

The Children's Column.

Dear Children,—

Your papers were not so good as usual this month. Very few explained the lesson to be learned from the story of the oil. What I wanted you all to say was that as the oil flowed as long as they made use of it, so the Grace of God will be given to us if we continue to use it faithfully.

Now we will go on with another of the Commandments. The boys had read out the verses relating to the ninth Commandment: "Thou shalt not bear false witness against thy neighbour." Then I asked what the explanation in the Catechism was and Scrub looked up and said "To keep my tongue from evil speaking, lying and slandering—to hurt nobody by word." Yes, all through the Bible the sinful use of our tongues is most severely condemned. Satan seems specially to tempt people to sin through the wrong use of the tongue. People do not think it matters much what they say partly because the bad effects of evil words do not appear at first. But really evil speaking causes more misery and sin in the world than we know. Read St. James III: "If any man offend not in word the same is a perfect man . . . the tongue is a fire, a world of iniquity . . . and it is set on fire of hell . . . it is an unruly evil." Read also II. Cor. xii. 20 when St. Paul warns against backbiting and what he calls "whisperings," i.e., slanders, that may be only whispered in the ear of a friend. As in St. Paul's day, so now there is much whispering going—the new boy who comes to school is not liked by one boy who whispers that he is sure he is a "softy," another who is jealous of him in some way whispers to his friend that "he looks a sneak," and so the new boy finds an unfriendly, repellant atmosphere about him that saddens and depresses him. Out in the big world the same thing goes on and the sad thing is that so many who go on breaking this Commandment do not seem to realize that they are unjustly robbing those about them of their right to respect and affection as Christians. If while you are young you will take this old rule as one principle of your life: "If you cannot say anything good of anyone, say nothing at all," then you will save your character from the ugly stain of evil speaking.

How sadly evil speaking hindered the work of our Lord, of St. Paul, and how much the early Church suffered from it, history tells us.

Now let us see how the Catechism would protect us by referring to the analogy we have used with the other Commandments of the castle and its defences.

The outer moat would guard us against evil speaking, ill natured, petty gossip. The second moat would guard us against lying, untruthful statements about others;

while the third guards us from slandering: that is, speaking of others with the deliberate intention of doing them an injury.

If you check yourselves at the attack on the first moat—evil speaking—you will have no trouble with the others.

You remember that one day they brought a man to our Lord who could neither speak nor hear, and that before our Lord cured him He looked up to heaven and sighed. Did you ever think why our Lord sighed so? No one replied. So I went on to say that our Lord sighed because He knew of so many who could speak and used their tongues to work evil, and just as He was going to give this man the power of speech He sighed, with a far away look into the future, as He thought of the sins of the tongue—what would this man do with his tongue? Boys, pray that you may never make our Lord sigh over the use you make of your tongues. There is the bell—we must go in now, boys.

I hope your papers will be much better next month.

NUMBER OF MARKS OBTAINED OUT OF 100.

Senior.—Lily Hughes 96, Sarah Dennis 92, F. Storey 88, I. Hinton 80, L. Hart 80, R. Bennett 70, L. Tinley 70, P. Ingram 75, E. McIntosh 72, R. A. Smith 60.

Intermediate.—May Moore 95, Harold Tinley 93, Marion Moore 85, Blanche Langston 78, Ruth Tinley 68, E. Butler 68, V. Bennett 65, Ethel King 75, F. Ashcroft 55.

Junior.—A. Tinley 88, R. Moore 85, D. Bennett 77, I. Hinton 75.

PRIZE WINNERS.

Lottie Hughes 1st, Sarah Dennis 2nd.

May Moore 1st, Harold Tinley 2nd.

Daisy Bennett 1st.

QUESTIONS.

Senior and Intermediate.

1. Read II. Kings xxv. 1-22, and tell me what it is about in your own words.

2. Read Acts xvi. 14 to end, and write in your own words the account given of the extension of the Church.

Junior.

1. Read II. Kings xxiv. 10-17, and tell me what it is about in your own words.

2. Explain carefully where the following words are to be found in the Gospel of St. Mark, and what the words refer to—"Say ye the Lord hath need of him."

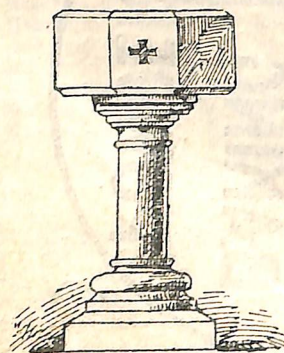
"When Jesus saw it He was much displeased."

"Be of good comfort, rise, He calleth thee."

"So we have left all and have followed Thee."

"When the ten heard it they began to be much displeased."

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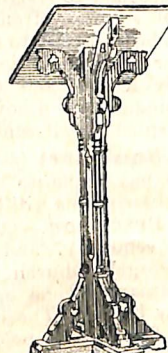
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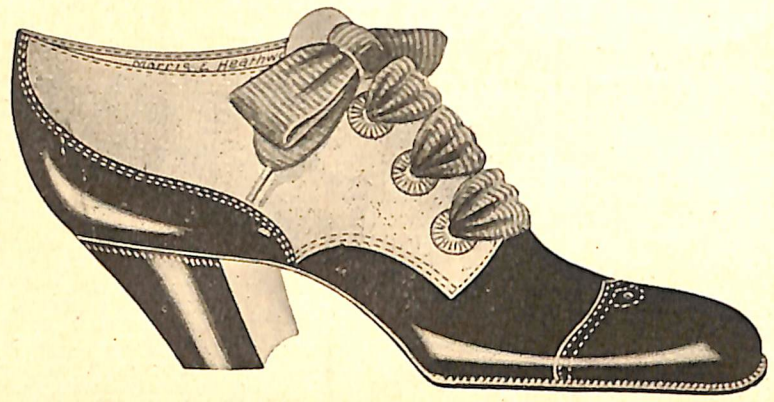


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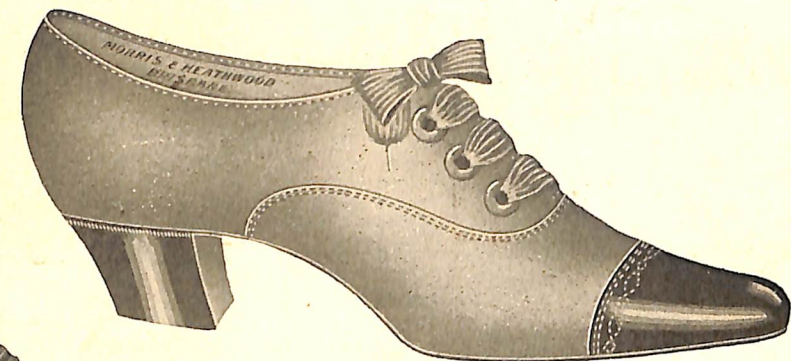
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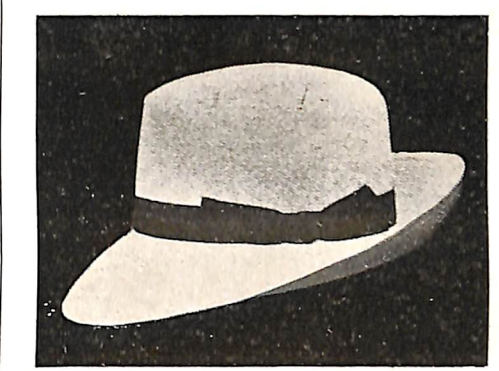
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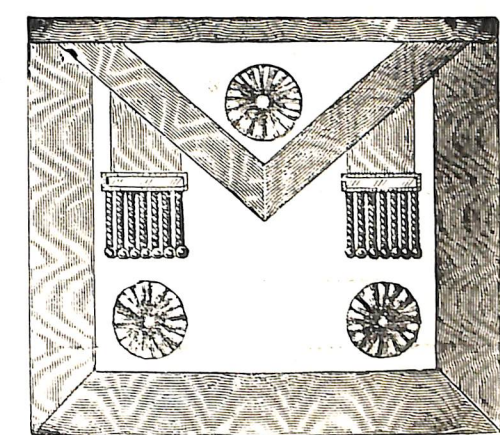
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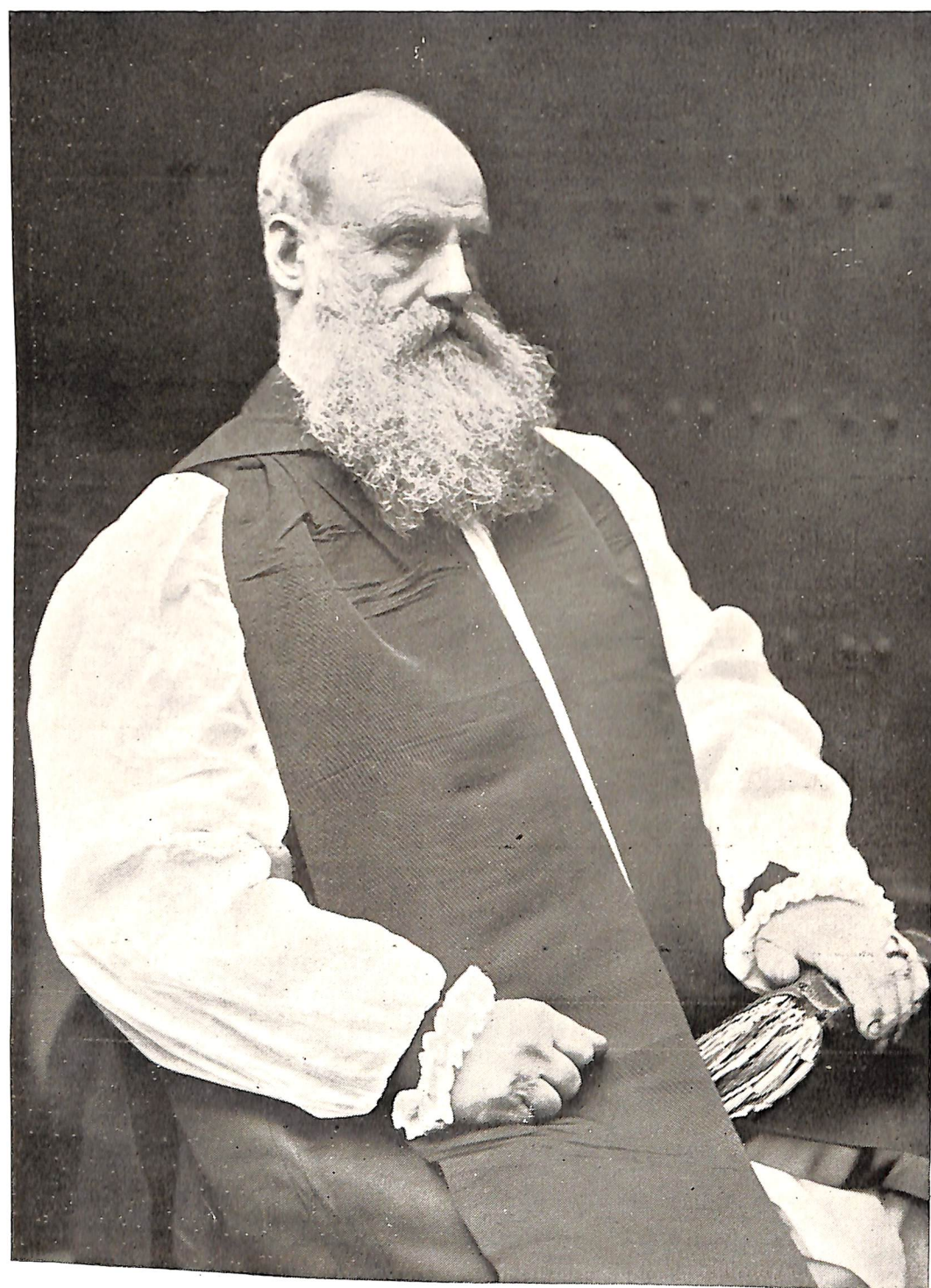


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THE INSPIRER OF THE CATHEDRAL SCHEME.



The Right Reverend William Thomas Thornhill Webber, D.D.,
Bishop of Brisbane 1885-1903.

BISHOP WEBBER AND THE CATHEDRAL.

BY

THE REV. J. W. S. TOMLIN, M.A.

Canon of St. John's Cathedral: Principal of St. Francis' College, Nundah;
and formerly Domestic Chaplain to the late Bishop.

THOSE who had the privilege to be intimately associated with Bishop Webber, and who were present in the empty, solemn Cathedral when the slow procession carried his bones to their last resting place, must have been dull, indeed, if they did not feel something of the true significance of that act.

As the bones are enshrined in the Cathedral, so was the man buried in his cause. It will never be possible to think of Brisbane Cathedral without stirring grateful thoughts to God for the man who originated the idea. As the recollection of the abolition of slavery can never fail to recall Wilberforce, or of the opening up of Africa, David Livingstone, so, on a smaller scale, the thought of Brisbane Cathedral will always bring to the vision of those who knew him, the image of Bishop Webber.

His was the vision; his the determination; his the superb plan of a building worth working for till death.

He had been prepared for the venture during his twenty-one years in London. There he was sent to a district which had to be made into a parish *de novo*. He began his services in a room. When he was Consecrated to be Bishop of Brisbane, he left behind him a magnificent Parish Church as the consummation of his endeavours.

When he beheld the architectural poverty of his new Diocese, he could not help realizing that he had been sent to do, on a larger scale, what he had already achieved in his London Parish. It is so very easy to become accustomed to standards lower than the best in all departments of life, when we are far removed from the best that exist. In Queensland we had largely lost the sense of awe and dignity that surround the great Christian temples of Europe. We had become fatally content with our stuffy little stone and wooden Churches, and had come to believe that seats for the congregation, a rough altar, a cheap font, a pulpit, and a lectern were all that was needed for the conducting of services. That a Church should be a valuable offering to Almighty God—the fruit of much sacrifice and much reverent thought—was in danger of being forgotten.

Bishop Webber has restored to us the vision. He saw what might be, and tried—how hard—to make us see

it too. He expounded the vision; we criticized. He expanded under the power of it; we drew in our horns. But he was so sure that the vision was a true one, that he determined to carry it out, even if he were left alone to do the work. Droughts came, and floods, but he never deferred the hope of realizing his great idea.

Money was not forthcoming in Queensland; he bore the odium of collecting it in England. As his strength began to fail, his determination increased. The preparation for the building of this House of God (for he began to feel that he might never set eyes upon it) became with him a consuming passion. Perhaps other things, which to some of us seemed more important, lost their interest for him through the very intensity of his desire to do the work which he felt to be peculiarly his own.

Who, that lived with him, or saw much of him during the days preceding the laying of the foundation stone by our present King, can forget how much that ceremony meant for him? Who can recall, without admiration, the pathetic, or rather the splendid interest that he showed during the last days, when he was dying at Bishopsbourne?

It seemed a commonplace, after his death, to eulogize him as a master builder. But it is easier, now that the first portion of the Cathedral is in use, to reflect upon the aptness of the title. It was often said of him that he made the best the enemy of the good. Perhaps, in some of his work, it had been better if he had been content to make a beginning sooner, rather than wait for the ideal, which he had in his mind. But how grateful should we be to him that he clung to the ideal of an architectural beauty in purest Gothic style! It was found impossible to build the Church House and Synod Hall according to the original design, but everyone felt that to alter in any direction the pattern of the tabernacle that was seen in the Mount would have done a cruel injury to his memory.

If the souls of the departed are permitted to see the results of their labours, he is rejoicing with us to-day. And may we in our prayers bless God's holy Name for the work and life of him to whose memory the Cathedral will witness from generation to generation!

Some of our Distinguished Visitors.



The Primate.

THE Most Reverend John Charles Wright, D.D., who paid his first visit to Brisbane in connection with the Consecration of the Cathedral, has been in Australia for not quite twelve months. At the time of his election last year to the Archbishopric of Sydney, he was holding the position of Archdeacon of Manchester. He arrived in his Diocese in November of last year, and in the eleven months which have elapsed since then has been immersed in most strenuous work both within and beyond the borders of his Diocese. At the beginning of last April, his Grace was elected Primate of Australia, and since his election to the Primacy has found time, amid the many pressing claims of his own Diocese and Province, to pay "primatial" visits to Melbourne, Ballarat, and Bendigo, and now to Brisbane. He had the trying experience of being called upon to preside over a session of his Diocesan Synod almost immediately after his arrival, but he came through the ordeal well and sustained the reputation for able chairmanship which had preceded him from England. That reputation has since been enhanced on many occasions and notably at the session of the General Synod which has just been held. A report of his Grace's sermon at the Cathedral, and of his speech at the Public Luncheon, will be found elsewhere in this issue.

The Bishop of Newcastle.

The Right Reverend John Francis Stretch, D.D., LL.D., is well-known in Queensland, where he worked as Coadjutor-Bishop of Brisbane from 1895-1900, and where his eloquence and cheery unconventional personality are a cherished memory with a host of friends. His Lordship was trained and ordained for the Ministry in Australia, and is the only Australian-trained ecclesiastic who has received the degree of D.D. from the University of Oxford. In 1900 the Bishop left Queensland to take the position of Dean of Newcastle, a position which he held till last year. In 1906, on the death of Bishop Stanton, Dr. Stretch was elected to the vacant See, and for three years held the dual position of Bishop and Dean of Newcastle. His Lordship was the hardest worked of all our visitors in connection with the Cathedral Consecration, having spoken at the Demonstration on October 29 and preached in the Cathedral on Sunday and Monday evenings, October 30 and 31.



The Hon. L. E. Groom.

Mr. Groom, who travelled all the way from Melbourne in order to help us at the Exhibition Demonstration, bears a name which is well-known in connection with both Church and State in Queensland. As a member of the Diocesan, Provincial and General Synods his legal insight, his knowledge of Parliamentary procedure, and his gift of lucid and eloquent speech have always been willingly employed in the service of the Church. In the late Deakin administrations Mr. Groom held, as is well-known, the posts of Minister for External Affairs and Attorney-General successively. He is at the present moment a prominent member of the Opposition, and in that capacity has recently done the Church a great service by securing the acceptance of an amendment to the new Land Tax measure by which property held by religious corporations is exempt from taxation.



THE DEAN OF THE CATHEDRAL.



The Most Reverend St. Clair George Alfred Donaldson, D.D.,
Fourth Bishop and First Archbishop of Brisbane.

The Consecration Ceremony.

NEVER before in the history of Brisbane has any ecclesiastical ceremony on the scale of the Consecration Service been attempted. And it is immensely to the credit of all the officials concerned that the service went, as it did, practically without a hitch of any kind.

After the rehearsal on the previous evening, when it took nearly an hour to reduce the chaos of Bishops, Clergy, Choristers and Laymen into anything approaching an orderly procession, there were many who predicted every sort of breakdown on the day itself, and the writer knows of more than one concerned in the ceremony whose night's rest was spoiled by considerations of this kind. But all these anticipations proved to be completely false. From the moment when the Cross-Bearer who headed the first procession led the way towards the Cathedral down to the moment when the rear-guard of Bishops re-entered their Vestry at the conclusion of the service, things went with extraordinary precision and dignity, and the result was a wonderful service which will never be forgotten by any who were privileged to participate in it.

It had been requested that all who were to take part in the processions should assemble at their respective robing-places (the Diocesan Registry for Bishops, and the St. John's Day School for the rest) not later than 9.15 a.m., and with very few exceptions this order was scrupulously respected. Consequently the processions were marshalled, under the direction of Canon Pattinson, Mr. Ganly and Mr. Burrell, by 9.30, at which hour almost to a minute the Primate's procession moved off to the Cathedral. This procession was made up as follows:—

Cross-Bearer (Mr. Ferris).
Choir.
The Lay Members of Synod.

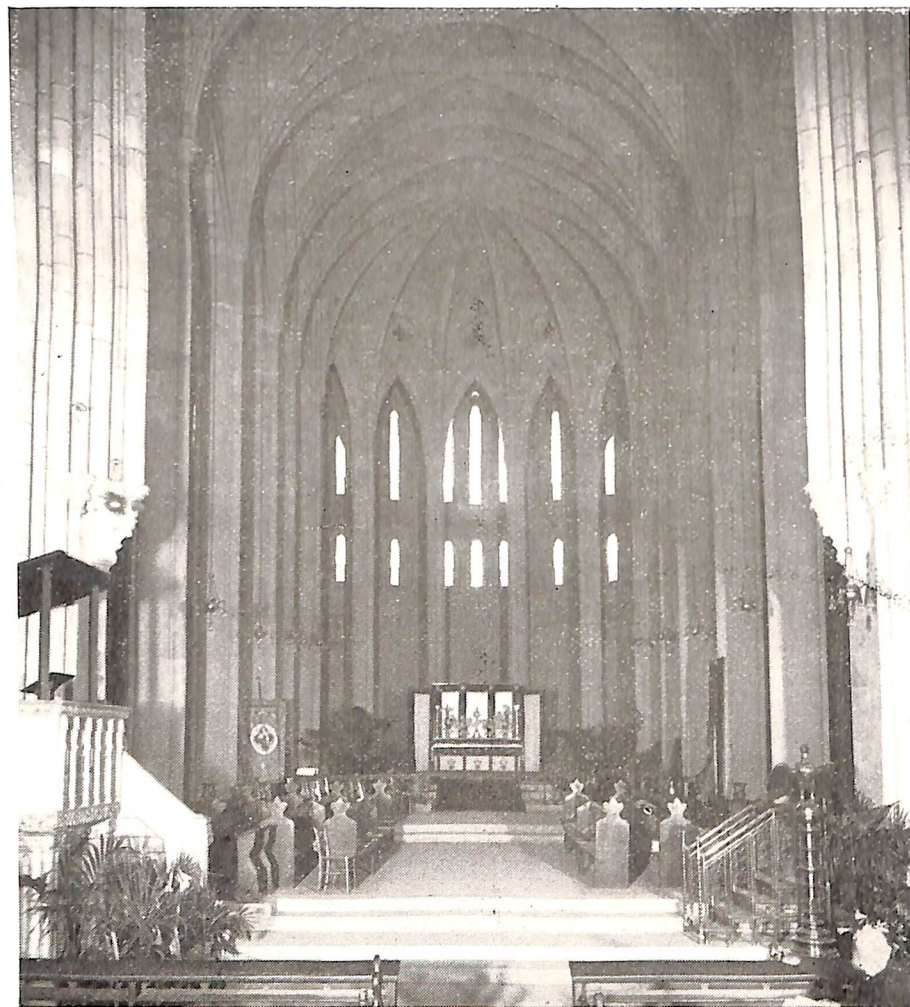


Photo by Poulsen.]

The Cathedral.—Interior looking East.

The Visiting Clergy (in order of seniority).

The Bishop of Newcastle, with Chaplain.

The Primate (with Chaplains and Train-Bearers)

The visiting Clergy were Archdeacon Samwell (Adelaide), Archdeacon Whyte (Grafton and Armidale), Arch-

deacon Bartlett (Goulburn), Canon Cue (Wangaratta), Rev. J. B. Armstrong (Ballarat), Rev. A. Burton (Perth). The Bishop of Newcastle was attended by the Rev. J. Elliott as his Chaplain, and the Primate's Chaplains were Archdeacon Bartlett and the Rev. C. C. Compton, his Grace's train being borne by Masters Maitland Woods and E. Falk. This first procession entered the Cathedral in silence, and its members took up their places immediately, the Primate occupying a separate Throne on the south side of the Sanctuary. Meanwhile the second procession was being formed in the grounds of St. John's Day School as follows:—

Cross-Bearer (Mr. W. A. Davies).
Choir.

Precentors.

Clergy from the other Dioceses of the Province of Queensland (in order of seniority).

Clergy of the Diocese of Brisbane (in order of seniority).

The Lay Members of the Building Committee.

The Lay Members of the Diocesan Council.

The Lay Members of the Cathedral Chapter.

The Treasurer of Synod.

The Honorary Canons of the Cathedral.

The Canon-Principal of the Theological College.

The Archdeacon of Toowoomba.

The Archdeacon of Brisbane.

The Reverend the Sub-Dean.

The Right Reverend the Bishop of New Guinea, with Chaplain.

The Right Reverend the Bishop of Rockhampton, with Chaplain.

The Right Reverend the Bishop of North Queensland, with Chaplain.

The Right Reverend the Bishop of Carpentaria, with Chaplain.

The Preacher (the Right Reverend Bishop Stone-Wigg), with Chaplain.

The Registrar of the Diocese of Brisbane.

The Diocesan Architect.

The Worshipful the Chancellor of the Diocese of Brisbane.

The Archbishop's Domestic Chaplain carrying the Metropolitan Cross.

THE MOST REVEREND THE ARCHBISHOP OF BRISBANE, with Chaplains (Revs. H. H. Green and P. A. Micklem).

At 9.45 this procession emerged into Ann Street, a way for it being kept clear by police, and proceeded towards the southernmost approach to the Cathedral. When the Choir and Cantors were actually in the lane leading to the Cathedral, the opening strains of the Litany were heard.

The Priest's part was sung by four Cantors (Minor-Canon Simmons and the Revs. W. M. Woods, P. N. Nott, and A. L. Edwards) and the People's part by the Cathedral Choir, which had been specially augmented for the occasion. The singing was, of course, unaccompanied, but was directed by the Cathedral Organist (Mr. G. Sampson), who walked with the Choir. Slowly the procession wound its way round the Cathedral, making the complete circuit. When the head of the procession reached the North Transept door, the procession separated into two lines in order to allow the Archbishop of Brisbane and his retinue to pass between the lines. So well were things timed that the concluding Lord's Prayer of the Litany was being sung just as his Grace reached the door. On arrival there, the Archbishop offered prayer, and then turning to the Cathedral and speaking in a loud voice said:

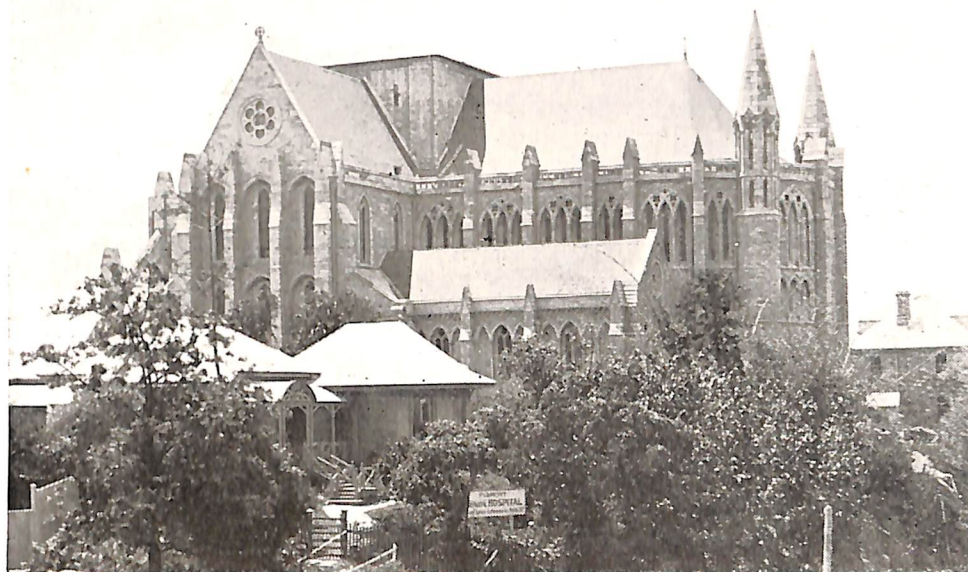


Photo by Poulsen.]

The Cathedral from the South-East.

staff, struck thrice on the closed door, saying, "Open ye the gates," and in response the door was immediately opened and the Archbishop advanced a few paces within the Cathedral, followed by his attendants. The Chancellor then presented to the Archbishop the Petition for Consecration, saying, "My Lord, in my own name and in the name of the Diocese, I desire that you will be pleased to consecrate this Cathedral to the uses set forth in this petition."

The Ceremony inside the Cathedral.

The petition was read aloud by Canon Pattinson, and the Archbishop signified his willingness to comply with it. The Archbishop's attendants then resumed their places in front of his Grace, and the procession filed past. When the Cross-Bearer reached the steps of the Chancel, he halted the procession, the Organist gave out the chant, and the procession moved on again to the strains of the twenty-fourth Psalm. The Archbishop, attended only by his Domestic Chaplain who carried the Metropolitan Cross, went up to the High Altar, the rest of the members of the procession taking their places, the Bishops being accommodated with special seats, opposite the Primate, in the Sanctuary. All in the Cathedral then knelt, and immediately the "Veni Creator" was sung. It was sung to Attwood's beautiful



Canon Pattinson
(Sub-Dean of the Cathedral).

setting, the first part as a solo, the next as a quartette, and the last by the full Choir. As its strains died away in the high vaulting of the Cathedral roof, the Archbishop rose from his knees and read to the congregation an exhortation reminding them of the purpose of the service and asking their prayers. The whole congregation thereupon again knelt while his Grace offered prayer. The perambulation of the Church then began, the Archbishop attended by his Chaplains and Chancellor and Registrar, and by the Diocesan Architect, and preceded by the Canons of the Cathedral went first to the Font, then to the Lectern, Pulpit, place of marriage, place of Confirmation, the Altar of the Side Chapel, and finally to the High Altar. At each place an appropriate passage from Scripture was read by one of the Canons, and the Archbishop offered a dedicatory prayer. When all had been dedicated, one of the supreme moments of the ceremony was reached; the Archbishop turning westward and extending his right hand said: "Behold a ladder set up on the earth, and the top of it reaching to heaven: and behold the angels of God ascending and descending upon it. And behold the Lord stood above it and said: 'I am the Lord God of Abraham thy Father, and the God of Isaac.'"

The service of Holy Communion then began, the introit being the well-known hymn, "Holy, Holy, Holy." The singing of this hymn was one of the features of the service.

Everybody knew it and almost everybody sang it, and the result was a volume of praise which was most uplifting. The Archbishop was the Celebrant, and the Bishops of North Queensland and Carpentaria, Epistoler and Gospeller respectively. There was a special Collect, Epistle and Gospel—the Epistle being Rev. xxi. 22 and following verses, and the Gospel St. John ii. 13 and following verses.

The sermon was preached by the Right Reverend Bishop Stone-Wigg, late Bishop of New Guinea and a former Sub-Dean of the Cathedral. As "Canon Stone-Wigg" the Bishop is still affectionately remembered by hundreds in Brisbane, and probably no one in Australia was better qualified than he to speak on this occasion. The full text of his sermon will be found in another column.

The Dedication of the Furniture.

After the Sermon the Archbishop began the Offertory, and during the collection of the alms two hymns were sung. When the alms had been presented at the Altar, his Grace also presented such of the sacred vessels and ornaments as could be conveniently placed upon the Altar, together with a list of those that could not be so placed. When all had been offered, the Archbishop said a general prayer dedicating them all to the service of Almighty God in the sacred rites of His Church. The Communion Service then proceeded in the ordinary way, except that immediately before the Benediction two special Collects were inserted.

The Primate then left his Throne and gave the Benediction from the steps of the Altar.

At the close of the service, which had lasted just two hours and a-half, the Processions left the Cathedral in the order in which they had entered, the Archbishop of Brisbane walking last. Both on entering and leaving the Cathedral his Grace was attended by a personal retinue of those officials most nearly connected with him, the Chancellor (Mr. Justice Chubb), who wore the red and ermine robes of one of His Majesty's judges, the Registrar (Mr. A. A. Orme), the Diocesan Architect (Mr. R. S. Dods, A.R.I.B.A.), and his three Chaplains (Mr. Green, Mr. Micklem, and Mr. Batty). The last-mentioned carried the beautiful silver Cross recently presented to the Archbishop by the Clergy of the Diocese of Brisbane and the Bishops of the

Province of Queensland. His Grace wore the handsome Cope which had been given him by a number of friends, and had been specially made and worked by Mrs. Hugh Simmons, Miss Bertha Wassell, and Miss Bolton for the occasion of the Consecration. The Bishops of the Province were also vested in handsome Copes, which added immensely to the beauty and dignity of the Procession. The Primate and the Bishop of Newcastle wore their red "Convocation" Robes.

Judged simply as a spectacle, the service was wonderful, and we shall never forget it. But it was something much more than a wonderful sight. No one could have been present without being convinced that the ceremony stood for a great reality, for great hopes, and for many prayers. It stirred within our hearts the conviction that



The Procession rounding the East End of the Cathedral.

Photo by Poulsen.

the good hand of our God was indeed upon us: it made us proud of belonging to a Church which could raise so beautiful a building, and evoke such sincerity of worship: it seemed to link us in a new and living way with the great past ages of faith when the love and devotion of Churchmen raised the glorious Cathedrals of the old world. The beauty of the Cathedral, and the splendour of the worship offered in the service of the Unseen were at once a rebuke and an inspiration to our world-stained hearts. And the magnificent solidity and permanence of the building in which we met was eloquent of the Church's conviction, based upon her Lord's own words, that she represents no passing phase of human thought, but is a part of God's eternal plan for the redemption of the world, so that against her the gates of Hell in very truth shall not prevail.

The Public Luncheon.

Immediately after the service a public luncheon was held in the Centennial Hall. The Archbishop was in the Chair, having upon his right his Excellency the Governor, and upon his left Lady MacGregor. Other distinguished guests at the luncheon included the Deputy Governor (Sir Arthur Morgan), the Chief Justice and Mr. Justice Chubb, the Deputy-Speaker, the Minister for Lands, the Attorney-General, the Primate of Australia, and the other visiting Bishops. The toast list was a very short one. The Archbishop gave the toast of the King, and afterwards that of the Governor. Sir William MacGregor,

in reply, spoke of his conviction that the ceremony in which he had just participated had a significance reaching far beyond the limits of the Anglican Church, and touching, in some sense, the whole City of Brisbane and the whole State of Queensland. Mr. Justice Chubb proposed the toast of "The Visitors," coupling with it the name of the Primate of Australia. The Primate made a graceful and happy speech in reply, congratulating Brisbane upon the splendid Cathedral, which must now be regarded as one of the most treasured possessions of the Church in Australia. He had been studying the architecture, and had noticed certain features where money might have been saved, but where the people of

Queensland had refused to save it. They had gone upon the principle of "Nothing but the best for God," and with all his heart he congratulated them upon the fact.

The Evening Service.

Sermon by the Primate.

An immense congregation again filled the Cathedral for the Festal Evensong at which the Primate was to preach:

No tickets were required for this service, and the public were not slow to avail themselves of the unrestricted admission. One great procession was formed for this service, the Primate walking in the place of honour at the end, attended as before by his Chaplains and Train-Bearers. The procession entered the Cathedral by the North Transept door and proceeded right round the Ambulatory, singing the beautiful and ancient hymn, "Blessed City, Heavenly Salem." Evensong up to the third Collect was sung by Canon Pattinson, the prayers after the anthem being taken by Minor-Canon Simmons. The First Lesson was read by the Bishop of Rockhampton, and the Second by the Archbishop of Brisbane. The anthem was Wesley's "Wilderness."

The following is the Primate's sermon:—



The Cathedral.—The South Transept Door.

"We have wished you good luck, ye that are of the House of the Lord."—PSALM cxviii. 6.

Centuries ago, as we have reason to believe, this psalm was first chanted at a high festival not unlike that which we keep to-day. In all probability it was a psalm to celebrate the building of the second temple on Mount Zion. Some tell us that it was sung by the great procession at the laying of the foundation stone of that temple. More authorities tell us that it was the chant of the dedication day. At any rate it expressed the triumphant joy of thousands who had hoped against hope, and waited long, but who reaped that day the

reward of unflagging perseverance and undaunted effort. The temple was built, the temple of many prayers, the temple of the super-abounding promise: "The glory of the latter house shall be greater than the former, and in this place will I bring peace, saith the Lord of Hosts."

If that be so, what words could be more fitting in this holy house, at the close of this Consecration Day? The Cathedral stands in all its beauty at last, the reward of persistent hope. Many looked forward to see it but saw it not. But faith never wavered, and to-day this temple stands upon its hill, the creation of many prayers, and, shall we not say, claiming the promise of the future. "In this place will I bring peace, saith the Lord of Hosts."

But I have yet a further purpose in my choice of these words as my text to-night. "We have wished you good luck, ye that are of the House of the Lord," or as the Bible version puts it: "We have blessed you out of the House of God." In the original these are the words of the corporate Church; they congratulate their brethren on the achievement of their purpose. They claim to stand in common lot with them. They pray that God will continue to bless the labours by which all alike are the gainers.

It is in some such spirit that I am with you to-day. I am spokesman to-day for the whole Church in Australia and Tasmania. I come to say in the name of the Archbishops and Bishops, the Clergy and Laity of our Communion, "We wish you good luck, ye that are of the House of the Lord." We are one with you in your rejoicings, and debtors to you for your efforts.

In what respect have you done a work for our whole Church in Australia, by the erection of your Cathedral?

One answer is that you have added a noble building to the possessions of the Church in this Continent.

We are thankful for what Churchmen have done already by large sacrifices to enrich the Church with the Cathedrals that adorn so many of our cities. It might

have been thought impossible to achieve so much in so short a time, and in the midst of so many other demands upon our resources. But we frankly admit that your Cathedral of Brisbane bids fair, when completed, to outshine all other Cathedrals in our land. It is a superb conception in stone, splendidly carried out, set where all men can see it, to the glory of God. We are the richer by it as a Church in Australia, and the least we can do is to acknowledge our obligation as I do this night.

But the possession of this newgem of sacred architecture constitutes only a part of our debt. May I not go on and say that the example of your working is a contribution to the stock of common good, far more effective even than the achievement of the work itself. You were emphasising a truth, you were enforcing a principle when you built this Cathedral. And the thoughts that are prompted by such an example are very inspiring thoughts. It is in a measure only the same lesson that has been taught by every Cathedral that has been erected: but it comes as a new truth when it comes from you and when it comes to-day. What is this lesson?

This Cathedral is proof of something stronger than *opinion*. *Opinions*, it has been said, never built Cathedrals. It is only *convictions* that

could build. Your Cathedral is an evidence of conviction, an evidence that should inspire others. What convictions are these? The answer to this question is my main message to you to-night. What convictions are they (needed by us all) that stand writ large in the glory of your Cathedral that has cost you such sacrifice?

Of course I pre-suppose the underlined fundamental convictions of the truth of the everlasting gospel of the Lord Jesus, whose Cross it bears. Without that conviction, needless to say, there could be no Cathedral. It is the offering of Christian faith.

But there are two separate aspects of Christian truth which are brought into prominence by the building of the



Photo by Poulsen.

The Ceremony at the Door.
The Archbishop striking the Door with his Staff.

Cathedral. It is to those, I ask, that we may devote our thoughts.

1. One is what I may call the bigness, the comprehensiveness of the Church idea.

The Cathedral is the perpetual symbol of that idea, and Cathedrals date back to some of the earliest beginnings of organised Church buildings, just because the conception of and all embracing Church life belongs to some of the fundamental articles of our faith. To understand what I mean, think of the difference between the Cathedral and an ordinary parish Church. The two stand in different category. They are intended for a different end. A Cathedral is *not* a parish Church, just in so far as it is a Cathedral. If it ever exercises parochial functions, it is only for special purposes, to serve a special need, and absolutely outside its province as a Cathedral.

What are the differences between the two?

We can if we like say that the parish Church is the place of meeting of one parish priest and his assistants; the Cathedral is the place of meeting of a body of priests, a Chapter. That is a most important distinction. The Cathedral carries with it the power of a Council, the power of brotherhood, the power of the union of diverse gifts for one common purpose.

When this aspect of the Cathedral idea can be secured in its fulness by the provision of a Chapter, of Dean and residentiary Canons, the Church is the gainer: it has at its service this college of experts working in unity—one for instance with the gift of teaching, another devoted to research, another with musical talents, another an evangelist.

But of course the greatest difference between the Cathedral and the parish Church is in the scope of their activity. The parish Church looks out over the very limited area of a parish; the Cathedral takes the Diocese under its mother care. The Diocesan is its natural head; in the Cathedral he has his Chair and from that fact it takes its name. The Chapter is his intimate Council, to consult, without being bound to follow, as the old phrase runs. The Cathedral is the sanctuary for the Diocese. Prayer is offered in it for every parish. To it each parish priest looks for the strengthening of his own hands.

It is the spot to which the Diocesan organisations turn for their common worship: from its walls and Chapter goes out inspiration for various local efforts. Its sympathies are wide as the width of the Church itself.

But its outlook is even wider than what would ordinarily be classed among the normal activities of the Church. It is not for nothing that Cathedrals have from time immemorial been planted in the city and not in the country villages. It is a recognition of the claim that the Church has her duty to the State. The city is the fountain of energy from which spring forth the various activities of the community. It is for the Church to seek to keep the fountain pure—to pour forth worthy ideals, to instil lofty motives, to condemn all that is mean and base and sinful. So the Cathedral is set in the City. It is a visible recognition of the Church of this her high vocation. The Cross of Christ is to be stamped on every civic endeavour. "All things are your's, for ye are Christ's, and Christ is God's."

It is this that you teach us afresh, with all the vigour and initiation of Queensland, by the erection of your Cathedral Church of Brisbane. You bid us recollect afresh that everything that is good must be consecrated to the service of our Lord and Master. You

bid us enlist for Him music and art and intellect and enterprise. We thank you for this new call to exalt the spiritual in spite of the engrossing claim of a material age. We pray that you may realise the highest possibilities of a Cathedral foundation: to use the words of Henry of Lincoln, when framing the Statutes of one of the greatest of English Cathedrals, applying them to our own case, to the case of the people of the most distant bush parish, of the merchants of your city, of the sailors to whom your Cathedral is a beacon—may you teach them all to know through the Cathedral that "life is something other than a sleep."

2. Secondly, the building of your Cathedral urges on us the power of an endless life, the reality of a never dying hope.

Here is a witness of the unselfish outlook of the true Churchman. You have built a part of your Cathedral. It is the earnest of a magnificent heritage for the generations

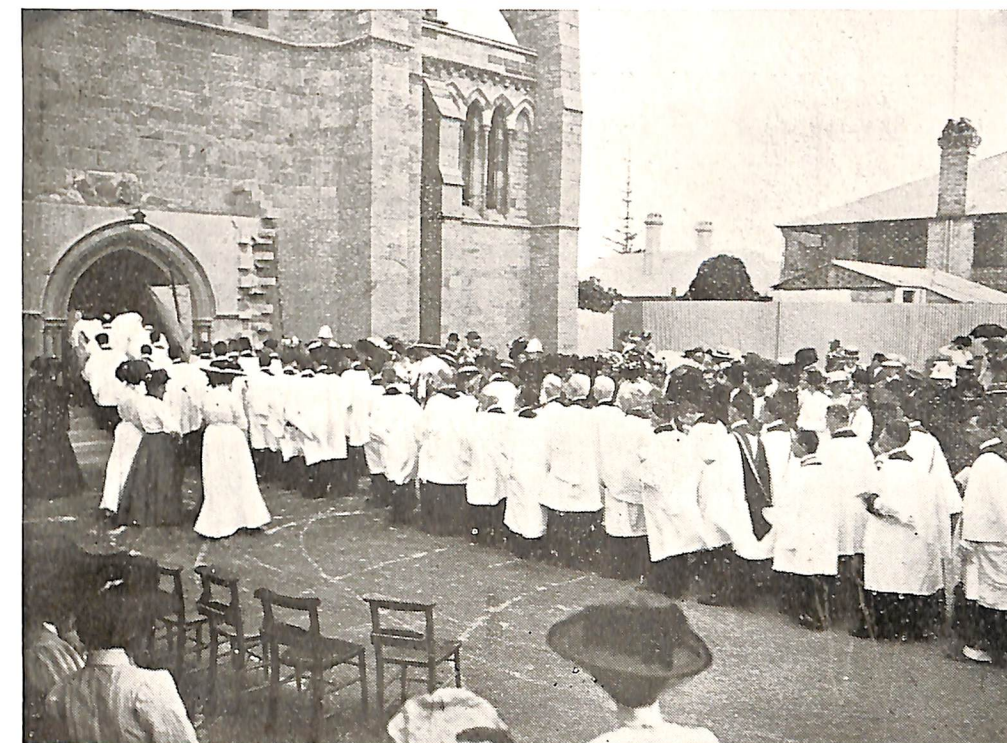


Photo by Poulsen.

The Procession of Catechists and Clergy entering the Cathedral.

yet to come. You preferred that it should be so. You declined to have all and fail; you refused a puny building that could be built in a generation, and that would serve for that generation, and hardly for that. Led by the noble prophetic soul of the untiring Bishop Webber, who at last sleeps his last sleep in the sanctuary, to which, like Joseph of old, he looked ahead and gave commandment concerning his bones, you chose rather not to have, and yet you possess, and we possess also. It is because the human soul looks out beyond the passing present, that we can possess, though we have not now. It is because the human soul is divine, and looks up to the Author and Giver who is eternal, that men can with a good heart build as you have built, only a part. You build for God. You build for His glory. You build for His purposes in the unknown centuries of the unborn future, as Cathedrals have been built in the ages of our past.

You are benefactors to us, your contemporaries, by your far reaching vision. You supply an antidote to the miserable, meanly calculated love of "what will serve our time." You lift us on to the higher level in which we will seek to live our life for God's purposes and not our own. You save us from the bitterness of the men who complain that others reap what they have sown. You make us gloriously content to do our little best, knowing that it will have its place, to be revealed one day, in that eternal building, whose Builder and Maker is God.

We thank you for this inspiration from your new Cathedral. We pray that such and similar truth may the better enable us all to fulfil the function specially laid upon us by God in this great and growing Commonwealth. Let us not hesitate to dream dreams, recognising that these are often God's measures of indicating the trend of His will. But at the same time let us never be slow to set our hand to the building of such portion of the future fabric which ought to be made in our own day. Let us do our share of the work, well and truly, so that others who succeed to our task may thank God for what we give, taught by our Cathedral builders.

To God's future we commit you, confident that He who has begun this good work amongst you will perform it even unto the end. We have wished you good luck, ye that are of the House of the Lord. In the name of our Church in Australia "We bless you out of the House of the Lord."

The Demonstration at the Exhibition.

There seems always to be a dispute as to the exact seating capacity of the Exhibition Hall, but, whatever it may be, it was taxed pretty well to its limit on Saturday night, October 29th. When the Archbishop led the procession of speakers on to the platform at 8 p.m. he was cheered by an audience of at least 1500. And it was not only in numbers that the audience was great, but also in enthusiasm. Pretty well everybody stayed to the end, and was quick to detect and applaud every point that was made. We have had some good public meetings in Brisbane in connection with the Church, but this was easily the best of them all. There had been several disappointments connected with it. Mr. Deakin had been invited to come and speak, and he had genuinely wanted to accept the invitation, but he could not accomplish the journey from Melbourne to Brisbane and back

without losing at least two days of the Parliamentary session, and he was reluctantly forced to the conclusion that he must stick to his work. The Archbishop of Melbourne had actually been advertised to speak, but at the last minute had been ordered to bed by his doctor. But in the Bishop of Newcastle and Mr. L. E. Groom we

had two speakers of proved reputation, and Archdeacon Bartlett most kindly stepped into the Archbishop of Melbourne's place at the last moment.

The meeting opened punctually at 8 with the singing of the hymn "Thy hand, O God, has guided," sung to Sullivan's inspiring tune, which we learned to sing and love at Mr. Woollcombe's meetings last year. Mr. Sampson was at the organ, and swung us along in magnificent style, and the singing was led by a massed choir of nearly 400 volunteers from the Church choirs of Brisbane. The manner of the singing of it proved the enthusiasm of the audience beyond all doubt, and made us feel sure that we were in for a good time. Before beginning his speech the Archbishop read some apologies from various people who were unable to be present, from Lord Chelmsford (whose name was received with tremendous applause), from Mr. Deakin, from the Archbishop of Melbourne, the Bishops of Adelaide and Perth, and others. Then came the supreme moment of the meeting: "I have here," said the Archbishop, "another message. And it comes from so exalted a personage

that I have kept it till the last. I will read it to you. This is the message:

'My thoughts are with you to-day when your Cathedral is consecrated. I rejoice to think that the work of which I had the pleasure of laying the foundation stone is now completed.'

GEORGE R. and I."

The reading of this telegram took the meeting by complete surprise. The whole audience sprang to their feet and cheered. The Archbishop, who had something more to say, tried to motion them back to their seats and to silence, but they refused to heed him. Then somebody started "God Save the King," and started it some four tones too high! In a few bars our voices would have been cracking in some distant and impossible region of sound. But Mr. Sampson was equal to the occasion. The right chord was crashed out on the great organ and silenced the efforts of the amateurs, and we sang the National Anthem as we had seldom sung it before. When order had been once more restored, the Archbishop explained that, although we had despatched a cable to the King on the previous evening, this message had been sent off from London before His Majesty could possibly have received our cable. He also told us that a reply had already been sent to the gracious message through the kindness of His Excellency the Governor.

His Grace then proceeded with his speech proper. After introducing the speakers, he said that the subject of the meeting was "The Church in Australian Soil," and that the four speakers had held a caucus meeting and had divided up the subject amongst themselves. His allotted task was to speak of those characteristics which the Church in Australia inherits from the Mother Church in England. He would briefly touch on three. We inherited first the historical position of the Church. Our Church was no new institution. We belonged to the Church of Anselm, and Lanfranc, and Augustine, and Aidan, and all the great heroes of the religious history of our motherland. It was utterly false to suppose, as some supposed, that the Church of England was a new Church founded at the time of the Reformation in the sixteenth century. It was true that something very important did happen in the sixteenth century, but that something was

not the founding of a new Church. A man who had been working in the bush all day, if he were a wise man, had a bath when he came in. And after the bath he was a much pleasanter man to meet, but he was certainly not a new man. So in the same way the Church of England in her journey through the ages had accumulated a certain amount of dirtiness, and in the sixteenth century she had a bath. (Laughter and applause). She was certainly not a new Church when she came out of that bath, as could be proved in a hundred ways; for example by the fact that we had a list of the Archbishops of Canterbury going back to the year 597, and all holding their position by indisputable and undisputed right. It was something to be really proud of that we belonged to a Church with 1300 years of history behind it. (Loud applause).

Then secondly we inherited the comprehensiveness of the Church. Within the broad limits of the Christian creeds the Church left men free to think as they pleased. She was comprehensive because she was reticent, and refused to dogmatise beyond what had been definitely revealed. On all these points, with regard to which God had not lifted the veil, as, for example, the state of the departed, the Church of England left each man free to take his own line. But thirdly and lastly she preached no nebulous Gospel; her message was definite enough, and was wonderfully adapted to the deepest needs of men.

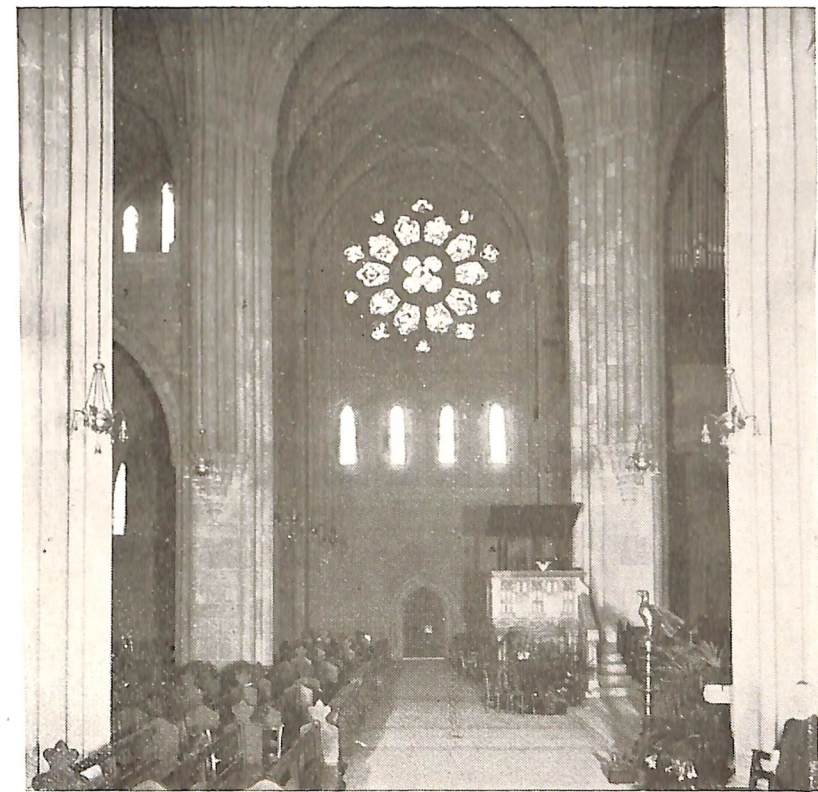
The Archbishop was listened to with the profoundest attention and applauded with the greatest enthusiasm. The reception of his points showed that the audience understood and appreciated them, and the applause at the end of his speech was loud and prolonged.

The Bishop of Newcastle, who had a great reception, said that he was himself an Australian native, but that he was against drawing sharp distinctions between British and native-born. Speaking as an Australian, he was personally convinced that the Church of England had much to teach Australia which Australia needed to learn. She could teach reverence, which was a hard lesson to learn in a new and democratic country, but a very necessary one. He thought the audience would agree with him that the glorious Cathedral, which they had consecrated the day before, would be a great stimulus to reverence. (Applause). Then the Church of England



The Bishops of the Province of Queensland and the Preacher (Bishop Stone-Wigg).

Photo by Poulson.



The Cathedral.—The Transepts, looking North.

Photo by Poulson.

could teach the lesson of Duty. Her Catechism contained the best summary of a man's duty to God and his neighbour that could possibly be drawn up. It was said, and said with considerable truth, that an Englishman's word was as good as his bond. He would like to think that some day the same thing would be said of an Australian's word. (Applause). But they had a duty, not only to the seen, but also to the Unseen. And this lesson of duty to the Unseen was one which the Church could teach better than any other. It was sometimes asked, "Has the Church got any message for the Democracy?" Of course the Church had a message for the Democracy: the real question was whether the Democracy was prepared to stop talking for a bit, and listen. (Laughter and applause). If the Democracy did listen, she could hear from the Church what was the secret of all social reform, the promotion of the spirit of unselfish brotherhood. (Loud applause).

The Hon. L. E. Groom, M.P., gave a brief and very interesting sketch of the history of the Church in Queensland. His references to the early pioneers, and notably to the revered Benjamin Glennie, evoked frequent applause. He thought that the Church was adapting herself to the altered conditions in which she found herself in Australia, and, if she continued to do so, he, for one, had no fear for her future. He was glad that the need of a native ministry had been emphasised by the Archbishop. That was a point he felt very strongly about. He hoped that the new Cathedral would help to stimulate the young Australians to desire, what was, after all, the greatest of all careers, the Ministry of the Church.

Archdeacon Bartlett, in the course of a humorous and racy speech, spoke of the regret of his own Bishop (the Bishop of Goulburn) that a law-suit prevented his being present, and of his own delight at having taken part in what was undoubtedly the finest ceremony he had ever seen in Australia. He referred to his surprise at the continued delay in the carrying out of the recent Referendum on Religious Instruction in State Schools, and made a passing allusion to the new Queensland University. He thought that the Church need have no fear for her future if she continued steadfast in the Apostles' doctrine and fellowship, and in the breaking of bread and in the prayers. (Applause).

The meeting concluded shortly after 10, the great majority of the audience staying to the end. The entire

arrangements had been in the hands of the Rev. H. Gradwell, whose organisation was completely successful. A handsome illustrated booklet, which constituted at once a programme and a souvenir of the occasion, was given to every member of the audience.

The Sunday Services.

The festival services were continued on Sunday, October 30th, and again attracted immense congregations. At the 8 a.m. celebration of Holy Communion, the celebrant was the Archdeacon of Toowoomba (Ven. A. R. Rivers); there were nearly 60 communicants at this service. Mattins and Litany were said at 10 a.m., and at 11, the main service of the day, the choral celebration of Holy Communion was held. The Archbishop of Brisbane was the celebrant, the Bishops of New Guinea and Carpentaria being Epistoler and Gospeller respectively. Canon Pattinson served, and the Bishop of Newcastle was present in the Sanctuary. The Archbishop preached to a congregation which completely filled the Cathedral. Taking as his text Rev. xxi. 18, "And the kings of the earth do bring their glory and honour into it," his Grace said that in one sense the words of the text could be shown to be abundantly true. The winning power of religion had always and everywhere been sufficient to attract the best that men could offer, and all that is noblest in Art and Literature, in Music and in Architecture, is religious in its inspiration and its dedication. Already it is

true, in this sense, that the kings of the earth—the great architects, painters, writers, and musicians—do bring their glory and honour into the Kingdom of God. But in another sense the words would seem to be disquietingly untrue when we applied them to our circumstances to-day. It was not a fact that the strong and capable among us were pouring their glory and honour into God's Kingdom. When the young men of Queensland came to consider the question of their career, what motives actuated them? He would not attempt to estimate it exactly, but he would say that a purely spiritual motive in choosing a profession was so rare as to be almost non-existent.

The Church in Queensland cried aloud for a native ministry, but there was no voice neither any that answered. He believed indeed that a better day was dawning; and meanwhile, in the new Cathedral, a right

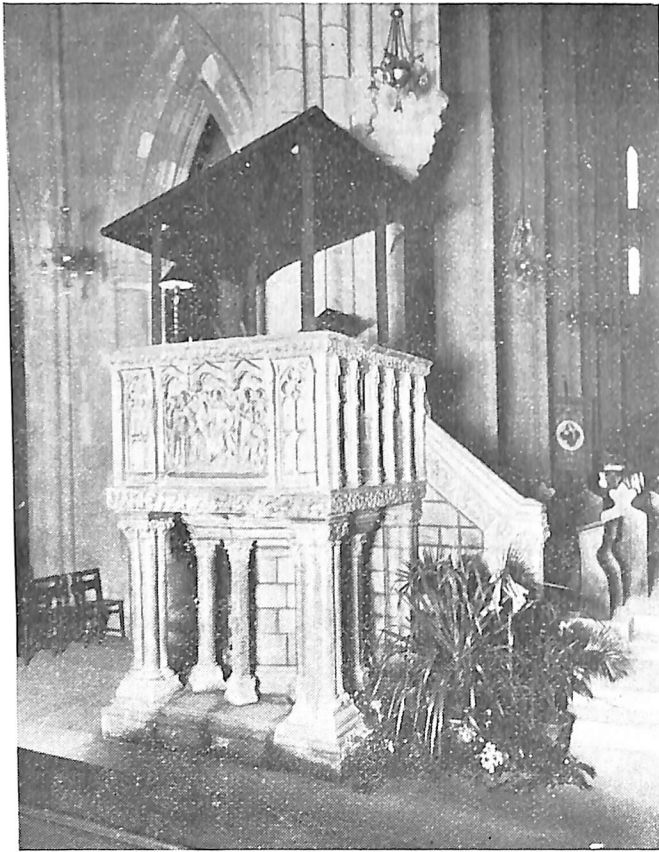


Photo by Poulsen.]

The Cathedral Pulpit.



The Ven. H. F. Le Fanu,
Archdeacon of Brisbane and Canon
Residentiary of the Cathedral.

middle of the celebration, a great many actually walking out during the prayer for the Church Militant. We simply must all learn that the celebration of Holy Communion is one unbroken service, and that, whether we are intending to communicate or not, we not only need not but must not leave in the middle of it. If only we can all get in the way of using the Holy Communion as an unique opportunity for worship, we shall find that it supplies our need in a way that no other service can do, and we shall no longer want to commit the grave discourtesy (to call it by no stronger name) of walking out in the middle of the service. There were over 200 communicants, and the administration consequently took some time. The music of the celebration was Stanford in B flat, which probably represents the high-water mark of modern Anglican music, the Creed being an unusually fine piece of work. It was finely rendered by the choir.

The Men's Service.

To see a congregation of somewhere near a thousand men is always inspiring; to hear them sing is still more inspiring. And both inspirations were ours in the afternoon of Sunday, October 30th. The C.E.M.S. had taken up the arrangements for the service with enthusiasm. Mr. Ruegg had worked for it, as only he knows how to work, and Mr. Mayhew (Acting-Chairman of the C.E.M.S. Executive) had been an inspiring genius to all who were concerned in the arrangements. The result was a congregation of men, which it did one's heart good

lead had been given. The "Kings of the Earth" had brought their glory and honour to adorn the beauty of that shrine. But the best offering that could be made to God was the offering of self, and the beauty of the Cathedral and its furniture constituted an appeal to us for fresh self-dedication. It was only so that God's glorious building, fitly framed together, can grow into a holy temple in the Lord.

After the sermon the Communion Service proceeded. The only jarring feature of the service was the fact that a certain number of people left the Cathedral in the

to see, a congregation which completely filled the nave and transepts, and overflowed into the south aisle and side chapel. Mr. Nott was at the organ, and we had all the hymns we like best to sing: "Onward, Christian Soldiers," "The Church's One Foundation," "Thy Hand, O God, has guided." We sang them as only a congregation of men can sing, and the result was most inspiring.

The Bishop of New Guinea was the preacher and gave a most practical and effective address on "Temptation." He reminded us that Temptation was not sin, but only the possible occasion of sin. It was a help to remember that all men were tempted, even our Lord was tempted, "in all points like as we are," so that our experience was not in the least unique, as we were sometimes apt to imagine. Then it helped us, too, to remember that we were tempted by God's permission: it was part of our discipline and training, but, of course, it only accomplished its purpose if we resisted and did not yield to it. Then again we must remember that God never allowed us to be tempted beyond the limit of our power of resistance. It was perhaps natural that we should sometimes be tempted right up to the limit of our power, but we were

never tempted beyond it. There was, moreover, always a way of escape from temptation, sometimes a special way, such as the giving up of a bad companion or a dangerous habit, and always the general way of availing ourselves of the freely-offered assistance of the grace of God. If a man neglected to pray for God's help against temptation, or if a man disregarded—as so many thousands of men did—God's principal offer of grace in the Holy Communion, he did not see how a man could complain if he found it difficult to make headway against his



Photo by
Poulsen.]

The Cathedral.—The North Transept Door.

temptations. That was his message that afternoon, the absolute need of religion.

The Address was most closely listened to, and evidently made a great impression. It was preceded by a simple and unconventional form of service conducted by Mr. Mayhew, the lesson (James i.) being read by Canon Pattinson.

Sunday's Festal Evensong.

In some ways the Festal Evensong on Sunday, October 30th, was the greatest service of all. Certainly it was so in point of numbers: if the



The Ven. A. R. Rivers.
Archdeacon of Toowoomba & Canon
Residentiary of the Cathedral.



Canon Tomlin,
Canon-Residentiary of the Cathedral

Cathedral had been crowded in the morning, it was positively congested at night. People were standing all down the aisles, and in great groups round the doors outside. And even then hundreds were turned away disappointed. Another noticeable feature of the service was its heartiness: the music was thoroughly "popular" in the best sense of the word. The hymns were all hymns we could sing; there was no anthem; and the "Magnificat" and "Nunc Dimittis" were sung to Mr. Sampson's beautiful setting in the key of D, with which the Cathedral congregation is by now familiar. The sermon was preached by the Bishop of Newcastle, who drew a series of striking and elaborate architectural metaphors between the Cathedral building and the Church as the Palace of Truth. Immediately after the sermon, and before the Blessing, the Archbishop,

with the Bishops of New Guinea and Newcastle, took their stand before the High Altar, the Cathedral Clergy standing below them on the floor of the Sanctuary, and the other priests present standing outside the Communion rails. And then the Choir sang what was surely the most uplifting "Te Deum" that ever was rendered. It was sung to Stanford's glorious music (in B flat), and it took all our hearts with it. The Cathedral Choir have probably never sung better, and their efforts moved the vast congregation with a common impulse of praise. And when the Blessing had been given by the Archbishop, whose voice showed traces of his own emotion, and we went out into the night, we felt that we had been participating in a real act of worship and had been very near to the presence of the Most High.



Canon Osborn (Hon. Canon).

THE SERMON AT THE CONSECRATION.

Preached by the Right Reverend Montagu John Stone-Wigg, D.D., lately Bishop of New Guinea, and formerly Canon and Sub-Dean of St. John's Cathedral.

"Then touched He their eyes, saying, According to your faith be it done unto you."—ST. MATT. ix. 29.

One who lately visited us, and gave us much matter for thought, as well as considerable help in thinking clearly, freely, and deeply, reminded us that the question above all others for us at this time is "What think ye of God? What is your conception of the Divine Character?" The Christian answer is "Christ," for Christians can conceive of no more perfect character than His.

And the purpose of religious training, belief, and exercises is to bring man, collectively and individually, into close and intimate touch with the Divine Character made known to us in the Person of our Lord Jesus Christ.

(a.) We believe so keenly and vividly in that Person as real, living and working on this earth, because it is an impossible tax on our credulity to believe that there

could have lived a mind and imagination capable of creating such a life, which, in reality, never existed, and yet remaining itself unknown either to its contemporaries or to subsequent ages. As Rousseau said, "The inventor of the Gospel history must have been not less wonderful than its Hero."

(b.) We believe, too, in that Person, because of His marvellous influence, because of His power of inspiring personal attachments, because

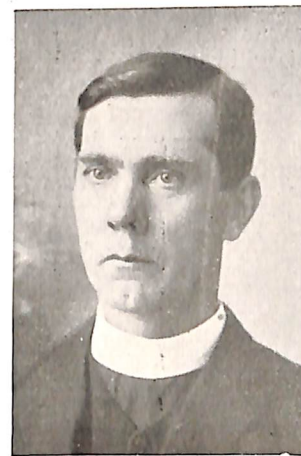
of His Catholic character, asserting itself all through the ages.

(c.) We have felt, too, His transforming power upon our own hearts in these present days, and we have seen it working mightily upon the lives of others.

A. Faith then, Faith in Christ, is well warranted. It fears not the subtle, searching tests of men of intellect and reason which every cause that demands man's allegiance must undergo. But it does not regard man solely as a thinking being. It supplies him with a working guide to life, which takes account of all his capacities and weaknesses, and of all the demands which can be made upon him. There is a wide gap between the act of faith which led those two blind men to follow our Lord as He passed by, to cry out and say, "Have mercy on us, thou Son of David," to follow Him into the house, and to reply, "Yea, Lord," when he asked them, "Believe ye that I am able to do this"; a wide gap between this clear confidence that thus they could recover their bodily sight and the robust faith of him who conceived, and in part achieved, the building of this Cathedral, and of those who have carried through, up to the point which has been reached to-day, his noble purpose. But the two spring from the same source. They are both movements of the human will and the human heart to seek and to find in



Canon Ashton (Hon. Canon).



Canon Hay (Hon. Canon).

One, who is altogether lovely, the satisfaction of real human needs. Faith is the faculty by which we apprehend God, and go out from the low, narrow world, bound and limited by self, into the universe, wide and spacious, which God indwells with His all-pervading Presence. This faculty of faith is the gift of God, implanted in the heart of man by His Holy Spirit, touching the mind, the affections, and the will.

The word "Faith," in the New Testament, has several shades of meaning, because it lies at the root of man's nature and produces fruit in many directions.

1. Consider it on its intellectual side. There are the facts that are beyond the verification of the senses, real, vital, essential. The child awakes to consciousness and finds itself trusting its parents. There are solid reasons for this, but only gradually does the mind, as it grows, pass in review the grounds which justify that trust; and that trust, now reasoned and intelligent, feels the moral obligation, and is moved by the strength of emotion to show itself in loving obedience. Our work, our earthly interests, our particular attraction and recreation need the corrective which the exercise of the faculty of faith brings in taking us from the seen to the unseen, from the sensuous, from what we can touch and taste and see to the intangible and the immaterial. There is a wide field for thought as we pass in review all those grounds for trust and confidence in God revealed to us in the Lord Jesus. Much of quickening power will they bring to the mind, much incentive that our faith may work itself out in conduct, and by works be made perfect.

2. Again, there are the facts that seem to quench faith, to make difficult the trust and confidence we have been taught. Nature, on its physical side, raises obstacles that often seem insurmountable; much there is in life that chills and blunts and hardens. Faith looks at all these facts with full and unshaken gaze, and sees, too, all that there is personal and warm and loving. At the centre and source of the universe beats a human heart. Faith is a personal relation. It reaches out to and touches a Personal Saviour, whom it enables man to feel and love.

3. And beside these elements of thought and feeling there is vision. Here faith touches hope, which is the consecration of imagination. Away from things of time and sense, away from all that denies and shocks and shrieks against our Creed, is the wide stretch of an illuminated expanse, thrown far before us as we gaze from the mountain top, a movement of quickened spiritual vision which the obedience that follows with its vast creative power makes real and tangible and fruitful.

How fertile is faith in great constructive capacity. "All those epochs," said Goethe, "in which belief is supreme, under whatsoever form it may be, are brilliant, elevating, and fruitful for contemporaneous epochs and for posterity. All those, on the other hand, in which unbelief, be it under whatsoever form it will, maintains a direful supremacy, even if it should shine for a moment with a tinsel brilliancy, vanish before posterity."

Faith develops thought and intelligence, it quickens and strengthens love, it gives vision; and thought, love, vision were to be found nineteen hundred years ago in that humble faith which brought to two blind unknown and unnamed men the blessed touch of the Lord Jesus, brought it to their sightless eyes with those illuminating words, "According to your faith be it done unto you."

B. This noble building "is a memorial before God of the spirit of devotion which in these latter days He has quickened in the Church of England," to use words inscribed on a sacred Chalice, studded with 300 precious stones, belonging to the Cathedral Church of Truro. We are privileged to live in an age of faith which, with serious thought and enkindled love and quickened vision, sets itself to proclaim to the whole world the knowledge of God's love. It is a great and noble enterprise which is covering this new Continent with a network of spiritual agencies embodied in dedicated lives and sacred buildings and solemn observances. I know no fairer shrine in this our land, which generous hearts will surely soon complete, than the offering we make to-day to the honour, and for the worship, of Almighty God revealed in the face of Jesus Christ.

We cannot but think of him who, moved by the spirit of God, embarked upon this great venture of faith at three score years of age after over thirty years of the heavy drudgery of stimulating the somewhat sluggish spirit of generosity in these latter days. In the year of the Diamond Jubilee of Queen Victoria, in memory of whose fifty years of reign this project was first publicly promoted; in the year 1897 William Thomas Thornhill Webber, our founder, wrote to me from London, as I was shortly to leave his Diocese for work in the regions beyond: "I mean to make my next work the building of the Cathedral, and I want some one who will enter both with enthusiasm and with staying power into that scheme; some one who will smile

at the non-belief on the part of everybody in the possibility of the accomplishment of the scheme, and will steadily and determinedly work to carry it through." Those words recall to us who knew him, and learned so much from him, the living man with his sanguine nature, his indomitable will, his clear-cut ideas, his



Minor-Canon Simmons.



Mr. George Sampson, F.R.C.O.
Organist and Choir Master
of the Cathedral.



Canon Jones (Hon. Canon).

unwearying persistency. His faith had vision. He saw in the dim future what a witness to God such a noble monument in stone as this might be. He chose a commanding site, he called to his aid a man of conspicuous gifts; he would have of the best, and nothing less than the best, to offer to the service of God—something which would witness to the majesty and the awfulness and the eternity of God, to the beauty and the tenderness and the love which moved Him to create and to redeem and to sanctify. He saw it as the Mother Church of a great portion of this Continent, setting the standard of worship, drawing in to closer union with us, maybe, our separated brethren, treasuring the memorials of our national life, consecrating a people's joy or a people's loss, offering "in our labour rest most sweet, grateful coolness in the heat, solace in the midst of woe." That was the vision of his faith. It was well thought out. He counted the cost. These words of another letter show it: "As to the Cathedral—we are moving, but not so fast as I could wish. Few understand sticking to a piece of work *in* season and *out* of season till it is done. The bulk of the work (as I can see very well) will be on my own shoulders, and heavy work it will be. Still, the work is *tanti*."

He knew how the great Cathedrals of the old land reflect the history of the national life, and are instinct with the accumulated spiritual influences of centuries. Not only the prayers which have passed into the very stones and pavements, the Eucharists that have been offered upon and have sealed themselves into the altars, the voices of comfort, of blessing, of warning, of teaching that still echo their holy message through nave and aisle and transept, but the thought which planned them, the skill which raised them, the toil and labour which built them, the sacrifice which was poured into them, the countless hands, the myriad gifts, the loving expectation, the glowing zeal, the buoyant aspiration, the joyful exultation, as the holy Temple of God raised aloft its gable and pinnacle, its tower and spire. In the great Cathedrals of the old land you have "the history of the national life epitomised in stone." The memory and influence of the great builders, organisers, preachers, teachers, saints and heroes have passed into them and fill them, as that lowly dwelling of old, blessed by the Divine Presence, was "filled with the odour of the ointment," the tribute of self-forgetting love.

This was our founder's vision, the outcome of a faith that thought and felt and saw. What this beautiful Cathedral will be to this growing and expanding city;

what it will supply of spiritual force to the utmost border of this Province with its thousands who know not yet the sweet yoke of Christ; what it will contribute of truth and light and liberty and true power to the national life of this wide continent and to the building up of sterling character not one of us is able to imagine or dares to prophecy. "According to your faith be it done unto you." If we will let it, it will do much. If we obstruct God, it will do nothing. But faith, based on reason and warmed by love, sees the heart's longing of our founder realised. It sees the mighty stream of self-sacrificing love gathering force and volume as it flows, and bearing along its deep channel hearts that have renounced self-indulgence and material satisfaction, lives that have turned away from the pursuit of empty aims and longings, wills that have broken the bands of besetting sins and found God's service to be perfect freedom. The faith we commemorate to-day saw such a vision. Eagerly he strove to realise it, to see it with his eyes. God willed it otherwise, and seven full years passed before he was translated to this noble shrine, which he had longed to create. To us his memory appeals to complete his plan and purpose, to give to-day the sum needed to make our offering complete, to benefit, by adequate gifts when living and by generous legacies when dead, this Cathedral Church of St. John. So may we bring our needs to Him, whose Presence is

promised to us here, and gain for our souls the touch of Christ and the heartening assurance, "According to your faith be it done unto you."

The Architecture of the Cathedral.

THE Cathedral is in some respects French in plan, having a polygonal choir end instead of the square end characteristic of the British Church, and the double aisles to the nave suggest the chapelled side passages of a French Cathedral.

The plan shows a nave thirty-five feet wide, flanked on either side by double aisles twelve feet nine inches and nineteen feet wide.

North and south transepts each twenty-six feet six inches wide, without aisles.

The polygonal ended choir, which is the same width as the nave, is surrounded by a narrow ambulatory.

On the south side the choir has a wide double aisle, and on the north side the morning chapel.



Photo by Poulsen.]

The Cathedral.—Part of the South Porch.

The extreme length of the completed building will be two hundred and fifty-six feet, the present portion, which includes two bays of the nave, being one hundred and thirty-seven feet long.

At the western end there will be a shallow porch with steps down to Ann Street.

An elaborately vaulted porch covers the entrance to the south transept, while the north transept entrance, which forms the main entrance to the Church at present, will eventually open into a cloister.

The complete design includes a pyramidal roofed tower at the crossing, and at the west end two towers capped by short wooden spires covered with iron.

The building is wholly of stone—the external walling of local "porphyry," with window and door dressings of the "purgatory" bed of Pyrmont Quarry, from Sydney, a stone specially selected by the Chapter after an exhaustive inquiry into the wearing qualities of Australian buildingstone.

The whole of the interior stone is from Helidon, in varying shades of brown, which materially assist the general effect.

One feature of the Cathedral which makes it more than usually interesting is the vaulted ceiling, about sixty feet above the floor. This work is kept very simple in character except in the morning chapel, where a slightly more elaborate treatment helps this chamber to give "scale" to the whole interior.

The period or style of architecture is thirteenth-fourteenth century English, with some marked characteristics of French work of the same period.

Some endeavour to meet climatic conditions has set back the clerestory windows behind an outer screen of tracery, and the south transept windows are sheltered beneath deep arches spanning the spaces between the buttresses.

The only stained glass is in the rose window of the north transept. The work, which was done in London, is, with the exception of the small memorial window in Indooroopilly Church, far finer than anything of the kind yet seen in Queensland. The centre light contains a Nativity, surrounded by the emblems of the Evangelists.

The pulpit, which is a memorial to the late Hon. Louis Hope, was also made in England. It is very elaborately carved in soap stone, with foliated columnar supports, and a vigorous figure subject in the centre of the front.

The organ is placed in a gallery situated above the morning chapel, with openings both into the choir and the transept.

Temporary vestries have been built on the north side of the Cathedral, and a belfry is now in course of erection.

The original design for the Cathedral was made by the late John L. Pearson, R.A., one of the leading figures of the Gothic revival in the early seventies. It has been since adapted to the present site by his son, Mr. Frank



The Cathedral from the North-East, showing the Deanery.

L. Pearson, F.R.I.B.A. The erection has been supervised by Mr. R. S. Dods, A.R.I.B.A. The builder is Mr. Peter Rodger, whose brother, Mr. David Rodger, has been in charge of the work during the four years it has taken to carry out, and Mr. Faucett has acted as Clerk of Works.

CATHEDRAL BUILDING FUND.

IN connection with our record there will be many who seek to know the precise state of the Building Fund. Our hope of opening the Cathedral free of debt has not been realised, and the total liabilities, after allowing for the receipts during the Consecration week, amount to £4500. The collections during the Consecration week amounted to £1075. The desire for a clear balance sheet was perhaps fanciful, and in a total expenditure of

£62,000 the sum of £4500 is quite a manageable amount. We hope to rub it off before long.

All the photographs of the Cathedral and the Consecration Ceremonies published in this issue were taken specially for the *Church Chronicle* by Mr. P. C. Poulsen. Copies can be ordered through the Church of England Book Depot, Ann Street, Brisbane.

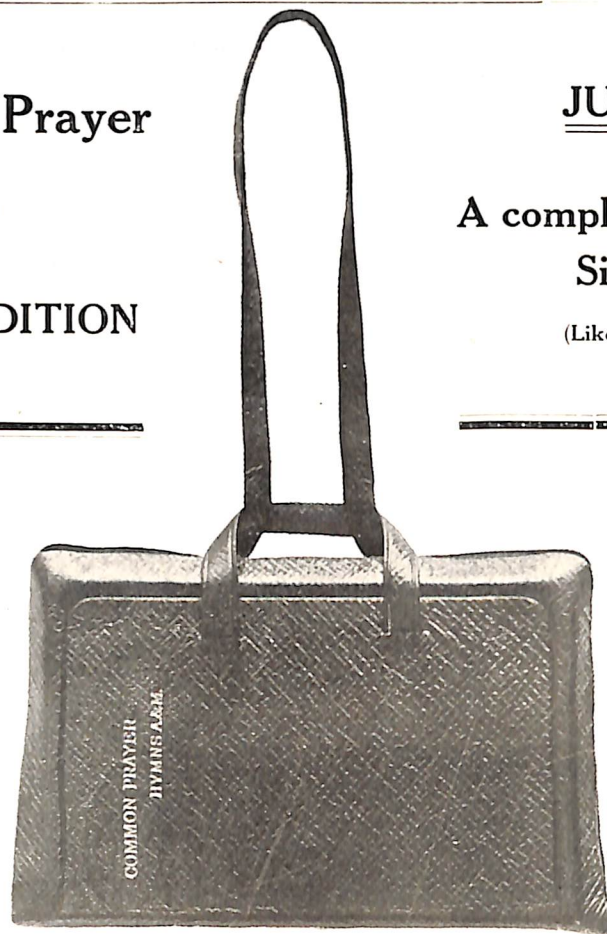
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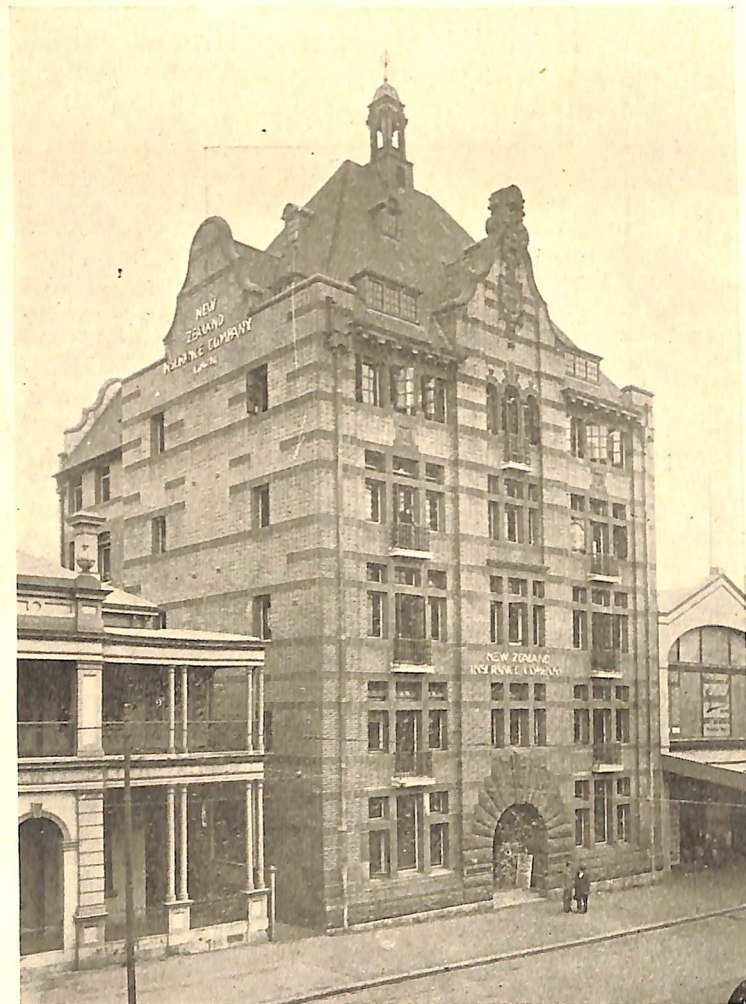
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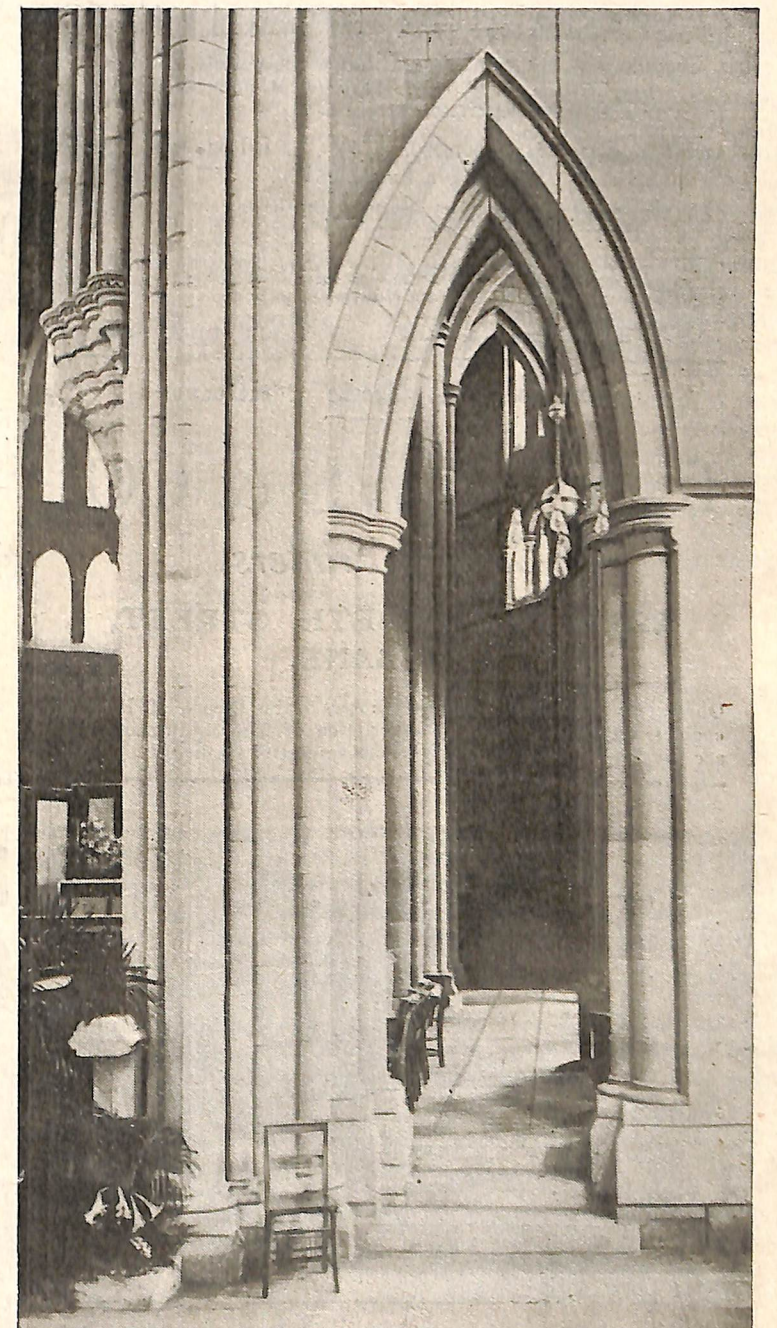
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[Photo by Poulsen]

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