transferred to Rockhampton, as manager of Denham Bros.' wool and hide stores. In recognition of Mr. Davies' useful work at Yeronga, the parishioners presented to him a handsome silver tray, suitably inscribed, together with silver cream and sugar basin, a large Prayer-Book from the school children, and an iced cake from Mrs. Ovenden. On behalf of the parishioners, Mr. Derrick made the presentations, and wished Mr. Davies every success in his new position, although it was a source of deep regret to all present to part with him from their midst, where he had done so much useful work and gained so many friends.

To the scientific mind on the other hand the mysteries of process of evolution bring home the humbling truth that not all phenomena can be brought within the region of law as already known and tabulated. The unity of nature—the universality of law—these indeed are still upheld. They are indeed the necessary basis and condition of progress in scientific knowledge. But it is recognised that within and behind the natural order there is an active designing power at work, which can initiate events of a new character; and that such events though not unrelated to law must be subsumed under a more comprehensive law than science has yet recognised. Science endeavours indeed, and successfully endeavours, to explain many events called miraculous. The progress, *e.g.*, made in the study of psychology, has thrown light upon many of our Lord's works of teaching. But even in the case of events which it cannot explain but which are corroborated by sufficient data, it does not pronounce on their *a priori* impossibility but patiently waits

for the discernment of a higher and more embracing law under which in time they may be brought.

It is thus by relating miracles to their context, that modern thought has been led to adopt a new standpoint towards them, and one in adopting which science and faith are no longer at daggers drawn. Miracles find their place in a rational order, instead of being isolated irrational portents. They are seen to be in keeping with a new conception of God—regarded as working in and through the universe, and with a new conception of the universe—as in the last resort sustained and directed by Spiritual Power: and wherever miracles are now-a-days found a stumbling block to faith, it will probably be found that in the mind of the doubter the old conception has not given place to the new, and that miracles are still regarded as arbitrary and isolated portents which he rejects as alike unworthy of God and of the universe as he conceives them.

PRESENTATION TO CANON JONES.

An event of interest to every Queensland Churchman took place in All Saints' school-room, Brisbane, on Monday, October 30th, when an illuminated address and a cheque for nearly £350 were presented to Canon Jones in memory of his fifty years' service to the Church in this State. The Archbishop presided, and the hall was crowded with an



audience which represented almost every department of Queensland life, and included many of Canon Jones' oldest friends. The utmost cordiality and enthusiasm prevailed, and the whole proceedings were eloquent of the respect and affection in which the Canon is held. In his opening remarks the Archbishop spoke mainly of the debt which we owe to Canon Jones for helping to lay the foundations of definite Churchmanship in Queensland. At a time when religious controversy was keen

and bitter Canon Jones had not been afraid to make a firm stand for the principles and practices of the Church, and though he he may have made a few foes, he had made many more friends, and the respect in which he was held to-day were the best testimony to the respect which men always accord to those who have definite convictions and are not afraid to stand up for them. And the result had been that we in the Queensland of to-day were spared that bitterness and party spirit which is always such a hindrance to the real work of the Church. (Applause).

The presentation was made by Mr. George Day, one of Canon Jones' oldest friends, who had served under him at All Saints nearly fifty years ago.

Canon Jones, in rising to reply, was received with great enthusiasm. He said that he had not gone to the homes of his friends to thank them for the kind things they had said and for their generous gifts, because he had reserved his thanks for that night. Having expressed his general thanks he would take the first opportunity of individually thanking them. He was thankful if at this stage of his work he stood before them with the good opinions and

kind thoughts they had expressed. When he came to Brisbane in 1860 he travelled in the "Yarra Yarra." In those days they had to go into Newcastle to get the supply of coal for the steamer so they could imagine that Queensland was in a tolerably primitive state. They came up the river on a Sunday morning as the old St. John's bell was ringing for the service. His first experience of work in the Diocese began as Curate with the Rev. T. Tomlinson to the Bishop—Tufnell—as Rector of St. John's. His parochial area began at Petrie's Bight and extended to where the Bridge is now, bounded on one side by Queen Street and on the other by the river, and then began at the Bridge end of Melbourne Street and taking in all between that street and the river; Mr. Tomlinson took Petrie's Bight to North Quay and all west of Queen Street, and beginning at the opposite side of Melbourne Street and taking all east of that. The Rev. R. Moffatt (brother of the then Colonial Treasurer, and himself the Parliamentary Librarian) had the aristocratic parish of Kangaroo Point. Canon Jones related his experience of taking a letter of introduction from England to a friend in Bundamba, and how when riding through the ti tree scrub he was greeted by an armed band of black-fellows, talking dangerously and gripping the reins of his horse. He had felt sure than they were going to have him for "cold missionary on the sideboard," a fate to which he had looked forward before leaving England. The Canon then went on to tell of his transfer to Rockhampton in 1861—2. At the time he first went there, there was not a minister of religion north of Rockhampton. He had served at All Saints from 1865—1877, and he had been two years in Hobart and two years in England. When a boy at school a favourite subject for a theme his old master used to set them was "From Heaven come down. Know thyself." He had found through the columns of the "Courier" that he did not know himself. He again thanked them for the gift which was more precious to him than perhaps appeared on the surface. He was a better man than when he rose that morning, for he felt he could now fulfil the apostolic injunction "Owe no man anything, but to love one another." (Applause)

Mr. Steele moved, and Canon Garland seconded, a vote of thanks to the Archbishop for presiding, and to Messrs Newman and Atkinson who had initiated the movement. This was heartily carried. Light refreshments were subsequently provided.

Diocese of Brisbane—Results of Sunday School Examination, 1911.

SENIOR DIVISION (over 15 years).

No.	Name and Parish	Repetition.	Scripture.	Catechism.	Total.
CLASS I.—Max. 300; Min. 225.					
1	Gladys Perry, Ipswich ...	86	100	75	261
2	Marjorie Harrison, Ipswich ...	66	95	75	236
3	Dorothy Ross, Ipswich ...	74	80	78	232
4	Alice Hawkins, Albion ...	60	95	75	230
5	Ena Eden, Sandgate ...	56	99	71	226

CLASS II.—Max. 224; Min. 150.

1	Lizzie Moore, Ipswich ...	67	87	64	218
2	May Gayford, New Farm ...	60	79	73	212
3	Lillias Jamieson, Ipswich ...	58	89	63	210
4	Lily Smith, Enoggera ...	51	89	66	206
5	Marjorie Board, S. Brisbane ...	50	77	74	201
6	Elsie Schaumburg, Milmerran ...	54	78	57	189
7	Lilla Tinley, Albion ...	42	80	63	185
8	Hilda Charlton, Thompson Estate ...	42	87	54	183
9	Kitty James, Enoggera ...	56	84	33	173
10	Mattie Davies, St. James, T'w'mba ...	42	72	59	173
11	Ruby Taylor, New Farm ...	43	50	65	158
12	Nellie Deakin, Enoggera ...	43	73	38	154
13	Winnie Dykes, Mount Gravatt ...	46	65	42	153

CLASS III.—Max. 149; Min. 100.

1	Clara Blakey, Albion ...	30	61	45	136
2	Kitty McKay, St. James, T'w'mba ...	30	52	45	127
3	Jessie McKay, St. James, T'w'mba ...	35	52	25	112

INTERMEDIATE DIVISION.

CLASS I.—Max. 300; Min. 225.

1	May Binns, St. James, Toowoomba ...	88	94	69	251
2	Eileen Watson, Thompson Estate ...	100	85	63	248
3	Olive Mumford, Thompson Estate ...	76	82	71	229

CLASS II.—Max. 224; Min. 150.

1	Lucy Wright, Tummaville ...	86	71	65	222
2	D. McKellar, New Farm ...	76	73	59	208
3	H. V. Hutchinson, S. Brisbane ...	64	87	50	201
4	Florence Eden, Sandgate ...	72	68	55	195
5	Evelyn Sondergeld, Crow's Nest ...	64	85	46	194
6	H. Haussmann, S. Brisbane ...	72	92	29	193
7	Lillian Cummins, Pittsworth ...	52	86	52	190
8	Maud Carter, Pittsworth ...	56	85	48	189
9	Jessie Douglas, St. James, T'w'mba ...	64	73	48	185
10	Sydney Keefer, Pittsworth ...	40	84	50	174
11	Edith Baillie, Tummaville ...	52	69	51	172
12	Ruth Tinley, Albion ...	50	74	41	165
13	Leslie Wright, St. Luke's, T'w'mba ...	60	70	34	164
14	Elsie Baillie, Milmerran ...	32	75	56	163
15	Lewis Holland, Pittsworth ...	36	81	38	155
16	Bessie Willson, Pittsworth ...	42	68	45	155
17	Rose Upham, Childers ...	44	71	39	154
18	Jack Dalton, New Farm ...	58	52	43	153

CLASS III.—Max. 141; Min. 100.

1	Violet Upham, Childers ...	38	70	40	148
2	Ivy Betham, Leyburn ...	66	24	54	144

No.	Name and Parish.	Repetition.	Scripture.	Catechism.	Total.
3	Margaret Young, Pittsworth ...	16	90	35	141
4	Arthur Hay, Warwick ...	36	74	31	141
5	Irene Holland, Pittsworth ...	40	60	39	139
6	Eda Helig, Warwick ...	30	54	48	132
7	Jessie Cherry, Leyburn ...	58	48	26	132
8	Doris Hocking, Enoggera ...	36	57	38	131
9	Ted Nuss, Yarranlea ...	30	48	49	127
10	Hilda James, Enoggera ...	—	83	41	124
11	Walter Scott, Yarranlea ...	32	59	32	123
12	Walter Luscombe, Springside ...	38	48	33	119
13	Wm. Honor, Springside ...	28	32	42	102

JUNIOR DIVISION.

Max. 300; Min. 225.

1	Mary Honor, Springside ...	86	76	90	252
2	Jessie Crocker, Tummaville ...	72	80	96	248
3	Edith Leggett, Crow's Nest ...	74	75	96	245
4	Pearl Sondergeld, Crow's Nest ...	74	71	92	237
5	Dorothy Mitchell, S. James, T'w'mba ...	72	66	96	234
6	Arthur Tinley, Albion ...	64	73	92	229

CLASS II.—Max. 224; Min. 150.

1	R. Board, S. Brisbane ...	56	82	84	222
2	Cyril Roach, Albion ...	86	42	92	220
3	Ora Stumm, Pittsworth ...	46	85	88	219
4	Olive Davies, St. James, T'w'mba ...	70	49	100	219
5	Thomas Hull, Ipswich ...	62	65	92	219
6	Esther Bumstead, Thompson Estate ...	60	65	94	219
7	Doris O'Mahony, Albion ...	54	74	90	218
8	Fred Scharer, Milmerran ...	62	55	96	213
9	Miriam Virgen, St. James, T'w'mba ...	60	60	92	212
10	Florence Carter, Pittsworth ...	42	74	94	210
11	Robert Syme, Springside ...	50	69	90	209
12	Edwd. Boys, S. Brisbane ...	72	47	90	209
13	Dorothy Beard, S. Brisbane ...	50	66	92	208
14	Olive Baillie, Milmerran ...	52	64	88	204
15	Frank Fern, New Farm ...	60	58	82	200
16	Ida Curtin, Albion ...	20	84	94	198
17	Ruby Poulton, Pittsworth ...	38	77	82	197
18	O. Luscombe, Springside ...	60	50	86	196
19	Leila Law, Warwick ...	62	37	94	193
20	Gladys Scharer, Milmerran ...	54	67	72	193
21	Mabel Honor, Springside ...	62	39	92	193
22	Ellen Warfield, Springside ...	62	40	90	192
23	Vera Schaumburg, Milmerran ...	36	66	90	192
24	Phil Robinson, Yarranlea ...	44	73	74	191
25	Nellie Hill, Thompson Estate ...	62	40	86	188
26	Ethel Brumpton, Pittsworth ...	38	74	76	188
27	Elsie Postle, Springside ...	38	56	90	184
28	Emily Warfield, Springside ...	62	36	81	184
29	Mildred Law, Warwick ...	42	59	82	183
30	Mattie Chandler, Warwick ...	42	59	82	183
31	Ruby Hamblen, Yarranlea ...	38	74	70	182
32	Isabel Willson, Pittsworth ...	32	64	86	182
33	Dolly Hay, Warwick ...	28	55	92	175
34	Vera Neve, Thompson Estate ...	68	20	74	172
35	Roy Fry, Albion ...	50	27	92	169

QUEENSLAND RAILWAYS.

CHRISTMAS & NEW YEAR
Excursion Tickets, 1911-12

EXCURSION TICKETS will be issued between all stations distant 12 miles (and over) apart, from Monday, 11th December, 1911, to Monday, 1st January, 1912, available for return as under, viz.:—

For distances under 150 miles, up to and including 1st February, 1912

For distances over 150 miles and up to 300 miles, three calendar months.

For distances over 300 miles, six calendar months.

Excursion Tickets will also be issued from Inter-State booking stations in Queensland to the Southern States from Monday, 11th December, 1911, to Monday, 1st January, 1912, available for return for three months.

Excursion Tickets at Specially Reduced Fares will be issued to women and children from Far Western and South-Western Districts to Brisbane, and from Western towns to Rockhampton, from Friday, 15th December, 1911, until 31st January, 1912, available for return for the same period as ordinary return tickets.

Excursion Tickets will also be issued to seaside stations from 11th December, 1911, up to and including 31st January, 1912, available for return as follows:—

For distances under 150 miles, up to and including 29th February, 1912.

For distances over 150 miles, Three Months.

In addition Second Class Excursion Tickets will be issued to Scholars from Friday, 15th December, 1911, until 31st January, 1912, from Brisbane and intermediate stations (including the Enoggera and Pinkenba branches) to Sandgate, and from South Brisbane and Manly, at 6d. each; also from South Brisbane and intermediate stations to Cleveland at 9d. each. These tickets will only be issued by trains leaving not later than 2.30 p.m. on days other than Saturdays and Sundays. On Saturdays and Sundays tickets will be issued by any train available for day of issue only. Similarly, Excursion Tickets will be issued from Maryborough to Pinalba to Scholars at a fare of 9d. each second class; also from Rockhampton to Emu Park by the 9.40 a.m. train on Mondays, Wednesdays, Fridays and Saturdays, and Rockhampton to Yeppoon at 9.40 a.m. on Tuesdays and Thursdays, at a fare of 9d. each second class, available for the day of issue only.

Special Cheap Excursion Tickets will also be issued during the summer months from midday on Saturday until midday on Sunday, available for return until Sunday night, to Southport, Tweed Heads, Toowoomba, Gympie and other intermediate stations.

By order of the Commissioner for Railways,

ARTHUR J. CROWTHER,

Secretary.

BRISBANE,
15th November, 1911.

No.	Name and Parish.	Repetition.	Scripture.	Catechism.	Total.
36	G. Willson, Pittsworth ...	36	55	76	167
37	Jessie Appleton, Thompson Estate ...	50	47	70	167
38	Laura Scott, Yarranlea ...	30	60	72	162
39	Alice Evans, Leyburn ...	40	14	96	160
40	Kathleen Hay, Warwick ...	22	75	62	159
41	Marcia Scharer, Milmerran ...	28	62	68	158
42	Ruby Clay, Leyburn ...	52	29	72	153
43	Annie Honor, Springside ...	38	27	86	151
CLASS III.—Max. 149; Min. 100.					
1	Tom Robinson, Crow's Nest ...	40	23	86	149
2	Ivy Trott, Yarranlea ...	30	57	62	149
3	Gwen Hocking, Enoggera ...	30	31	84	145
4	Muriel Nuss, Yarranlea ...	24	55	62	141
5	Edna Sully, Warwick ...	60	47	23	130
6	Tom Keefer, Pittsworth ...	8	68	52	128
7	Roy Baker, Pittsworth ...	20	47	56	123
8	Madge Baker, Pittsworth ...	4	42	74	120
9	Bessie Kennedy, Warwick ...	16	31	72	119
10	Florence Clark, Warwick ...	8	25	86	119
11	Hilda Ohandler, Warwick ...	6	43	66	115
12	Ronald Pickwell, Pittsworth ...	14	51	48	113
13	Sylvia Cook, Albion ...	—	23	88	111
14	Olive Heath, Pittsworth ...	8	48	52	108
15	Mary Norton, S. Brisbane ...	—	58	48	106
16	Clarice Hoffman, S. Brisbane ...	26	46	32	104

CLASSIFICATION.

Classes—	I.	II.	III.	Failed.	Total.
Seniors ...	5	13	3	2	23
Intermediate ...	3	18	13	7	41
Junior ...	6	43	16	10	75
	14	74	32	19	139

The "Bishop Webber" Prizes are awarded as under:—

Senior ...	Gladys Perry, Ipswich
Intermediate ...	May Binns, St. James, Toowoomba
Junior ...	Mary Honor, Springside

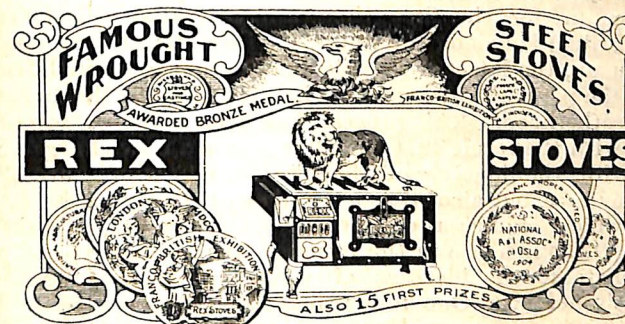
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Notes from the South.

The second conference of delegates from branches of C.E.M.S. in New South Wales took place in Sydney on 17th November and the following days. A scheme for the appointment of a paid secretary and the more thorough organisation of the provincial office was discussed and elaborated. A series of resolutions on various important questions of morality was debated, and most of the suggested resolutions were carried. The principal criticism, which was indeed made by many delegates in their speeches, was that the programme set before the conference erred on the side of excessive protest against the wrong doing of others instead of affirming the principles for which the society itself stood, and seeking to deepen the spiritual life of its members. The spiritual side however was not neglected. Bishop Druitt (Coadjutor-Bishop of Grafton and Armidale) gave an address on Prayer at a well-attended meeting on the Saturday night, and preached at a special men's service in St. Andrew's Cathedral on the Sunday afternoon. A corporate communion, followed by a farewell breakfast, concluded the conference. Seventy members were present, representing about the same number of branches.

A course of three lectures in the History and Development of the Book of Common Prayer was arranged to take place in Sydney at the end of November. The first lecture was to be by Canon Hart, of Melbourne, perhaps the leading liturgist of Australia, on "Ancient Services and Service Books." The succeeding lectures were to be by Rev. Dr. Radford on "The Reform of the English Prayer Book" and "The Prayer Book and the Puritans" respectively.

Bishop Stone-Wigg spent the latter part of November in the Diocese of Melbourne on Deputation work for the Australian Board of Missions. His Lordship was particularly concerned in the establishment in Victoria of the Women's Auxiliary to A.B.M., in connection with which a garden fête was to be held in the grounds of Bishops court, at Melbourne, towards the end of the month.

The Principal of the Brotherhood of the Good Shepherd (Rev. J. O. Feetham) and three other priests on the staff of the Brotherhood, spent a week in Sydney recently on their annual campaign to evoke further sympathy and support for their work in the far West of N.S.W. The principal event of the campaign was a public meeting, at which Bishop Stone-Wigg presided, and addresses were given by Mr. Justice Pring, Mr. Justice Simpson, and the Brothers. The staff now consists of six priests and seven laymen, and for the first time an Australian priest (Rev. J. P. Milne) is among the number. Mr. Milne is in charge of Nyngan, the latest of the Western towns to be withdrawn from the parochial system and handed over to the care of the Brotherhood. This process has been going on for some time, with the result that the Brothers are now charged not only with the lonely "out back" districts which are their peculiar care, but also with a number of fairly large townships which require the constant attention of a resident priest. The increase in the number of the staff is not proportionate to the increase of work, and more men are urgently needed. One new priest from England—Rev. H. M. Durand—is expected to arrive shortly. Mr. Durand was formerly on the staff of St. John the Divine, Kennington, in the diocese of Southwark.

Rev. J. O. Feetham was to conduct the annual retreat for the clergy of the diocese of Melbourne in the last week of November. A number of Melbourne churchmen, anxious to know more about the work of the Brotherhood of the Good Shepherd, have arranged a public meeting, at which the Governor-General will preside, and at which Mr. Feetham has consented to speak. The Bishop-elect at Bathurst issued his first pastoral letter to his new diocese through the medium of the *Bush Brother*, the excellent quarterly magazine conducted by the Brotherhood: but he will not be present at the Melbourne meeting, as his consecration and enthronement in Sydney and Bathurst respectively come in the same week.

Rev. A. W. Tonge M.A. has been appointed Head Master of Trinity Grammar School, Kew, (Vic.) in succession to the new Bishop of Bathurst. Mr. Tonge has been for many years chaplain of the Church of England Grammar School, Melbourne, and was formerly classical master at The Kings School, Parramatta.

The proposal to erect a memorial cross to mark the site of the first Church in Australia has hung fire for a long time, but it is now being revised by Archdeacon Gunther. A meeting was held recently at the Chapter House in Sydney, and a series of lectures was arranged to stimulate public interest. The site is on the open space at the intersection of Hunter, Castlereagh, and Bligh Streets, Sydney.

Rev. C. W. Coles has been appointed by the Bishop of Winchester to be vicar of the important parish of St. Agatha's, Landport, Portsmouth. It will be remembered that Mr. Coles was elected to Christ Church, St. Laurence, Sydney, early this year, and accepted the position. The Archbishop of Sydney however declined to appoint him, as Mr. Coles agreed only "under protest" to conform to the Archbishop's conditions as to the disuse of Eucharistic vestments—an agreement which his Grace regarded as tantamount to a refusal. St. Agatha's is celebrated as the scene of the labours of the late Father Dolling.

CHURCH OF ENGLAND SUNDAY SCHOOL INSTITUTE.

RESULTS OF EXAMINATION HELD IN APRIL, 1911.

Honours	..	May Sanders	...	...	2nd Class
Advanced	...	J. G. Pointon	...	...	"
Preliminary	...	Jean Charlton	...	...	1st Class
		Annie Morris	...	...
		Amy Wright	...	...	2nd Class
		Ethel Moffatt	...	...

EDWARD OERTON, Hon. Sec.



Intercessions and Thanksgivings for December, 1911. That it may please Thee—

1. To visit with the fulness of Thy blessing those who are preparing for ordination on St. Thomas' Day.
2. To awaken Thy Church to a more faithful observance of Ember tide.
3. To relieve, if it be Thy Will, the sore strain of need in the Charleville Bush Brotherhood.
4. To prosper with Thy continual blessing the Girls' High School at Southport, and to guide the authorities responsible for its management.

(Miss Davenport's School, at Southport, has lately been taken over by the authorities of our Church.)

5. To bring back our people to a devout reception of the Holy Communion, especially at Christmas.
6. To sanctify the pleasures of our people in the approaching holidays.

Let us give thanks to God—

1. For uplifting services in connection with the anniversary of the Consecration of the Cathedral.
2. For much to encourage us in the Diocesan Festival.
3. For many earnest candidates confirmed in the past month.
4. For the safe return of Henry Evelyn Hone and Hugh Thomas Molesworth.

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Parish Paragraphs.

A branch of the C.E.M.S. has been formed in the Indooroopilly parish, with Mr. Lawrence as Honorary Secretary, and Mr. Atkinson, as Honorary Treasurer. The members are to be enrolled on the first Sunday in the present month.

The new Rectory at Boonah has now been completed, and the event was celebrated by a reception, attended by some sixty parishioners from different parts of the parish, on October 26, and by a Tea to the Sunday School children on the following afternoon.

The Archbishop inaugurated Pialba's effort in connection with the month of Missionary effort, at a special service arranged at the time of the recent Clergy Conference, at which His Grace gave the address.

The Conference of the Clergy of the Wide Bay and Burnett Archdeaconry was again held at Pialba on November 8 and 9. A good deal of practical business was accomplished, and a most interesting discussion took place on a paper by the Rev. P. S. Wigram, on the "Ministry of Reconciliation."

The Rector of St. Andrew's, South Brisbane (Canon Hay) is giving a series of addresses on the early History of the Church of England, at the Wednesday evening services in his Church.

The Hamilton branch of the C.E.M.S. visited the Milton branch on November 7, and the Milton branch are proposing shortly to arrange other visits of a similar nature.

St. Barnabas', Ithaca, held its Dedication Festival on the first two Sundays in October, when the special preachers were the Revs. P. N. Nott, W. M. Woods, E. C. Ganly, and H. H. Green.

Redcliffe kept Sunday, November 12, as "Foreign Missions Sunday," and had the advantage of the presence of the Rev. E. A. Selby-Lowndes, whose addresses were greatly appreciated. In the afternoon, there was a Missionary Gift service for the children, when some very useful gifts were presented.

St. Andrew's, South Brisbane, kept its Patronal Festival on St. Andrew's Day (November 30), with two special celebrations of Holy Communion in the morning, and a Festal Evensong at night with sermon by Canon Micklem.

On Saturday, November 11, the Archbishop opened a very successful Sale of Work, in aid of the funds of St. Peter's, West End. Upwards of £60 was realised by the Sale.

The Rector of Esk (Rev. T. Ashburner) and his family have gone to Southport for a well-earned holiday, and will be absent from the parish for five Sundays.

A branch of the Women's Auxiliary, in connection with the Australian Board of Missions, has been formed at Nundah with Mrs. Starkie as secretary.

The children attending the two Sandgate Sunday Schools (St. Nicolas' and St. Margaret's) held their annual picnics on Saturday, November 4.

The Rev. E. A. Selby-Lowndes is to preach his last sermons in his old parish of Milton, on Sunday, November 17, in the morning at St. Barnabas', Ithaca, and in the evening at Christ Church, Milton. Mr. Selby-Lowndes is leaving for England by the "Orama," on December 27.

The authorities of the Church Mission have now handed over the work at Yeronga, which has grown under their guidance to be an active centre of Church work, to the

Rector of the Parish (Rev. E. Oerton), who will for the future be responsible for providing the services, and for the work generally. The work was undertaken by Mr. Miles (the Superintendent of the Church Mission) as a venture of faith, which has been amply rewarded by the ready response of the Churchpeople of the neighbourhood. The Committee of the Yeronga Hall placed it at the disposal of Mr. Miles for the services, and regular Sunday services, with a monthly celebration of Holy Communion have been held ever since November, 1909. A splendid Sunday School, under the management of Mrs. Macdonald, aided by Miss Dodwell and Miss Slatter has been established. And Miss Edwards has all along given her services as organist and choirmaster.

During the past nine months, the Sunday services at Yeronga have been conducted by Mr. W. A. Davies, as Honorary Lay Reader. Mr. Davies having been transferred to Rockhampton, has been obliged to resign this work to the great regret of all concerned. In recognition of Mr. Davies' work, the parishioners presented him with a handsome silver tray, suitably inscribed, together with a silver cream and sugar basin, and a large Prayer-book from the children. Mr. Derrick made the presentation on behalf of the parishioners.

When the proposed new Church at Pittsworth, is an accomplished fact, it is proposed to use the present Church building as a Sunday School, and it is hoped that it may be possible to fit it up specially for this purpose.

Through the generosity of Mrs. Murray-Prior, the Maroon Church has been lined with silky oak, and the chancel floor laid in tiles of silky-oak and crow's ash. The effect is very fine. Altogether, the Maroon people have reason to be proud of their Church, which must be one of the best appointed country Churches in the Diocese.

The Archbishop held a Confirmation at St. Andrew's, Indooroopilly, on Friday, November 17, when some fifteen candidates were confirmed, some of them being presented by the Rev. E. C. Ganly.

The Church at Cannon Creek was dedicated on Saturday, November 18th, by the Ven. Archdeacon Le Fanu, in the name of St. John. All parts of the parish were represented in the congregation of 120. The Church is prettily situated on a half-acre of ground on the banks of Cannon Creek. The dimensions are 25 x 14 with a chancel of 9 x 7. The total cost was only £75, a fact which was due to the general desire of the Cannon Creek folk to have a Church. John Saville gave the land and the timber. John Saville, Charles Young, and the Vicar erected the building and made the furniture. Tetcomb brothers drew some of the timber and others on the Creek helped either in labour or cash.

A meeting of parishioners was held in the Clayfield Hall, on the 6th November, to discuss the future of the parish, it being the general opinion amongst the parishioners and congregation of St. Colomb's that the Clayfield district should be declared to be a parish (the time and conditions being ripe for it), and thus secure the constant ministrations of a clergyman. The meeting was well attended and opened by the Vicar (Rev. C. Mayhew), who then retired, and the chair was taken by Archdeacon Le Fanu, when the following resolution was moved, seconded and carried unanimously: "That this meeting of parishioners authorise the Parochial Council to petition His Grace the Archbishop in council to declare the Parochial District of Clayfield to be a parish."

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Doings on the Downs.

The Rev. W. P. Glover has been instituted by the Archdeacon of Toowoomba to the parish of St. Mark's, Warwick.

Canon Pattinson is now on the Downs conducting a missionary campaign.

The Archdeacon of Toowoomba has begun his annual visitation of the Downs parishes, which will occupy him almost every day until the end of February, 1912.

The Archdeacon of Brisbane visited us on November 4th, 5th and 6th, and preached at the Cambooya Dedication Festival on the Sunday within the Octave of All Saints. The picnic at Cambooya on the 4th was quite a brilliant success. The Archdeacon kindly preached also at Umbiram and at Drayton.

Steps are being taken to proceed at once with the building of the new Church at Pittsworth. The Turallin Church Building Committee have postponed building until the new year owing to the difficulty experienced in obtaining timber. A new Church at Brookstead is contemplated and a site secured.

The secretary of the British and Foreign Bible Society has been holding a series of meetings on the Downs, and has been speaking at St. Luke's, Toowoomba, at Clifton and Pittsworth and other places.

The Patronal Festival of St. Luke's, Toowoomba, was celebrated on Sunday, October 15th. There was a sung Eucharist at 11 a.m. which was largely attended and highly valued. Mr. Batty preached both at this service and at Evensong. The offerings during the day amounted to over £70, and were given to the School Building Fund.

A big venture is being made in St. Luke's Parish, Toowoomba. A Day School will be opened after the Christmas holidays. Miss Sutton and Miss Howard, B.A., from the Brisbane High School, will undertake the work. One lady has had nine years experience as head of the Junior Division of the High School, and is conversant with kindergarten methods; the other is a graduate of Sydney University. The school will be open for girls and small boys. It is possible that some few boarders may be taken.

In January the Downs Clergy Conference will again be held at St. Luke's, Toowoomba, as also the Annual Downs Choir Festival, when Mr. Batty will preach.

At a meeting of the Toowoomba Ministerial Fraternal, held in November, Rev. H. C. Beasley read a paper on "Apostolical Succession." The Toowoomba Presbyterian, Methodist, Baptist and Congregational ministers were present. A most interesting and friendly discussion followed.

The Children's Column.

Dear Children,—

I was speaking to you last month about Prayer as a great means of getting strength from God to be true disciples of the Master Christ. You will ask "What then is the strength which God supplies?" Christmas Day gives us the answer. "God so loved the world, that He gave his only begotten Son that whosoever believeth on Him should not perish but have everlasting life." He gave Jesus to us on the first Christmas Day and He has been giving Him ever since. When we ask in prayer we receive Him; when we take a little baby to be baptised we give it to Jesus and He gives Himself—His life—in return to the little one. When we kneel at God's Altar to receive the Holy Communion Christ gives Himself—His Life to everyone who receives. It is wonderful—it is a mystery—but it is true. Now do you understand how St. Paul could say "I can do all things through Christ which strengtheneth me"—Phil: 4—13. Christ was with him, Christ was in him, therefore he could not fail. And we can be strengthened by Christ in the same way, and just as much as St. Paul. It is our own fault if we are not as good disciples and if we do not fight as good a fight as St. Paul. We, like him, can do all things because the same Christ can and will strengthen us if we will let Him. All of you, I suppose, know the picture "The Light of the World." I want you all to look closely at the door in the picture, for it is the door of our hearts. There it is—clogged up with rubbish, overgrown with creepers and thorns. No one can pass through until all the rubbish and thorns are removed. Sin, especially pride, self-will, carelessness are perhaps clogging up some of your hearts and you wonder why Christ does not enter and strengthen you. He cannot. But He is always just outside—knocking and anxious to enter—if you will only do your part and make ready a way. Then He will do His part and come and make His abode with you. The message of Advent is "Christ is coming"—of Christmas "Christ is come." If you will try very hard and honestly through Advent to clear away the sin, the pride, self-will, and carelessness, then Christmas will be full of joy and gladness, not because it means parties, and presents and plum-pudding, but because you really feel and know that Christ has come to you.

(1) Find some places where Christ promises to come and dwell with us or to give Himself to us.

(2) Which of our Saviour's Names teaches us the same truth?

(3) What part of the Christmas story (the Birth of Christ) teaches us the same lesson as the picture "The Light of the World"?

(4) What great Christian doctrine do we think about at Christmas and what does the word mean?

Your LITTLE MOTHER.

Please send your Glory Boxes by the 15th of December.
Senior.—H. Marshall, very fair; L. Hart, excellent; E. Swickwart, good; F. Storey, excellent; L. Tinley, good.

Intermediate.—J. Exley, good; M. Moore, very fair; H. Tinley, good; R. Tinley, good.

Junior.—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.

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MRS. W. P. F. MORRIS, M.Sc., M.B., B.S.; Scholar of Trinity College; Biology Exhibitioner and Final Honourman in Science, Melbourne University, and Wyselaskie Scholar; Resident Assistant Teacher, Church of England Girls' Grammar School, Melbourne; And Staff.

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Head Master will interview parents after January 25th.
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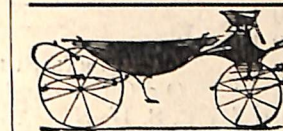
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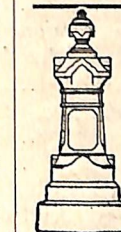
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Prizes will be awarded twice a year—June and December.

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.

Official Notes.

CONTRIBUTIONS TO DIOCESAN FUNDS.			
DIOCESAN ADMINISTRATION.			
Marriage Fees	£29	14	4
Assessments	74	18	11
	£104	13	3

HOME MISSION FUND.			
Mr J. R. Wilson	10	6	
<i>Offertories.</i>			
Childers, Christ Church	1	10	0
Howard, St. Matthew's	15	0	
Sherwood (Moorooka)	4	10	

<i>Branch Collections.</i>			
Brisbane—St John's Cathedral	8	0	
All Saints	14	8	
St. James', Enoggera	4	7	0
St. Barnabas', Ithaca	12	0	
St. Andrew's, S. Brisbane	9	9	
St. Peter's, West End	2	9	3
Diocesan Festival	11	2	7
Boonah—Christ Church	2	9	5
St. Andrew's, Maroon	16	0	
Mount Alford	9	4	
Bundaberg, Christ Church	1	4	6
Drayton, St. Matthew's	1	5	0
Esk, St. Agnes'	2	4	0
Gayndah—St. Matthew's...	1	3	10
St. Mark's, Eidsvold	16	3	
Harrisville, St. John's	11	9	
Indooroopilly, St. Andrew's	16	6	
Killarney—St. Peter's, Yangan	2	10	0
Lutwyche, St. Andrew's	1	7	1
Pittsworth, St. Andrew's	4	8	
Roma, St. Paul's	5	6	9
Sherwood, St. Matthew's	5	0	
Stanthorpe (Ballandean)	12	6	
	£45	6	2

CATECHISTS PROVIDENT FUND.			
Brisbane—All Saints'	1	6	0
St. James', Enoggera	5	1	
Childers, Christ Church	5	3	
Drayton, St. Matthew's	4	0	
Laidley—St. Saviour's	7	2	
St. Alban's, Gatton	5	0	
Nundah, St. Francis'	4	6	
Sherwood, St. Matthew's	10	4	
Stanthorpe, St. Paul's	7	6	
Toowong, St. Thomas'	18	0	
	£4	12	10

CATHEDRAL BUILDING FUND.			
"An Old Queenslander"	25	0	0
Mr R. S. Dods	20	0	0
Mrs Gostling	2	0	0
H.S.	5	0	0
Brisbane, St. John's Cathedral	44	1	4
	£96	1	4

DIOCESAN BOARD OF MISSIONS.			
<i>Melanesian Mission.</i>			
Rev. O. Harriss	4	5	
<i>Chinese School Church Building Fund.</i>			
Jim Yin	2	2	0
<i>Indian Mission.</i>			
Brisbane, St. Michael's, New			
Farm	18	1	5
<i>General.</i>			
Mrs E. Bager	2	0	0
Miss J. Glover	2	9	
Childers, Christ Church	1	9	9
Pittsworth, St. Andrew's	3	18	0
Stanthorpe, St. Paul's	19	6	
Toowoomba, Glennie Memo-			
rial School Old Girls'			
Association	1	5	0

A.B.M.—New Guinea Mission.			
Mrs Burley...	1	0	0
Mrs E. King (per)...	14	0	0
Mrs A. Norton	1	0	0
Mrs J. P. Peterson	1	17	0
Mrs and Misses Tryon	15	0	
Brisbane—Christ Church,			
Milton S.S. (for child)	7	6	
St. Peter's, West End S.S.	5	0	
Boonah—Christ Church	9	5	
St. John's, Cannon Creek	5	9	
St. Andrew's, Maroon	4	5	
Maryborough, St. Paul's S.S.	10	0	
do. (for child)	5	0	0

<i>Yarrabah Mission.</i>			
Mrs Clarke...	15	0	
Mr J. H. Stanley	5	0	0
Brisbane—Holy Trinity, F.			
Valley	19	3	
St. Barnabas', Ithaca	12	0	
Pittsworth, St. Andrew's	6	0	
<i>Mitchell River Mission.</i>			
Mrs E. King (per)	14	0	0
Miss Sheldon	5	0	
	£77	14	10

ORDINATION CANDIDATES FUND.			
Brisbane, St. Barnabas', Ithaca	12	0	

CHARLEVILLE BUSH BROTHERHOOD FUND.			
Miss Sheldon	5	0	
ST. MARGARET'S HOME BUILDING FUND.			
Anonymous	£2	0	0

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