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BRISBANE, 4TH DECEMBER, 1909.

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BRISBANE, FEBRUARY 1st, 1910.

[No. 235]

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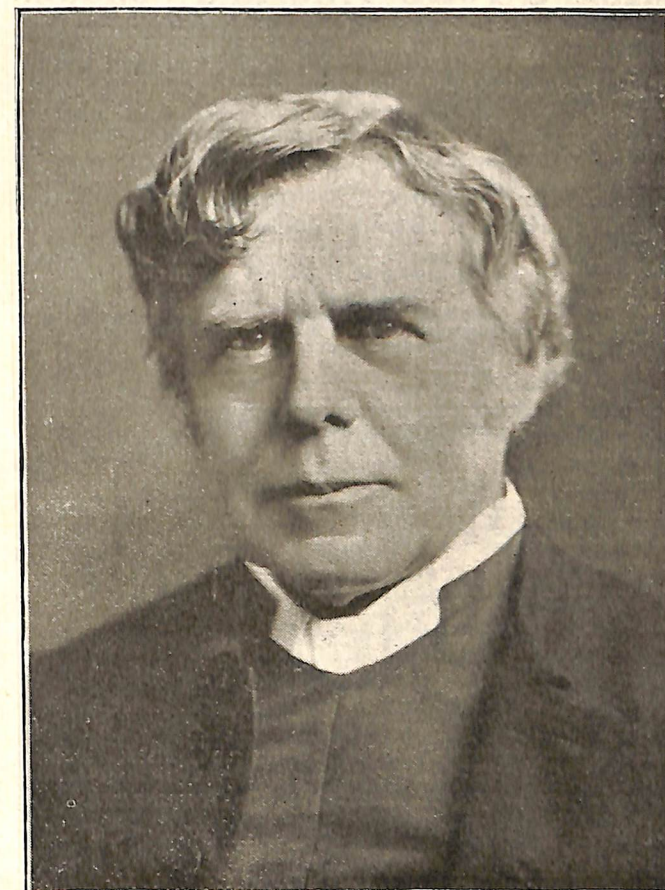
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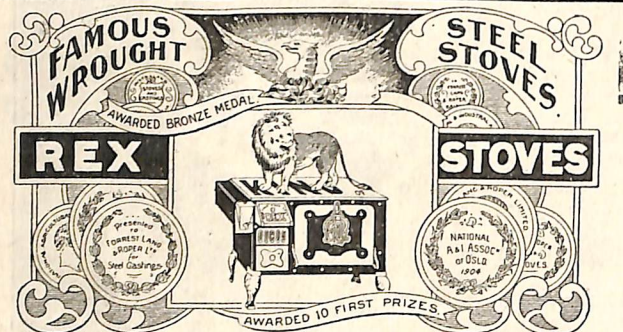
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The Church Chronicle.

Vol. XX.]

BRISBANE, FEBRUARY 1, 1910.

[No. 235]

THE ARCHBISHOP'S ENGAGEMENTS FOR FEBRUARY.

- 1—Conducts Quiet Day for Clergy, Bishopsbourne Chapel.
- 3—Presides Diocesan Council, 4 p.m.
- 4—Addresses meetings for girls, "St. Magnus," 3.30 p.m.
- 5—Leaves for Southport.
- 6—Confirmations, Southport and Nerang.
- 9—Lent Address, St. Luke's, 4.30 p.m.
- 11—Meeting for Girls, "St. Magnus," 3.30 p.m.
- 12—Leaves for Bundaberg.
- 13—Confirmation at Bundaberg.
- 16—Lent Address, St. Luke, 4.30 p.m. Confirmation, Christ Church, Milton, 8 p.m.
- 19—Leaves for Allora.
- 20—Confirmation, Allora.
- 21—Confirmation, Clifton.
- 23—Lent Address, St. Luke's, 4.30 p.m. Adult Confirmation, Bishopsbourne, 8 p.m.
- 24—Confirmation, St. Barnabas, Ithaca, 8 p.m.
- 27—Preaches Holy Trinity, Valley, 7.30 p.m.

PREACHERS AT ST. LUKE'S CATHEDRAL FOR FEBRUARY.

- | | |
|---------------------------|-------------------------|
| 11 a.m. | 7.30 p.m. |
| 6—Archdeacon of Brisbane. | Rev. F. de W. Batty. |
| 13 } Rev. P. P. N. Nott. | Archdeacon of Brisbane. |
| 20 } | |
| 27 } | |

SPECIAL ADDRESSES IN LENT.

Tuesdays, at 1.20 p.m., beginning February 15—The Rev. Cyril Mayhew.

Wednesdays, at 4.30 p.m., beginning February 9—The Archbishop of Brisbane.

PASTORAL LETTER FROM THE ARCHBISHOP.

BISHOPSBOURNE,

BRISBANE,

January 23rd, 1910.

My dear Friends,—

I am writing to you my Lent letter a fortnight earlier than usual, and I am writing with a very special purpose in my mind.

For, indeed, we are faced with circumstances of no ordinary gravity and importance, and I feel it to be my duty to place the issue clearly before you, that, at least, there may be no mistake as to the opportunity before us, and as to the duty which that opportunity involves.

For years past the restoration of complete religious instruction in our State Schools has been with many of us a dream and a desire. We have shaped our programme, we have discussed it, we have represented it to others, explained difficulties, and removed objections: but we have made no general move. It was widely felt that to begin an active campaign too soon would prejudice our cause and weary our supporters, and, consequently—except for isolated, temporary efforts—we have made no real move, and the cause of Christian Education has held a second place in the manifold daily activities of the Church's work.

But the time for action has now come. The Referendum is definitely and finally fixed for the day of the Federal Election, and that will almost certainly take place early in April, about nine weeks from the present date. We are called upon now to place the cause of Christian Education in the forefront of our work. If we have been sincere in desiring Christian Education we must now prove our sincerity by united, wholehearted, and conscientious effort during these nine weeks.

What would follow upon a favourable response from the people at the ballot? What should we gain?

(1) A favourable vote will mean the restoration of the Bible to the nation. The Bible, more than anything else, has moulded our national character, and we cannot afford to do without it. Yet the ominous fact is before us that, as a people, we have stopped reading the Bible. Among many thousands of our citizens its teachings, its noble examples of conduct, and, above all, its spirit and atmosphere are simply unknown. If the next generation is to be preserved from a further divorce from the Bible, we must hasten to restore it to its rightful place in the education of children.

(2) But a favourable Referendum will bring a further gain. It will restore to our own Church children, as to all others, according to their creed, the faith of their fathers. If ever there was a time when the need of definite faith has been obvious and urgent, it is the present. And probably there are few regions of the world where the physical difficulties in the way of definite religious teaching are greater than in Queensland. Our children, whatever be their denomination, are in danger of losing the faith of their fathers. Meanwhile the world is waiting for these young lives, and the world is a mixed place, and temptation is a very definite and potent thing. Is there anything more essential to the highest well-being of our nation than that we should fortify our little ones before they go forth into life with the full armour of the Christian faith?

I might say more, but it is sufficient if we will focus our minds upon these two supreme gains so intimately connected with our highest national well-being, so well worth fighting for by every Christian man. Indeed, it seems difficult to believe that anyone who really values these things should be able to stand by without lending a hand. We are all lamenting with one voice the ignorance of religion which we find everywhere: here, if ever, is our chance of striking a blow for light and knowledge.

Our campaign will coincide with the season of Lent, and the holy influences of this time ought to help us to consecrate our efforts in this cause, and purify our motives. We seek no party triumph. We desire no unjust advantage over others. We are working in what we believe to be the national interest. Lent will help us to keep these ideals clear while it stimulates our practical efforts. Nothing, indeed, ought to interfere with the sacred and solemn personal exercises of this holy season—the self-searching and penitence, the prayerful resolves and earnest efforts after a closer walk with God, and a fuller understanding of our holy faith. But all this is perfectly consistent with a special effort of prayer and work for the restoration of plenary religious instruction in our course of elementary education. I hope that every effort will be made, whether by public meetings or in other ways, to bring the facts home to all, that the people may be enabled to express their judgment upon this great question in full view of the issues at stake. I need hardly add that this involves much work. We need the active co-operation of all, for opinion can only be won to our side by the energy and self-sacrifice of individual workers in every place. Meanwhile we enter upon this last phase of our campaign by a united approach to the God and Father of us all. Next Sunday, in almost every Christian denomination throughout Queensland, Christian people will be seeking the blessing and guidance of Him with Whom the issue lies. I ask you to pray that God's Will, whatever it be, may not fail of accomplishment through the slackness of our service or the obstruction of our wilful hearts.

I am
Your sincere friend and Bishop,
ST. CLAIR BRISBANE.

Editorial Notes.

The visit to Australia of one of the most conspicuously successful soldiers of modern times is alone sufficient to make 1910 a notable year in Australian history. The old adage, "if you want peace, prepare for war," is of nowhere more true than of Australia with its ludicrously inadequate population and its vast and empty North. Consequently the Church, which teaches and prays for peace, must be keenly interested in Lord Kitchener's visit. What his criticisms will be we do not yet know: probably no one but the highest officials ever will know. But at least we know that it will be outspoken and based upon a probably unique knowledge of modern military science. Lord Chelmsford at Melbourne compared Lord Kitchener's visit to the sledge-hammer blow which caused Minerva (in the old Greek myth) to spring fully-armed from the head of Zeus. We should think that a sledge-hammer is not at all a bad metaphor for the sort of criticism that may be expected from Lord Kitchener, and we share Lord Chelmsford's hope that it will have the effect of releasing from the brain of Australia an adequate scheme of defence.

Much regret has been expressed that Lord Kitchener's visit has been so hurried, and his inspection of the details of our military system consequently superficial. It would have been, of course, a splendid thing if he could have made a more leisurely progress and put himself in a position to give detailed advice on the smaller points of military policy. But the real problem of Australian defence is not one of detail at all, but is that which arises from the vast size of our country and the consequent difficulty of mobilising a sufficiency of troops at any given point. It is a question of distances and means of communication, and Lord Kitchener by travelling round the entire coastline of Australia and sampling all the means of communication has equipped himself to give advice on this essential point. Probably his most important work has been done, not in the camps, but in the steamer and the train.

We publish in another column a letter from Canon Tomlin which raises the very interesting and important question of the most suitable hours for Sunday services. There can be no doubt that we in Queensland have been too prone to accept without question and in detail the whole system of the English Church as it is in England. This has brought us many great advantages and some few disadvantages. Amongst the latter must probably be reckoned the idea that eleven a.m. and half-past seven p.m. are the only possible hours for Sunday services. In a hot climate like ours it would surely be well if we could get accustomed to an earlier hour for both morning and evening service. Especially would it seem to be desirable that Evensong should be held (at least in summer) at an hour which would obviate the necessity of artificial light. But the question is, of course, one to be decided by the laity rather than the clergy, and we shall be interested to hear our readers' views on the subject.

The season of Lent suggests a very interesting study to anyone who cares for the investigation of origins and evolutions. The observance of it is ultimately to be traced to two practices in the primitive Church, both of which have passed away probably for ever, and neither of which have any special connection with the present associations of the season. In the first place the Christians of very early days expected Christ's second advent to occur on some Easter Day, and this expectation naturally gave a special solemnity to the days immediately preceding the Easter festival; and in the second place Easter Eve became very early the great day for baptisms, and adult candidates were consequently spending the weeks before Easter in special preparation for the sacred rite. From these two reasons these weeks acquired a solemn character which was gradually recognised and observed by the whole Church. But the connection of the season with the thought of our Lord's temptation and the consequent fixing of the number of days as forty was a later idea. In the Diocese of Milan to this day Lent begins on Quadagesima Sunday, and lasts in consequence only thirty-seven days.

LYTTON CAMP.

For the following account of the recent "Kitchener" Camp we are indebted to the kindness of a correspondent:—

Lytton Camp of December-January, 1909-10, will be memorable for several reasons. It was specially organised to give Field-Marshal Viscount Kitchener an opportunity of judging the Queensland forces. It was the largest camp held for many years. The Infantry were more suitably uniformed for active service; the Field Force and the Garrison Troops were more complete and better organised, and the work was probably of a more advanced nature than ever before. The health and discipline of the camp was excellent.

In the multifarious work of the troops their religious training was not forgotten, and in the person of the Rev. Cyril Mayhew they had an ideal Padre whose bonhomie and camaraderie was much appreciated by all ranks. For various reasons it was not possible to repeat the arrangements of last year's camp in having nightly temperance meetings, but much was accomplished, and many pledges taken as the result of regular visits to the W.C.T.U. booth, the A.A.M.C. hospital, and other parts of the camp. The Parade Service, held at 8 o'clock on Sunday morning, 2nd January, at which Lord Kitchener and over 2,000 troops were present, was one not soon to be forgotten. Taking for his text the words "There was no room for them in the inn" the preacher, who could be heard at the rearmost lines, remarked that probably, even in the minds of the officers, there was no room for anything but thoughts of the great tactical scheme that was to be carried out on the morrow; and he urged his hearers to make room for Christ; to discountenance the habit, so common with many men, of repeating lewd stories; to show such an example to the boys and youths around them that they would look up to them and admire them not only as protectors of their country but also as defenders of Christ's religion and of all that is good and pure. That the sermon made a deep impression was evident from scraps of conversations overheard amongst the units in every part and until the end of the camp. At the close of the service Lord Kitchener inspected the lines, and afterwards asked that the Padre might be introduced, but that zealous priest had already hurried away to take up his regular duties of the day in his own parish.

A Sermon for the Month.

THE USE OF LENT.

"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when He had fasted forty days and forty nights He was afterward an hungred."—ST. MATTHEW iv. 1, 2.

Lent is beginning. What use ought we to make of Lent? Just think what Lent is. It is a time of several weeks long, which for ages among Christians has been set apart for more than usual seriousness. It is marked out from the rest of the year as more specially devoted to the thought of those truths on which all religion is founded. It calls on us to remember the sad certainty that we are all in a dangerous and anxious state—a state of sin and trouble, of death, of fear; and the comforting and blessed certainty that God, of His love and mercy, has provided a way of escape, and has opened the kingdom of heaven to all believers. And there is this besides, to give to the time of Lent greater solemnity. It reminds us year by year, of what our Master Christ underwent to accomplish our redemption, and to encourage us to follow Him. Its forty days are the memorial of His fasting in the wilderness, and of His enduring strange and deadly temptations. They bring back the thought that He did not refuse to taste of our hardships; that though he did not need to deny Himself, as sinful men do, yet that He willingly did deny Himself in painful ways, and in the necessities of life, that Christians might be the more encouraged to follow His lessons of self-denial and of enduring hardness. He suffered Himself to be tempted—to be vexed, and insulted, and humbled by the devil—to be tormented and disquieted by having to wrestle against those temptations by which it was impossible that He could be overcome. The temptations and self-denials of our Lord for our sake, are before us all the days of Lent. Whenever we speak of Lent we are reminded of that Holy One of God, who for our sake endured the pains of want, and was tempted by the devil as we are. And then, to make Lent still more solemn, it ends with bringing before our minds how our Master finished His life on earth. It ends in that most awful week of the year when each day we read and hear of the agony, the sufferings, the death, the burial of the Son of God; and it ends also in bringing our thoughts, through the contemplation of His Cross and Passion, to the glory and hopes of His Resurrection. This is what Lent is: a time when the principal things which Jesus Christ endured on earth because of man's sin, and in order to take it away, and to give him hope and peace, are forced upon our remembrance by the very weeks as they pass; a time which from age to age for many hundreds of years has always brought the same thoughts with it—has always called on Christians to search out and repent of their sins, and to remember what Jesus Christ suffered for the sake of sinners: a time, inviting and helping us to consider our ways, and to think more seriously about God, and death, and judgment, and eternity, to resist our temptations, and to bewail and put away our evil ways.

This is what Lent is. And now what use ought we to make of it? What is the use that it was meant for? It is plain that it was meant to be a time of special and particular struggle against our sins and bad ways. It was meant to force the evil and danger of sin upon our thoughts with more than common seriousness; to provide us with an opportunity of stopping to think what is to become of sin, and what is to become of us in particular, if we allow ourselves to go on without trying to get the better of our sins.

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For this the example of our Master is brought before us. We are made to go through the forty days, during which He did what we ought to do—denied Himself for the sake of the glory of God, and kept up, in the midst of suffering and loneliness, the hard fight against the devil. We are carried during these weeks, through the fast in the wilderness—the hungering and retirement from the company of men—to the last days, the rejection of the Son of God by sinners, the leavetaking at the Last Supper, the agony in the garden, the mockeries and buffetings, the scourge and the wormwood and the gall, the piercings of the nails, and the rack of the Cross. We are carried through all this that our minds may be forced to keep these things before them; that we may feel ourselves living, as it were, in the midst of these awful realities, and made serious by them; and that by their being constantly about us, they may be for a while a kind of balance to the interests of this world which take up so much of our days and our thoughts. And this nearer and more continual remembrance of what Christ did and suffered to break the power of sin and the devil, is not merely to touch our hearts, and to make us praise and honour Him with our lips; it is to stir us up the more heartily to do and suffer our necessary part in breaking that same power of sin which Christ fought against.

This then is the special purpose of Lent. It is a time for trying our very best to break the power of sin, and to strengthen ourselves in resisting temptation. We ought, no doubt, to be doing this at all times. It ought to be the work of Christmas as much as of Easter. But it is good to have special times for giving more attention to thoughts and duties and truths, which ought to be our companions at all times. Repentance is indeed the work of no one part of our lives; it ought to run through them as long as sin runs through them. A repentance which is confined to Lent is but a poor repentance. But repentance—and repentance means the whole work of searching into and bringing to light our special faults, acknowledging them with sorrow and earnest intentions of doing better things, of taking steps to resist and overcome them—this repentance is a work which we are so little inclined to, that we gladly make excuses to put it off. And the benefit of a time like Lent is, that it helps us against ourselves; it offers us a fit and appropriate time, and takes from us the excuse that another time will do as well, by saying to us—Now is the time, the proper time; the time when all Christians, for ages, have acknowledged the call to humble themselves before God, and to weigh and judge their lives. Now is the specially consecrated season, when everything will help and encourage you; it is a time when other things are, in a manner, made to give way, to help Christians in turning their minds to the holy lessons of their Master's life. Doubtless you must carry on your warfare against sin and the devil after Lent is over, or Lent will be of very little use to you. But you will carry on that war more hopefully if you will use the advantage which you have of training yourself for it more carefully and more seriously, with all the help that Lent gives you.

Our Lord's example brings two lessons strongly before our thoughts. In the first place, He was not above enduring discomfort and trouble in showing us the way of overcoming evil. His forty days fast—so long, so painful, so resolutely persevered in—is a warning to us, that if we would really overcome evil and the world, we must not shrink from what is disagreeable or troublesome. Surely Christ need not have gone through that long, weary forty days fast, but for our sakes. And shall we, for His sake,

think it too much to submit to what perhaps gives us some trouble or inconvenience, if that happens to be necessary, in order to make a good fight with our temptations?

And another point is this. Our Lord did not overcome the temptations of the devil all at once, as it were, in a lump. He met them one by one. They were separate, particular temptations; and separately He overcame them. Our fight against sin and temptation must be of the same sort. It is no use making resolutions *generally* against our sins. It is no use intending *generally* to resist the temptations to sin which may visit us. We must fight our temptations as they come, one by one. And conquering in one, will not let us be careless when another arises. We must overcome our sins, each sin by itself, if we are to overcome them at all. It will not help us if we feel *generally* sorry for our faults, unless we try to put our finger on the actual faults and sins which we have to get rid of. And this is the great difficulty of repentance—the great difficulty of the fruitful and useful employment of a time of seriousness like Lent. Many persons will give serious thought to the general feeling of their sinfulness; it is a very right subject to think of. But it is more difficult, and it is more tiresome, and more painful to set to work, and really look in the face, those particular sins which most thrive in us, and which we are most subject to. It is a hard trial of sincerity, very often, really to get face to face with our particular sins; but it is what we must try to do if we are ever to repent of them, ever to overcome them, ever to become pure from them, ever to have them really forgiven.

Perhaps in former days—in former Lents—we have tried to enter seriously on the thought of repentance and a better life; and we have not done much by our trying. It is a discouraging thought. I do not know any much more so, than looking back to all the serious seasons we have gone through, remembering all the good resolutions we made, and now finding ourselves still doing the same wrong things once more, in spite of all our past experience. Yet, for all that, this once more let us try. True repentance has often come after many failures. The earnest and hopeful beginning of the Christian life has often had many dreary failures before the start was fairly made. All we know is, that here and now God again calls us; again gives us a season filled with the most solemn thoughts to sober and encourage us. Again He offers us the accepted time and the day of salvation. Let us take it as it comes; with greater earnestness, if we have failed in earnestness before; with greater determination to live according to the spirit of the time, in mortification of our merely worldly likings, in true and unfeigned self-denial; with a more honest effort to find out and acknowledge what are really our besetting sins and to spare no pains to resist them. Let us put before our minds the special temptations which each of us is likely to meet with—temptations to temper, temptations to laziness, temptations to covetousness, temptations to pride, temptations to selfishness, temptations to evil thoughts. Let us remember how our Master met His temptations; and let us resolve, by His grace truly and really to deal with ours as He dealt with His. Oh what peace would a Lent so used bring with it! How should we feel rewarded for the pain of the struggle, and of the self-denial, by the feeling of being honest and true to Christ our Master, and to our own consciences! What joy to find that we were treading in His steps, fighting the same enemy whom He fought, winning the same victory which He won! What consolation in the hope of

forgiveness—what delight in the prospect of final triumph, and perfect cleansing!

May the Lord Jesus Christ, the conqueror of evil and the destroyer of sin, be with us in these days of fasting and humiliation; and may He make each of us to know the plague of his own heart. In our blindness may He give us light, in our temptations may He give us strength; when we fall may He support us. May He give us power and strength to have victory, and to triumph against the world, the flesh, and the devil, and in all things to strive to do our Father's will.

In all our dangers and necessities, in all our sins, by Thy fasting and temptation, Good Lord deliver us.

(From "Village Sermons," by Dean Church.)

Letters.

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

THE OBSERVANCE OF LENT.

Sir,—I write to appeal to Church people to try and support the clergy this year in their endeavour to observe the holy season of Lent. Frequently social gatherings, euchre parties, and dances are arranged in aid of cricket clubs, schools of art, and State schools, and in small places it is very difficult for our people to refuse to support such entertainments without being misunderstood. We are all most anxious, clergy and people, to help all good institutions, and to join in the pleasures and amusements of the places where we live, but loyalty to our prayer book and church, and to our Archbishop, makes it impossible for us to do so in Lent. I am quite sure if all Church people steadfastly refused to go to any entertainment between Ash Wednesday and Easter Day, very quickly these functions would be discontinued. They are probably arranged thoughtlessly, and with no desire to hurt the consciences of loyal and devout Church men and Church women.—I am, Sir, etc.,

Drayton Rectory, February, 1910.

H. C. BEASLEY.

THE HOURS OF SUNDAY SERVICES.

Sir,—There is a very widespread feeling that the times and arrangements of our Sunday services require a radical alteration. In order to give vent to this feeling, I would ask you kindly to insert this short letter in the *Chronicle* in the hope that a correspondence on the subject may ensue, and that the matter may be freely aired in Conferences and Synods.

The feeling to which I refer is directed against the idolatry of ELEVEN A.M. The rooted superstition of the special sacredness of eleven o'clock dates from the Georgian period, when men began to lie a-bed on Sunday mornings. In the 17th century it was not so. Directions occur in some Diocesan records of that date that there should be two services every Sunday morning (*i.e.*, in the Cathedral)—one lasting from 5 a.m. to 8 a.m. including an hour's sermon, and a second from 9 a.m. to 12 noon, also with an hour's sermon. This would enable two halves of a household to attend Divine worship.

The question for us is simply this: *Does eleven o'clock suit us for Divine worship?* There are all kinds of subsidiary questions, which I do not wish to drag into this letter. Let us keep to our point. My objection is, that the devout Churchman, under present circumstances, finds his whole time on Sunday devoured by public services—having no leisure for those other occupations, without which a Sunday is not complete. He goes to Communion at 7.30 or 8: he attends Mattins and sermon at 11: he takes a class in the Sunday School and appears at Evensong, arriving home just in time to go to bed.

There is no time left for the improvement of his own mind, for the cultivation of family affection, for quiet recreation or for neighbourly acts.

The careless Christian is also driven away by the forbidding hour of eleven. It just cuts into his proposed trip into the country. When the attraction suggests itself, Church goes to the wall.

Now what we must aim at is to leave the bulk of the Sunday free for individual treatment. Morning Service should be finished by 10.30. Sunday School might begin at 11. Then all—clergy, teachers, young and old—might have their Sunday afternoons as a real holy day. There I will leave the question for another to take up.

Theological College, Nundah,
January 19th, 1910.

I am, Sir, etc.,

J. W. S. TOMLIN.

CLERICAL SUGGESTIONS

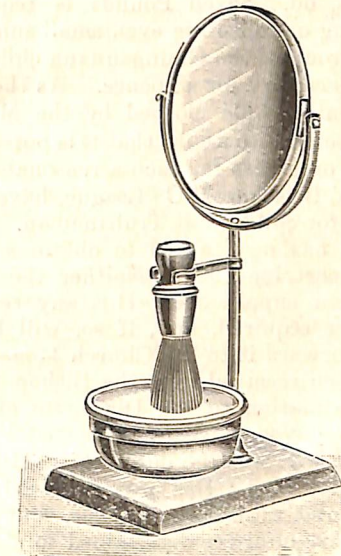
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McWHIRTER'S

The Valley, BRISBANE.

TWO USEFUL PRESENTS.

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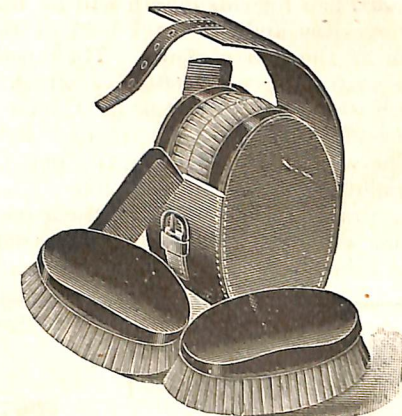


505—SHAVING SET, 14/6

Heavily Nickelled on Wood Base.

Also SHAVING MIRRORS on Nickel Base. Single Glass, 6/6; or with Double Glass, one to magnify, 10/6

No. 2.



352—MILITARY BRUSH SET, 10/6
Pair of Best Bristle Brushes in Solid Leather Case.

POST FREE to any Member of any Church
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Write for our Simple Form of Self-Measurement and Samples
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DRESS AND TWEED SUITS

to your measure.

McWHIRTER & SON Ltd.,

THE VALLEY TAILORS, BRISBANE.

Missionary Notes.

The amount subscribed to the Special Emergency Fund by the Brisbane Diocese is to date £641 19s. 1d.

Grateful acknowledgments of the cases of Xmas gifts sent to New Guinea and Yarrabah, have come from the Rev. F. W. Ramsay and Rev. G. W. Morrison, both of whom express pleasure at the quality, quantity, and usefulness of everything. Mr. Morrison sends special thanks to all who contributed. The cases arrived in good order, and in time for the contents to be distributed by Xmas Day.

The Fund for a sewing machine for Gaungaunana now stands at £1 19s. 6d. Seven Pounds is required. Who will help by giving or collecting even small sums?

An excellent group of the Gaungaunana children, can be supplied by the Secretary for sixpence. As the photograph represents the small people clothed by the M.C. Leagues, Secretaries may be glad to know, that it is possible to obtain portraits of their protégées for such a reasonable price.

The All Saints' Brisbane M.C. League, have undertaken to make clothing for children at Trubanaman.

The Secretary has been asked to obtain a copy of the New Guinea Report for 1901. Neither the Brisbane or Southern Office can supply one. Has any reader a copy, which is no longer required, and, if so, will he or she be good enough to forward it to the Church House?

A letter has been received from the Bishop of Melanesia telling of the Ordination to the Diaconate of Ben Tuum, the boy who was for some years supported by St. Luke's S.S. The Bishop who was the only white Missionary present at the Service, says "Ben was collected and devout. We have had a quiet week here together, and I believe he has entered into his ministry determined to make full proof of it . . . he will bring strength to the Church on this side of Guadalcanar."

The following, which is proof of the excellence of the Mission Box system, is from the August number of *The Church Abroad*.

In the *Mission Field* for this month will be found a full account of the services and meetings held at the Whitby Summer School at the end of June. The speech, which seemed to the editor the most effective which was made there, and which was very short, was by Canon Body, the Canon Missioner of Durham. He explained how that for thirteen years he was a vicar of a country parish in Yorkshire, the population of which was 900. Soon after he went there the annual contribution of the parish towards Foreign Missions was £25. He induced all communicants in the parish to take charge of a missionary box, and asked

them to place something in their box each Friday, and to do so kneeling down. No statement was made as to the contents of the different boxes; in fact no one in the parish, except the vicar and the owner of the particular box, ever knew how much any box contained. In addition to the sums raised in the boxes, the offerings at the Harvest Festival Service were given to Foreign Missions. The amount raised in the parish ere long rose to £175 a year. Canon Body stated that he considered that all the blessing which manifestly rested upon that parish during the years that he was there was directly traceable to the devotional spirit in which the work for Foreign Missions was done.

We earnestly commend this story to the attention of all clergy and of all communicants. What was done there might be done in every parish in Great Britain.

Mission Boxes may be obtained free of cost from the Church House.

The Secretary will be absent from the Church House from February 4th to the end of April, during which time correspondence and other business will be attended to by Miss Cronin.

Acknowledged with thanks: For Trubanaman, books, copy books and toys from St. Paul's, East Brisbane.

Doings on the Downs.

On January 30th (League Sunday) Canon Tomlin preached at Drayton, Cambooya, and Umbiram; Rev. H. C. Beasley at Pittsworth, and Archdeacon Rivers at St. Luke's, Toowoomba.

The Committee of the League at Toowoomba is meeting weekly. A big meeting is to be held here on March 15th, and the branches of the C.E.M.S. at St. James' and St. Luke's and at Drayton are actively at work in view of the coming referendum.

Canon Hay visited Dalby last month to address the C.E.M.S., and in the near future has promised to go to Drayton to speak to a gathering of men only, arranged by the branch of the Men's Society.

On Sunday, January 16th, Archdeacon Rivers preached at Drayton on the occasion of the Harvest Festival, and at the same time dedicated the new choir stalls placed in the Church as a memorial to Mr. Handley.

Mr. James Shepperd, of Drayton, has been elected synodman and parochial nominator in the room of Mr. Handley.

Mr. W. J. Hardy, Churchwarden of Drayton and head teacher of the State School and a synodman, has been very seriously ill, but we are glad to say is progressing favourably towards health.

Canon and Mrs. Oakeley and their two daughters left Toowoomba for a nine months' holiday in England on January 17th. A farewell social was given to them on the 15th, when a purse of sovereigns was presented to the Rector of St. Luke's, Toowoomba, by his parishioners. Canon Oakeley made a most characteristic reply.

Rev. A. Davies is coming to St. Luke's Rectory to take charge of the parish early in this month.

The Dedication Festival of St. Paul's, Umbiram, occurred on January 30; Canon Tomlin was the preacher. A picnic was held on January 29.

Mr. W. Buckland Taylor, of Blackdown House, Toowoomba, died on January 12. The sympathy of a great number of people on the Downs will be extended to the members of his family.

The parish of Dalby has made a noble response to the appeal for the A.B.M. Emergency Fund, sending down over £30.

The new Church of St. Matthew, at Bell, is completed, and was dedicated on January 23.

Mr. Gradwell will visit Dalby parish in connection with the Home Mission Fund on Sunday, February 13, and following days.

The Downs Choir Festival was held at St. Luke's, Toowoomba, on January 19, and the Downs Clerical Conference at Cabralah on the two following days. Some account of these proceedings will be given in this column next month.

Official Notes.

CONTRIBUTIONS TO DIOCESAN FUNDS.

DIOCESAN ADMINISTRATION.

Marriage Fees	£53	7	8
Assessments	101	5	10
			£153	13	6

REGISTRY AND EXECUTIVE FUND.

Mr. W. Ruddle	£3	3	0
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CLERGY SUPERANNUATION & C. W. & O. FUND

(Income A/c.)

Mr. W. Ruddle	1	1	0
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Offeratories.

Allora, St. David's	5	1	
Brisbane—St. Luke's Cathedral	6	19	6
All Saints'	13	16	4
Christ Church, Mil'lon	...	...	5	10	4
St. Peter's, West End	...	...	16	9	
St. Paul's, E. Brisbane	...	...	7	4	
Holy Trinity, Woolloongabba	...	...	4	16	0
St. Peter's, Wynnum	...	...	3	6	
Beaudesert, St. Thomas'	...	...	3	1	9
Charleville—St. Alban's' Cunnamulla	...	...	3	11	2
All Saints', Mitchell	...	...	2	6	8
Holy Trinity, Taroom	...	...	1	4	1
Childers, Christ Church	...	...	1	13	4
Cleveland, St. Paul's	...	...	17	9	
Dalby, St. Cecilia's, Chinchilla	...	...	1	4	0
Esk, St. Agnes'	...	...	1	1	3
Gayndah—St. Matthew's	...	...	3	19	0
St. Mark's, Eidsvold	...	...	1	0	6
Goondiwindi, Holy Trinity	...	...	2	18	4
St. John's, Inglewood	...	...	16	0	
Indooroopilly, St. Andrew's	...	...	5	16	0
Ipswich—St. Paul's	...	...	7	0	2
St. Thomas'	...	...	1	0	5
Jondaryan, St. Augustine's, Highfields	...	...	5	0	
Laidley, St. Stephen's, Ma Ma Creek	...	...	12	0	
Lutwyche, St. Andrew's	...	...	3	11	1
Maryborough—St. Paul's	...	...	5	8	8
St. Matthew's, Howard	...	...	1	17	0
St. Stephen's, Torbanlea	...	...	3	0	
St. John's, Pialba	...	...	4	0	
Pittsworth, All Saints', Yandilla	...	...	13	0	
Rosewood, St. James', Lowood	...	...	4	6	
Sandgate, St. Nicolas'	...	...	2	4	0
Southport St. Peter's	...	...	3	14	8
Stanthorpe, St. Paul's	...	...	2	10	2
Toowoong—St. Thomas'	...	...	4	2	2
Toowoong—St. Paul's, Taringa	...	...	17	9	
Toowoomba—St. James'	...	...	6	6	9
Warwick, St. Mark's	...	...	10	15	2
			£118	15	2

CATECHISTS PROVIDENT FUND.

Gayndah, St. Anne's, Mount Perry	...	...	1	1	3
Goondiwindi, All Saints', Texas; and Silverspur	...	...	15	5	
Ipswich, St. Paul's	...	...	1	1	2
Toowoong, St. Paul's, Taringa	...	...	8	8	
			£3	6	6

HOME MISSION FUND.

Mrs. W. Johnson	...	...	1	0	0
Mrs. J. H. McConnel	...	...	6	5	0
Mrs. Morton	...	...	10	0	

Offeratories.

Beaudesert, St. John's, Mundoolun	...	...	1	0	0
Branch Collections.	...	...	2	7	3
Allora, St. David's	...	...	6	10	6
Brisbane—St. Luke's Cathedral	...	...	1	5	0
All Saints'	...	...	2	4	6
Holy Trinity, Fortitude Valley	...	...	1	6	9
St. Michael's, New Farm	...	...	1	6	9

St. Andrew's, South Brisbane	4	17	9
Holland Park	...	10	4
Holy Trinity, Woolloongabba	1	10	6
St. John's, Bulimba	...	7	0
St. Peter's, Wynnum	...	8	7
Beaudesert—St. Thomas'	...	2	6
St. John's, Mundoolun	...	1	10
Boonah, Christ Church	...	5	4
Charleville—All Saints'	...	18	5
St. Alban's, Cunnamulla	...	5	1
Childers, Christ Church	...	2	6
Gayndah, St. Anne's, Mount Perry	...	7	1
Goondiwindi, All Saints', Texas	...	12	9
Harrisville, Milford	...	1	0
Indooroopilly, St. Andrew's	...	2	1
Ipswich—St. Paul's	...	3	4
St. Thomas'	...	1	5
Jondaryan—St. Augustine's, High-			
fields	...	15	0
St. Gregory's, Kingsthorpe	...	11	6
Lutwyche—St. Andrew's	...	11	6
St. Mark's, Albion	...	5	1
Maryborough, St. Paul's	...	4	15
Nanango, St. Anne's	...	6	0
Nundah, St. Francis'	...	2	10
Pittsworth, St. Andrew's	...	8	5
Roma, St. Paul's	...	1	4
Rosewood, St. James', Lowood	...	15	9
Toowoong, St. Thomas'	...	1	2
St. Paul's, Taringa	...	4	0
Toowoomba—St. James'	...	7	0
St. Luke's	...	7	14
Warwick—St. Mark's	...	4	5
St. Andrew's, Swan Creek	...	1	1

CLERGY CENTRAL SUSTENTATION FUND

Anonymous	£7	0	0
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THE ARCHBISHOP OF BRISBANE'S FUND FOR

MISSION CHAPLAINS (Income A/c.)

Brisbane—St. Luke's Cathedral	7	7	0
St. Peter's, West End	...	...	1	10	0
Beaudesert—St. Thomas'	...	...	2	2	5
Christ Church, Veresdale	...	...	1	0	0
Hillview	...	...	17	7	
Gympie, St. Peter's	...	...	2	18	0
Jondaryan, St. George's, Crow's Nest	...	...	1	17	0
Maryborough, St. Paul's	...	...	2	8	4
Rosewood, St. James', Lowood	...	...	1	5	1
Southport, St. Peter's	...	...	2	4	0
			£23	9	5

ORDINATION CANDIDATES FUND.

Anonymous (per St. Paul's, East Brisbane)	...	...	2	6	
Mrs. Griffiths	1	0	0
Mrs. T. Weedon	1	0	0
			£2	2	6

CATHEDRAL BUILDING FUND.

Miss Wilson	£5	5	0
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DIOCESAN BOARD OF MISSIONS.

General.

Miss Haussen	1	8	
"Mikra"	5	0	
Brisbane—St. Luke's Cathedral	15	0	
St. Peter's, West End	...	...	5	0	
Cleveland, St. Paul's S.S.	...	...	5	0	
Indooroopilly, St. Andrew's M.A.	...	...	16	2	

A.B.M.—Special Emergency Fund.

Mrs. W. J. Bayer (Special for Yarrabah)	...	...	2	0	0
Mr. G. Day	...	...	1	0	0
Miss Mosely (per—Concert and Tableaux)	...	...	27	0	0
"Spiro"	...	...	5	0	
Allora—St. David's	...	...	8	0	
St. Matthew's, Spring Creek	...	...	15	8	

Brisbane—Christ Church, Milton	12	9	0
St. Philip's, Thompson Estate	2	0	0
St. John's Bulimba S.S.		15	0
Morningside	1	0	0
" S.S.		10	0
Beaudesert—St. Thomas'	2	5	0
St. John's, Mundoolun ...	2	8	3
Christ Church, Veresdale ...	19	6	
Canungera		3	0
Knapp's Creek	7	9	3
"A Christmas Offering" ...	10	0	0
Charleville—Bush Brothers' erhood...	1	13	7
St. Alban's, Cunnamulla ...	3	5	10
Holy Trinity, Taroom ...	2	1	8
Childers—Christ Church ...	1	5	0
St. Saviour's, Cordalba ...		10	0
Drayton, St. Paul's, Umbiram ...		2	0
Dalby, St. John's	10	19	1
Esk, St. Agnes' S.S.		15	0
Gayndah—St. John's, Biggenden	1	10	0
St. Anne's, Mount Perry ...		10	0
Gympie, St. Peter's		6	3
Indooroopilly, St. Andrew's ...	6	2	0
Ipswich—St. Paul's	25	3	5
St. Thomas'		2	6
St. Peter's, Pine Mountain ...	2	0	0
Jondaryan, St. Mark's, Goom- bungee		16	0
Laidley, St. Alban's, Gatton ...		5	0
Lutwyche—Parish	8	16	2
St. George's, Windsor		5	10
Alderley		1	16
Groveley		1	8
Maryborough, St. Paul's...	13	13	0
Nanango, Kingaroy		1	10
Sherwood, Moorooka		12	0

<i>New Guinea Mission.</i>				
The Archbishop of Brisbane	...	5	0	0
Mrs. Griffiths	...	2	0	0
"In Memoriam A. A. MacLaren"	...	5	0	0
Ipswich, St. Paul's	...	2	0	0
Pittsworth, St. Andrew's (for child)	...	1	5	0
Sherwood (Moorooka)	...	3	7	

<i>Yarrabah Mission.</i>				
"Courier" Fund	...	2	8	0
Mrs. Thompson Field, per (Concert)	...	3	10	0
Brisbane, Holy Trinity, Wolloongabba S.S. (for Hospital)	...	14	9	
Nundah, St. Francis'	...	1	0	
Sandgate, St. Nicolas'	...	13	6	

<i>Trubanaman Mission.</i>				
Mrs. T. Weedon	...	1	0	0
<i>Melanesian Mission.</i>				
The Archbishop of Brisbane	...	5	0	0
<i>Carpentaria.</i>				
The Archbishop of Brisbane	...	5	0	0

CHARLEVILLE BUSH BROTHERHOOD.				
Mrs. Morton	...	...	...	10 0

The Church Chronicle.

Vol. XX.]

BRISBANE, FEBRUARY 1, 1910.

[No. 235]

Furnishing of the New Cathedral. FITTINGS REQUIRED.

	CHANCEL	CHAPEL
	£	£
Altar - - - -	*150	50
Altar-Rails - - -	70	30
Cross - - - -	60	*20
*Candlesticks, per pair - -	*60	20
Standard Lights, per pair -	150	
Carpet - - - -	*60-150	25
Sedilia and Credence - - -	500-700	
*Credence - - - -		10
Bishop's Throne - - - -	300-500	
Stalls complete without Canopies -	1000	
Canopies to Stalls - - -	80 each	
Litany Desk - - - -	40	
*Pulpit - - - -	400	
*Font - - - -	150-250	
Font Cover - - - -	150-250	
Priest's Desk - - - -		30
Reredos - - - -	1500	500
Iron Screens to Chancel Arcade -	50-80	

There is also need of a Temporary Belfry (wooden) to accommodate the fine peal of bells belonging to St. John's. It is impossible to state the exact cost of this, but a rough estimate puts it at £300.

The revised prices given are in accordance with the estimate of the architect (Mr. F. L. Pearson), recently received from England.

The Archbishop will be glad to hear from anyone who desires to give one or more of the articles still needed.

*The articles marked with an asterisk have been definitely promised by various donors.

THE SIGNIFICANCE OF PAPUA.

It will be well if the welcome news of the appointment of a new Bishop for Papua serves incidentally to remind Churchpeople of the great and significant issues for which that island stands. Many years ago, when the British were first claiming a possession there, Sir William Macgregor spoke of New Guinea as representing Britain's last chance of showing that she could govern a subject race humanely. Hitherto, principally owing to Sir William's own splendid work, the challenge has been nobly accepted and the government of New Guinea has been a model of just administration. And now within the last few years, the charge, so loyally fulfilled in the past, has been handed over by the Imperial authorities to the Federal Government. It is a great change for Australia thus to become for the first time the suzerain of a primitive and alien people beyond her shores, and in a very real sense Australia stands on her trial to-day. For the test of a nation, as of a man, lies in her dealing with trusts which are capable of being neglected or abused, and Australia will rise or fall in the

estimation of all right-thinking people according as she acquits herself in the government of Papua.

We could wish that it were unnecessary to feel apprehension on the point and possible to assume that the change of government will involve no change of policy. But the dark remembrance of our own former treatment of the Australian aborigines, the open and undisguised race-hatred which seems to be increasingly characteristic of a section of Australian opinion, and above all the cupidity excited by the natural resources of Papua suggest a real anxiety. And it would be idle to pretend that this anxiety was not deepened by the Report of the Commission appointed at the beginning of the Federal régime to enquire into the condition of the country. The Commission's recommendation of a system of land-purchase by which the Government could compulsorily acquire lands held by natives, was nothing more or less than a recommendation to violate the undertaking solemnly given at the time of the original occupation that the Government would always regard the native land-tenure as inviolable. Happily for the cause of national righteousness that particular recommendation was rejected by the Federal authorities, but, altogether apart from this, the tone of the Report was disquieting. It indicated a disposition to regard the exploitation of New Guinea in the interests of the whites as the primary consideration to which the just and humane recognition of native rights was secondary. Now the right of civilised and progressive nations to claim a holding in such countries as New Guinea cannot seriously be questioned. It would in the nature of things be unreasonable to leave large and fertile areas of the world's surface in the exclusive possession of races too feeble in numbers to populate them and incapable of developing and using their resources. But this right must be exercised only within the limits imposed by the necessity of the humane treatment of the original inhabitants, and an equitable recognition of native rights. No exploitation must be contemplated which is inconsistent with the security, the happiness, and the progress of the native race. The enlightened public opinion of Europe has recently entered a strong protest against the circumstances of the Belgian rule in the Congo. We do not for one moment suggest that the two cases are parallel. But the Congo atrocities are the ultimate result of just that attitude towards a subject race which some in Australia seem to entertain towards New Guinea, and as such they furnish us with an awful and tremendous warning. And we must remember that only one thing can secure a continuance of just administration in New Guinea, and that is the force of public opinion. The standard of Australian rule will be set by the Australian people, and it is our business to see that it is a high one.

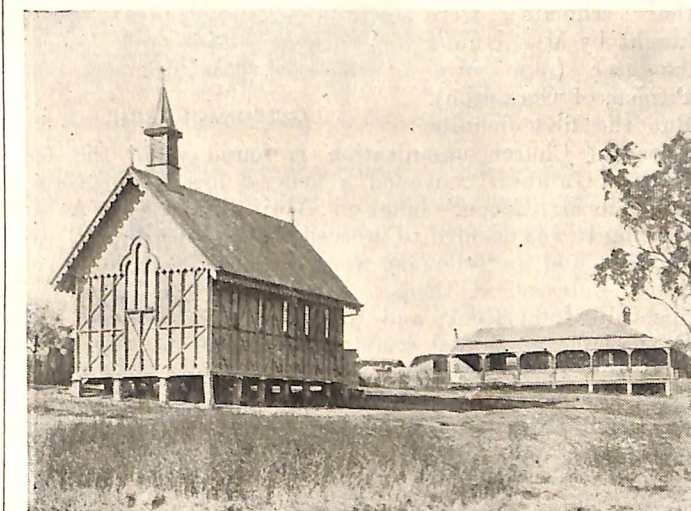
On all this the appointment of the new Bishop has a real and important bearing. Besides his highest and most immediate duty of evangelising the natives, a missionary, and specially a missionary Bishop, in a country like Papua, has a double function to perform. On the one hand his sympathetic attitude towards the natives naturally increases their confidence in the white man and so materially assists the work of government: and on the other hand his knowledge of the natives, necessarily more intimate than that of traders or even officials, renders his advice to the white administrators of the very greatest value. He has an opportunity which no other man in the country has of acting as intermediary between rulers and ruled. In the particular case of New Guinea his opportunity is an even wider one, for the proximity of the island to Australian shores, and the comparatively frequent visits to Australia

Round about the Diocese.

IX.

THE PARISH OF LAIDLEY.

The parish of Laidley-cum Gatton-cum-Ma Ma Creek, or, as it might now fitly be termed, the Lockyer Parish, lies in the rich alluvial valley between the Liverpool Range and the Main Range. The original Township of Laidley stands one and a-half miles up the Laidley Creek, for with the advent of the railway the township was naturally attracted

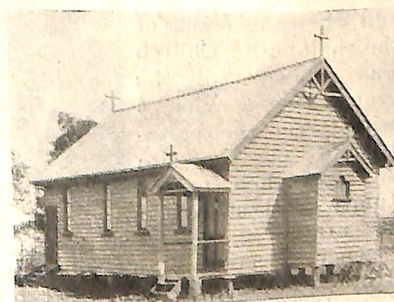


LAIDLEY CHURCH AND RECTORY.

to the line, and there is little to mark what was once an important mail change on the main Brisbane-Toowoomba coach road save a few stumps and scattered buildings. Following the railway west and crossing the Laidley Creek, Forest Hill is reached in five miles, a new town called into existence chiefly by the action of the Government in throwing open and closely settling the Rosewood, Lake Clarendon, and Tarampa Estates. Again west and another five miles brings us to the old and important town of Gatton, which, geographically the centre of the parish, taps the rich agricultural flats of Blackfellow and Ma Ma Creeks. Yet again west and Grantham five miles and Helidon in another six miles marks, for practical parochial work, the western boundary of the parish.

The parish constitutes the premier agricultural district of Queensland, and agriculture, in spite of the steady growth in recent years of its rival—the dairying industry—still holds first place.

In the early days the pioneer Church work was directed from Toowoomba, and the first Church services in Laidley were held by Archdeacon Glennie in the coffee room of the old Queensland Club Hotel when it was owned by Mr. Joseph Cook; similar services were held in Gatton



FOREST HILL.

A PRAYER.

Take me and crush with pain,
Remove my heart's desire,
So that Thou lift me higher,
And make me Thine again.
Take me and purge with fire,
So that Thou draw me nigher,
No anguish smites in vain.

Intercessions and Thanksgivings for February, 1910.

That it may please Thee—

1. To bless the season of Lent to us and to make it fruitful in fresh spiritual achievement and resolve.
2. To overrule to the edification of Thy people all special services, classes, and meetings to be held in the Diocese this Lent.
3. To endow the new Secretaries of the Australian Board of Missions, now entering upon their work, with all things needful for their task.
4. To enable Thy Church to sustain and develop the missionary spirit evoked throughout Australia in connection with the recent appeal.
5. To stir the hearts of Church people to relieve the Home Mission Fund from its present financial strain.
6. To enlighten and guide us in all our plans for the extension of the educational work of the Church.
7. To guide and overrule the election of a Primate for the Australian Church.
8. To prosper all the efforts now being made on behalf of the Bible in State Schools League.
9. To give strength and wisdom to the Secretary of the League in his labours for the cause.
10. To stir the hearts of many to enlist themselves as workers for the League and to enable them for their work.

Let us give thanks to God—

For the recent abundant rains.

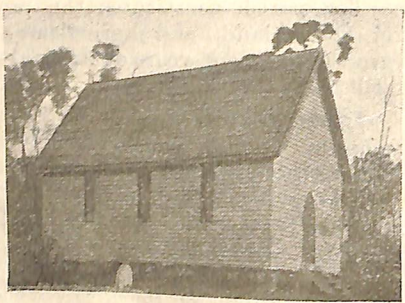
and Tent Hill. The Archdeacon was followed by the Rev. Kennedy Clark, during whose time a move was made to secure a building for Church purposes. Sufficient money was subscribed by the public to purchase a small cottage in Laidley from Mr. Sheppard; the partitions were removed, and the building was used by all denominations. The first Church of England Sunday School in Laidley was held in the house of Mrs. Geo. Hunt, and the scholars were taught by Mrs. Hunt's daughter (now Mrs. Pitman, of Geraldton). But the first definite



GATTON CHURCH.

record of Church organisation is found when the Rev. Herbert Guinness convened a general meeting of Church people in Mr. Cooper's hotel on April 21st, 1881. At that meeting it was decided to proceed with the work of Church building, and the following were appointed a building committee—Messrs. S. Cooper, W. Cook, S. E. Davies, T. Spencely, John Cook, and the Rev. H. Guinness. Mr. Davies was appointed secretary, and the minutes record the fact that £60 was then laid on the table. At a meeting held a month later Mr. Campbell's name was added to the committee, and Messrs. Cooper and Campbell were appointed to canvass the district for subscriptions. Mr. Spencely also undertook to arrange a concert in aid of the funds. Two months later the subscriptions were reported to total £110 7s. 6d. Owing to the departure of Mr. Davies from Laidley, Mr. T. Spencely was appointed to succeed him as secretary to the building committee, who had now to face a serious difficulty in connection with the choice of site. The new Laidley was springing up beside the railway line and several were agitating to erect the proposed building where the settlement seemed likely to concentrate. Three sites were under discussion: First, that offered by Mrs. Fletcher; secondly, that offered by Mr. Chubb; and thirdly, one to be selected close to the railway line. After the committee had adjourned and inspected the sites, it was ultimately decided to build the Church on the land given by Mrs. Fletcher, in what is now called the Old Township. In June, 1882, the tender of Messrs. Doorey Bros., for £155, was accepted, and the work taken in hand.

During this period the agitation to have the building erected near the railway had never been allowed to rest, and when the frame of the half-built Church was blown to the ground by a violent wind-storm the agitators for the new site saw their opportunity, and succeeded in arranging for a "general meeting of subscribers to be held at the Laidley Hotel" on April 7, 1883. At this meeting it was finally agreed that the Church should be erected in the "New



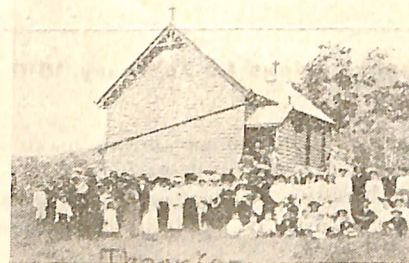
MA MA CREEK.

Town." The then Archdeacon Jones (now Canon Jones, of Indooroopilly) requested Mr. John Cook to secure a building site, and Mr. Cook was fortunate enough to secure the land on which St. Saviour's Church now stands.

About this time like activity was displayed in other parts of the district. The Rev. J. S. Hassall continued to hold services at Gatton, Tent Hill, and Murphy's Creek. A small building was erected at Tent Hill, and was used by all denominations until its destruction by storm. The services in Gatton had been held in part of the railway buildings until the present building was erected, which was quickly followed by St. Stephen's, Ma Ma Creek. Lay services were held regularly at Gatton by Mr. Collins in the absence of the clergy. As these three wisely chosen sites—Laidley, Gatton, and Ma Ma Creek—became the centres of closer settlement the ministrations of the clergy were correspondingly concentrated there.

Until now the Lockyer had been attached to the parish of St. Luke's, Toowoomba, but with the advent of the Rev. J. Hunt, a new parish was formed, and Mr. Hunt appointed its first Rector. Here, unfortunately, the records are broken—many of the old books and documents having been accidentally destroyed by fire. It is, however, still in the memory of many, how in Laidley a new building committee was formed, with Mr. John Cook as secretary, a new subscription list opened, and the Church building proceeded with. During this time and after services were regularly conducted, and the register contains the names of many well-known clergy:—Archdeacon Glennie, Rev. J. S. Hassall, Archdeacon Jones, Revs. H. Guinness, J. Vosper, J. Hunt, W. Fielder, C. W. Power, H. Wallace, F. K. Black, D.D., J. Bean.

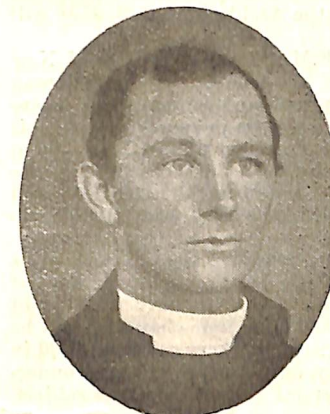
In 1887 Mr. D. J. Garland was sent to the parish as lay-reader. About the New Year, 1889, the first Rector of the parish, Rev. J. Hunt (now working in New Guinea), resigned to take up work at Springsure, and the following motion passed at a meeting held on January 31, 1889, shows how keenly the loss was felt:—"That a letter expressive of gratitude for and appreciation of the rev. gentleman's ministry be forwarded to the Rev. J. Hunt, and a duplicate to the Vicar-General of the Diocese." For nearly twelve months the parish was left without the ministrations of a clergyman. Mr. Garland maintained the services and remained in charge until the Rev. Geo. Hall was appointed to fill the vacancy by the Bishop. During Mr. Hall's incumbency valuable assistance was rendered by Mr. J. A. Atkinson as hon. lay reader. The Rev. J. B. Maul succeeded Mr. Hall about Easter, 1890. For three years, part of which time he was assisted by Mr. W. B. Berrie, stipendiary lay reader, Mr. Maul did excellent work in the parish. He was succeeded, Easter, 1893, by the Rev. W. H. Warrington, and in May, 1895, the Rev. F. M. Pickford, then on his way to England, was prevailed upon by Bishop Webber to fill the vacancy caused by the departure of Mr. Warrington. Both Mr. Warrington and Mr. Pickford were fortunate in having the valuable help of Mr. H. Macklin (postmaster of Laidley), who conducted service during their absence in



THORNTON.

other parts of the parish. During Mr. Pickford's term of office, for the first time, we find Mr. Cook's name in the Church register as conducting lay services. Mr. Cook has not only continued as hon. lay reader, but for nine months after the departure of Mr. Pickford and before his successor was appointed Mr. Cook kept the Laidley Church open. It is impossible to speak too highly of Mr. Cook's services to the Church from that time to the present day as hon. lay reader, Churchwarden, and Synodman.

On January 2nd, 1898, the Rev. R. S. Hay was appointed Rector of the parish, and without detracting in any way from the result of the work of his predecessors it is not too much to say that with his appointment we begin a new era of definite parochial organisation. He came into a parish which for a second time had been left for a long period without a clergyman, and on his departure for Bundaberg in Easter, 1903, left a settled parish with that clear and definite standard of Churchmanship which we trust will ever remain one of the foremost marks of the Lockyer Parish. Mr. Hay had continued the regular services at the house of Mr. Sanger, Forest Hill, and before he left had established a small Mission Hall in that rising township. Mr. Hay's successor—the Rev. H. C. Beasley—was instituted on April 23rd, 1903. Mr. Beasley not only continued the regular services at Thornton and Townson, but during the latter period of his term of office preparations were begun to secure a building site for a proposed



REV. A. HIGGINS.

Church at Thornton, twelve miles up the Laidley Valley. On his appointment to the rectorship of St. Peter's, Gympie, he was succeeded by the Rev. H. Gradwell, who was instituted on June 23, 1905. The clerical ministrations were ably seconded by Messrs. John Cook, C. J. Whitehouse, junr., and W. Gradwell as hon. lay readers, but the extension of Church work demanded further assistance, and, in March, 1906, Mr. J. Kitson was appointed stipendiary lay reader, thus ensuring more frequent services at the settled centres and regular services in more distant places. At this time St. George's Church, Thornton, was erected on a site purchased from the Government and dedicated by the Archbishop of Brisbane; the Mission Hall at Forest Hill was pulled down and re-constructed and became St. Thomas' Church. On Mr. Kitson's departure in June, 1907, a second priest—

the Rev. A. Higgins—was appointed assistant Curate, and a small residence was erected for him adjoining St. Alban's Church, Gatton.

The present difficulties of parochial work are not only to be found in connection with the more settled conditions and extended agricultural areas, but, as is natural after some five and twenty years of service, also to be found in connection with the restoring or replacing of the original Church buildings. In this matter definite progress is being made. The Laidley Church people have initiated a movement which we believe will be largely followed in many other centres in the Diocese. The old building will give place to a handsome Gothic structure, the first Church in the Diocese, if not in Australia, to be constructed of reinforced concrete.

In Gatton, tenders have been accepted for the enlargement of the present building by the addition of a chancel, vestries, and baptistry—thus not only beautifying the building, but providing largely for increased seating accommodation.

At Ma Ma Creek preparations are being made to build a new Church in preference to enlarging the present building, and it is hoped that the funds will soon be available. The Thornton folk are completing their Church by ceiling and lining, and tenders have just been accepted for the erection of a Church at Lake Clarendon, which, we hope, will soon be a centre of Church activity in that now closely settled district.

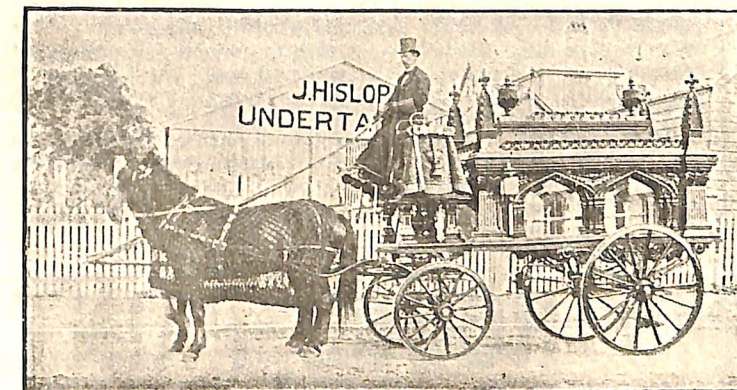
The Rev. H. Gradwell was recently called by the Archbishop to take up the duties of Organising Secretary of the Home Mission Fund. He is succeeded as Rector of Laidley by the Rev. Z. A. Higgins, who has for the past two years been acting as assistant-Priest in the parish. Mr. Higgins has given abundant proof that the interest of the parish will be more than safe in his hands, and the Churchpeople of the district may look forward to the future with much hope.

THEOLOGICAL COLLEGE NOTES.

The term begins on Thursday, February 8th. Students are expected to be in College by Evensong at 8 p.m. on that day.

SAND.

O God! I am as sand,
Of weakness hid or known,
Convicted if men mock.
Yet have I heard that sand
By pressure grows to stone,
Make Thou my sand Thy rock.



JOHN HISLOP

Funeral Director
and Embalmer.

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Notes from the South.

Our Southern Correspondent writes:—

Although at time of writing the information has not been made public, it is an open secret that the parochial nominators of St. James' (Sydney) have chosen as their new Rector the Rev. Darwin Burton, Diocesan Missioner of St. Alban's (England). Mr. Burton has occupied his present position since 1892, but is resigning in May next. The organisation of which he is the head consists, besides himself, of three assistant missioners and 72 volunteer assistants, and supplies some 200 instructors each year to take Lent courses in all parts of Hertfordshire and Essex. Since 1892, Mr. Burton has arranged for 116 Parochial Missions, 42 of which he has conducted in person. He has also had large experience in the more ordinary duties of parish Priest, since at the establishment of the Mission it was thought advisable that the Missioner should have a definite sphere of parochial work. An outlying part of the city of St. Albans was assigned to him, and he has worked this up into a fully constituted parish, of which he is now Vicar. In 15 years he has raised no less than £15,000, and he has built a fine Church, known as St. Saviour's. Mr. Burton is also the Diocesan representative of the Van Department of the Church Army. The services at St. Saviour's include a daily celebration and a choral Eucharist every Sunday. In both these respects they agree with the services at St. James' (Sydney), though at the latter Church the choral Eucharist has not hitherto been made the principal Sunday service except on great festivals.

At the earlier meetings of the joint board of Diocesan and parochial nominators no decision was come to, as the Diocesan nominators required more detailed information than was then available. At time of writing it was expected that a further meeting of the board would be held towards the end of January. The consent of at least one of the Diocesan nominators will be necessary before Mr. Burton's name can be presented to the Archbishop for appointment. Probably before these notes are printed some definite position will have been reached.

While in Melbourne last year, the Rev. H. S. Woolcombe was charged with having signed the "Russell Wakefield Declaration" of 1903, the gravamen of the charge being that by so doing he had expressed approval of the wearing of Eucharist vestments. Mr. Woolcombe at first denied the accusation; but on searching the files of the *Guardian* he found that he had in fact signed the Declaration, though he had forgotten the circumstance. He has accordingly addressed a statement to that effect to the Southern Press, and has moreover averred that though after the lapse of seven years he might not be prepared to endorse every word of the Declaration, he is still in general agreement with its principles, and has seen no reason to alter his views upon the more important matters contained in it. The Declaration, it may be remembered, expresses (*inter alia*) the view of its signatories that the Ornaments Rubric retains the ceremonial system of the First Prayer Book of Edward VI., and that this system should be frankly recognised as lawful, while at the same time the lesser ceremonial which has so widely prevailed should be equally recognised as resting on custom.

For some years a Society of Deaconesses have worked in Goulburn, and have conducted a High School for Girls at Bishopthorpe. The members of this Society, four in number, have now joined the Sisters of the Church in a body. Deaconess Katherine, the senior member, is proceeding, in February, to England, where she will pass through her novitiate at the mother house of the Order, at Kilburn. At the unanimously expressed wish of his Diocesan Council, the Bishop of Goulburn has asked the Sisters of the Church to continue the school which was so ably conducted by the Deaconesses. Unfortunately, the Sisters in Australia are already so fully occupied in various duties that they cannot, with their present staff, undertake this additional task; for, though their membership has increased recently, their work has expanded in far greater proportion. They have, however, applied to England for a reinforcement, and, if this request can be granted, the Sisters will take over the school. For the present, two of the former Deaconesses, aided by secular teachers, will continue the management of the school until permanent arrangements can be made. Some years ago, when the late Dr. Chalmers was Bishop of Goulburn, the Sisters of the Church were invited to work in the cathedral city; but such violent Protestant prejudice was excited

against them that, for the sake of peace, the Sisters withdrew from the Diocese. That they have now been invited to return, not only by the Bishop, but at the unanimous request of the lay members of the Diocesan Council, is a significant indication of that tendency towards breadth of views and abandoning of prejudice which is at last beginning to make itself felt in so many ways in Church matters in New South Wales.

In Sydney the Sisters originally settled without the approval of the late Primate, and, although he was content to tolerate them, Dr. Saumarez Smith never officially recognised the Sisters or their work as part of the Diocesan machinery. The new Archbishop has had a very cordial interview with the Sister in charge in Sydney, and has personally investigated and approved of certain departments of the Sisters' work. It is to be hoped that his Grace's kindly attitude towards the Sisters will result in greater support being given to them by the laity, many of whom have hitherto stood aloof on the excuse that the work had not the direct countenance of the Archbishop. The Sisters have recently added to their tasks in Sydney by accepting the management of the Mission House in Ablim Street, Surry Hills, in connection with the parish of Christ Church, S. Laurence. The district forms part of what is sometimes referred to as "Darkest Sydney," and is within the "Mission zone" of the Diocesan Church Society. A valuable work has been carried on here for some years by lay helpers from Christ Church.

The news of the approaching resignation of the Bishop of Ballarat has been received with great surprise by Churchmen in general, since his lordship is barely 53 years of age. The Vev. Archdeacon Tucker, who has for the past twelve years been Rector of St. Paul's, Ballarat, has resigned that parish to take charge of the smaller cure of St. Matthew's, Wendouree.

Additions have recently been made to the transepts and chancel of Christ Church Cathedral, Newcastle. The new portions of the building are to be consecrated by the Bishop of the Diocese on February 16th, when it is hoped that the Archbishop of Sydney will also be present.

The Provisional Council of the C.E.M.S. for the Province of New South Wales met towards the end of the year and elected a strong Executive Committee to draw up by-laws and generally to prepare for the first conference of delegates which is to be held during this year. The Metropolitan is *ex-officio* president of the Council, and has appointed Rev. W. L. Langley as chairman. Other officials are—Vice-chairman, Mr. Donnelly Fisher; treasurer, Dr. Trindall; and secretaries, the Rev. H. Saumarez Smith and Messrs. A. J. Wilgoss and F. H. Molesworth.

The special effort on behalf of the Australian Board of Missions is being made the object of Lenten Self-denial in the Diocese of Sydney. The Archbishop presided over a preliminary meeting of clergy, and urged that the effort should be immediate, and not be allowed to drag. A conference of special workers is to be held in the Chapter House on Ash Wednesday, and the Archbishop is understood to be preparing a Lenten Pastoral dealing with the subject. It has been decided that the entire sum to be contributed by the Diocese of Sydney shall, if possible, be raised by March 31st.

The Ven. Archdeacon Crossley, of All Saints', St. Kilda, Melbourne, is shortly leaving on an extended visit to England. During his absence the Ven. Archdeacon Wentworth Shields, of Goulburn, will act as his *locum tenens*. The Rev. S. S. Tovey, of St. John's, Bishopthorpe, Sydney, is also leaving for England this month. The Rev. A. E. Saxon, assistant Priest of St. Peter's, Melbourne, has been appointed Rector of Bowen, N.Q., and is proceeding North at once.

Having succeeded in raising the necessary amount of money for the formation of the new Diocese of North-west Australia, to which Dr. Trower was recently appointed, the Bishop of Perth, W.A., has now indicated a Bishopric for the goldfields as the most pressing need for Western Australia. He points out that the miners and settlers out back must not be deprived of the ministrations of the Church, and that he himself can no longer continue the incessant travelling which he has hitherto been compelled to undertake.

When this new Bishopric comes into existence, Perth will be entitled to be raised to the dignity of an Archbishopric, as the See of the Metropolitan of Western Australia.

The Archbishop of Sydney has established a small monthly Diocesan magazine under the editorship of the Rev. W. Newmarch, Priest in charge of St. Andrew's Cathedral parish.

THE BISHOP OF NORTH QUEENSLAND AT YARRABAH.

Early on Monday morning (29th November) I left Cairns for Yarrabah, accompanied by Canon Crozier and the Rev. Maitland Woods. The Mission launch, which is in a dangerously unseaworthy condition both as regards engines and hull, could not be persuaded to start. I had therefore to engage a private launch to take us to the Settlement, and to fetch us back the following day. This was an improvement, however, upon my last visit when I had to row in a dingey from False Cape to Cairns—seven miles under a broiling sun in the most perverse dingey in which I have ever had the misfortune to take an oar.

We were met on the beach at Yarrabah by the Mission staff, with whom I was in conference the greater part of the afternoon about various matters concerned with the Mission. The work of the Mission is going on well and harmoniously on the whole. Some serious trouble has been caused by two aboriginals well known throughout Queensland for their lawlessness before they were sent to the Mission by the police. These disputatious and disorderly residents are to be removed south, and it is to be hoped that they will be retained for a space at a well-known island in Moreton Bay (St. Helena).

I inspected the store and the storekeeper's books during the day, and I was very favourably impressed by the ability and economy shewn by the storekeeper, Mr. Gosper. Unfortunately the attenuated finances of the Executive Council of the A.B.M. and the rise in prices in Cairns consequent on the southern coal strike, have caused a shortage of food supply throughout the Mission. But the people are cheerful in adversity and hope for better times. Perhaps the greatest complaint with regard to shortage of supply came from the matron of the hospital, where, naturally, rigid economy can be less easily practised.

Considerable progress in the development of the Mission appears to have gone on during the past few months, under the able direction of Mr. Hindman Jones, especially in the Buddabadoo, where the greatest hope of making the Mission self-supporting lies. Practically a new pier has been erected at Yarrabah since my last visit. This is a great improvement, but it was sad to see the good ketch "Hepzibah" lying at anchor unworkable, simply because we are unable to buy sails and rigging and do some necessary overhauling. The impecuniosity of the Mission just now is almost beyond belief. It cost the executive £100 a month to pay for STAPLE rations, and an industrial Mission has obviously many more needs than food. It would be laughable, if it was not so sad a sight, to watch the staff hoarding scraps of iron, and even nails, for necessary repairs.

Fortunately, the Mission receives gifts to be utilised direct for special purposes, and the aborigines can earn a little money for themselves. A number of men under Douglas Pitt were away during my visit gathering beché-de-mer on the Barrier Reef. They have since returned with a ton and a-half of this Chinese delicacy, which will bring in about £70 to the funds. The lugger, which is being purchased out of its own earnings and without help from Sydney, needs new sails and ropes, which will reduce the above earnings.

I was also very pleased with the progress of the poultry

farm under Mr. Dell. This ought to prove a remunerative industry in the future. I may add that a careful account of all receipts and expenditure is being kept at the Mission with the view of rendering accounts at the end of the year to the A.B.M.

The Rev. Maitland Woods, who has been staying several weeks upon the Mission during the illness of the Rev. G. W. Morrison in Brisbane, spoke to me most highly of the tact and zeal shown by Mr. Bertie Cole, the senior lay missionary on the station. I repeat this commendation very gladly, and at the same time to the good service rendered to Yarrabah WITHOUT REMUNERATION by Mr. Maitland Woods. His one innovation of a week-day Communion for the staff, I hope, will be continued after his departure. At no place more than Yarrabah is it needful that the staff avail themselves most assiduously of the means of grace. To be too busy to take advantage of this "covenanted meeting place with God" must result in falling ideals, and in a lower standard of life and work.

We had a wonderful intercession for Foreign Missions in the Church both on St. Andrew's Eve and on the following morning. There were about 70 Communicants at the 7 o'clock Morning Service. I wonder if any other Church in Australia had a similar number of Communicants.

I have come back very well satisfied, on the whole, with the material progress of Yarrabah, and I do not doubt that the difficulties of administration and reform which have lately been pressing very heavily upon me will decrease with time, although one can never hope for them to disappear altogether. It is good news to hear in Townsville that Mr. Morrison has returned North, looking well and happy. Unfortunately we passed one another in the night between Townsville and Cairns, but we shall meet in consultation before long.

I hope that the friends of Yarrabah will not be in the slightest degree doubtful about the future of the Mission, which has done so much for the uplifting of the Aborigines. I hope that they will be generous at the present time when generosity is greatly needed, and above all things, I hope they will pray for the Mission. It is not only the Aboriginal Christians who need the prayers of the faithful. The Staff need the support of the Spirit even more, if they are to be faithful to their trust. And of your charity, say a prayer sometimes for the Bishop of North Queensland.

F. CULLEN,

Grocer, Wine and Spirit Merchant,

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News from the Parishes.

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Fortitude Valley, Holy Trinity (Rev. E. C. GANLY).—The furnishing of the Sanctuary will soon be an accomplished fact. The G.E.S. have already purchased a pair of vases, an alms dish, and an altar desk, all in brass, and they have ordered the credence table, which is expected to be finished before the end of January. The Christmas and New Year Services were very well attended, and the choir acquitted themselves well in the Choral Service as well as Anthems and Carols. They are now practising Stainer's Crucifixion for Holy Week. We need two or three more soprano voices very badly and also two tenors. The Sunday School has been well attended, in spite of holidays and other hindrances, and the Superintendent and Vicar wish to commend the children who are so regular both at Sunday School and at the Children's Service the second Sunday in the month at 11 o'clock. The Mothers' Union met on Tuesday, January 4th. There was a full attendance, and a paper on "How to bring up children to appreciate their homes" was well discussed. The Gordon Club continues their meetings, but, owing to holidays and heat, the numbers attending have been smaller than usual. The C.E.M.S. have given another of their pleasant evenings in the Parish Hall, in addition to holding their usual meeting. The night of the pleasant evening was very hot, but a good number were present, and the good musical programme was appreciated. On the Wednesday evenings during Lent the Rev. F. de Witt Batty will give a course of addresses, and on Sunday evening, February 27th, the Archbishop will preach. There has been much sickness, and the Vicar has been kept more than busy. The bill has been made, and is a very fine one, with a rich tenor tone. As soon as the money is in hand the belfry will be erected. The heat has kept many people from their Church duties, as has the rain. It will be quite interesting waiting the discovery of the next obstacle.

New Farm, St. Michael's (Rev. W. THOMPSON).—The chief event for the month was the dedication and opening of the Rectory on December 28th, at 3 p.m. The Archbishop held the service in the large central room, after which His Grace expressed himself as delighted with the successful efforts of the parishioners in erecting such a substantial and well designed building, and urged the parishioners not to rest contented until the balance of the cost had been raised. He also noted with pleasure the kindly thought which prompted the parishioners to give so many valuable and useful presents at a Furnishing Tea held a few weeks previously. A vote of thanks to the Archbishop for showing the interest he had taken in the movement for building the Rectory, was proposed by Mr. E. A. Johnston, and seconded by Mr. H. E. Twamley, and carried by acclamation. A good number of parishioners were present, also the Revs. Canon Jones, E. Oerton, H. E. Hone, E. C. Ganly, and F. de Witt Batty. Afternoon tea was served on the spacious verandahs by Eschenhagen. On January 5th a very pretty wedding was held at the Church, when Mr. J. Hogan and Miss M. Hassall were married. The Church was beautifully decorated, and a large number of parishioners and friends were present. Our Harvest Festival was held on Sunday, January 16th, and in spite of the appalling heat, the services were well attended. The Vicar preached at 11 a.m., and the Rev. Percy Nott at 7.30 p.m. The offerings of fruit and vegetables were afterwards sent to the General Hospital.

Lutwyche-cum-Grovely (Rev. Canon OSBORN).—The beginning of the year has been saddened by the death of Clara Hawkins, one of our most regular scholars at St. Mark's Sunday School, and one of the daughters of our Sunday School superintendent. Mr. and Mrs. Hedley Hawkins have the deepest sympathy of all our parishioners in their sad loss. The Harvest Thanksgiving was held at Grovely on January 16th, and the large quantity of fruit, etc., sent in was forwarded to Children's Hospital. The Hamilton Harvest Thanksgiving was held on the same day, and the fruit and

vegetables sent in for decorations were forwarded to the Tufnell Home. The anthem, "Ye shall dwell in the land," was well rendered by the choir, who also sang several carols at Evensong on St. Stephen's Day. The Thanksgiving at our other Churches will be held after Easter. The wet weather seriously affected our Christmas Day Services, but we are glad to say that, notwithstanding the rain, the communicants at St. Augustine's were more this year than last year. There will be morning prayer and Holy Communion at Grovely on Sunday, February 6th, at 11 o'clock. There will be Holy Communion at the Albion and Hamilton Churches on Ash Wednesday at 7 a.m. The other Lenten Services will be announced in Church. Our Confirmations will be held early in May. Candidates are asked to forward their names at once to the clergy. At the C.E.M.S. Admission Service at St. Augustine's in December, seven members and two probationers were admitted. Others are asked to join our branches at Lutwyche, Hamilton, or Alderley.

Nundah-cum-Clayfield (Rev. C. MAYHEW).—Christmas Services in point of attendance were disappointing, but the Church was beautifully decorated by the ladies. During Lent the Rev. T. L. H. Jenkyn, of Ipswich, will preach a course of sermons, commencing on Ash Wednesday at Clayfield at 7.30. The Vicar will hold a Devotional Service on Thursday at Nundah Church at 8 p.m., from February 10th, and hopes the congregation will make a greater effort to attend than they did last Lent. The offerings in self-denial boxes will be devoted to the Home Mission Fund. We are to hold Self-Denial Week from 14th to 19th March. In the list of services held in the parish recently circulated, the fact that there is a celebration of Holy Communion on third Sunday in the month was omitted. We wish other members of our congregation would follow the example of three ladies in Nundah, who, being unable to attend the service for a few Sundays, did not forget to send in their contributions to the collection.

CLAYFIELD.—The usual services were held on Christmas Day and the following Sunday, but the weather being wet and stormy, added to which a good many parishioners were out of town with their families, the attendance was small, and the collections in aid of the C.S. and C.W.O. Fund suffered, which is much to be regretted; but the Parochial Council have agreed to appropriate the offertories of Sunday, the 23rd, to the fund, so we hope the usual amount will be made up, if not increased. Through the kindness of a friend of the Rector, the wardens have been able to make arrangements to put two additional windows in the chancel. The parishioners are much indebted to the donor, and also to the Rector for directing the amount into this channel. The Sunday School prizes were given by the Vicar on January 2nd. The scholars have been regular in their attendance. A new patrol of Scouts has been formed under Scout Master Alfred Turner Jones, and the Vicar administered the Scout oath to them at Old Rectory. Self denial offerings during Lent are, by request of the Archbishop, to be devoted to the Home Mission Fund. Special services for Lent will begin on Ash Wednesday, and held each Wednesday, instead of the usual Thursday services. Our Vicar has undertaken to preach at Ipswich during Lent, in order to secure the Rev. T. L. H. Jenkyn for Clayfield.

ST. BARNABAS', ITHACA.—Mr. H. Lilley has, while spending his vacation in Brisbane, taken services at St. Barnabas' on three or four occasions. Owing to the absence of so many of our people at Christmas, the Special Musical Services were held on the First and Second Sundays after Epiphany. The Parochial Council, at the January meeting, considered the financial situation so serious that they advised the Vicar to call a special parish meeting for Monday, 31st January, at 8 p.m., when it is hoped all parishioners will attend. Rev. W. Maitland Woods will lecture on "Yarrabah" on Tuesday, 8th February. It is proposed to divide the Lenten savings this year

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equally between Yarrabah and the Home Mission Fund. The Archbishop will hold a Confirmation in St. Barnabas' Church on Wednesday, 16th February, at 8 p.m., this being the first Confirmation in our own Church for over 10 years. The prayers of all readers of the *Chronicle* are asked on behalf of the candidates; the first Communion will be on Sunday, 6th March, at 7.30 a.m. The Holy Communion is now celebrated at 7.30 a.m., on the first and third Sundays, and at 11 a.m. on the second Sunday; a Service of Preparation is held on the Tuesday preceding the first Sunday (e.g., 1st February, 1st March) at 8 p.m., and a Sunday School Teachers' Meeting is held on the same evening at 7.30 p.m.

St. Andrew's, Indooroopilly (Canon JONES).—Thanks to the untiring energy of the Wardens, the hideous glass in the nave windows have been replaced by nicely tinted cathedral glass, and thanks to the generosity of Mr. T. Robinson, the nave of the Church has been varnished. The outside of the Church has been freshly painted. Our cordial thanks, as a congregation, are due to those who have so kindly helped to beautify "the house of God in our midst." At Xmas Tide the M.C.I. gave a very enjoyable day's outing to the children at the Tufnell Home, Nundah, and a few days later regaled the children of the Blind, Deaf, and Dumb Institute with a present of most acceptable Xmas gifts.

St. Philip's, Thompson Estate (Mr. HARVEY).—On Sunday, 9th January, our Sunday School re-opened after being in recess for a fortnight. This brings us on to a new year's work; and it is to be hoped that our teachers will take an early opportunity of preparing a much larger number of children for the Diocesan Examination this year. On Tuesday, 18th January, an Initiation Service was held in the Church in connection with our newly formed branch of the C.E.M.S. The service was conducted by our Rector (Rev. J. W. Ashton). We are also very thankful to the large number of St. Andrew's branch who were present. We have a very good start with nine members. If there are any young men desirous of becoming members, Mr. Harvey will be very pleased to receive their names. After the service a short meeting was held, when it was arranged that our next meeting will take place on Tuesday, 1st February, when the election of officers will be the order of the evening. Our Harvest Festival Services will be held on Sunday, February 6th. The Church will be open all day on Saturday, 5th, to receive harvest gifts of corn, fruit, flowers, vegetables, etc. Devotional services will be held in St. Philip's on each Wednesday during Lent at 8 p.m. Special open-air services will be held in various parts of the parish on Sunday evenings during Lent at 6.15—Sunday, February 13th, Carl Street; February 20th, Regent Street; February 27th, Junction Street, Stone's Corner; March 6th, Dunellan Street. It is hoped that both men and women of the congregation will assist at these open-air services, and so fulfil the Lord's command to go out into the highways and byeways. Your prayers are asked for God's blessing upon Special Missions to be held at Mount Gravatt, February 14-20, Holland Park, February 21-27; Moorooka, March 6-13.

St. Mary's, Kangaroo Point (Rev. W. MAITLAND WOODS).—The Gordon Memorial Window has been placed in the west end of the Church, and now the scheme of five windows is completed. We cannot let our organist and choirmaster's departure pass without comment. For seven years Mr. C. Snow has worked devotedly in the interests of St. Mary's Church; his influence amongst the boys in the parish has been all for good. He is now taking up the Scout movement very enthusiastically. Mr.

Robert Raine, we hope, will take on the duties of organist. Our organ is nearly 100 years old, and its vagaries often puzzle the congregation and baffle the operator. One hundred parishioners have now definitely promised to help forward our "Old English Fair" to be held on April 7th, 8th and 9th. As we do not wish to end the year with a deficit, we hope that all will feel the responsibility of this call to effort. We were all so glad to see our Rector back again from Yarrabah none the worse for his northern experiences.

Bulimba (Mr. T. H. FALLOWS).—Our Christmas Services were greatly interfered with by the rain, and consequently the services were not nearly so well attended as would have been the case had the weather been more propitious. The offertory, consequently, suffered very materially, and this is to be regretted because the C.W. and O. Fund is so much the poorer. We were pleased, however, with the number of communicants attending, as the whole of the congregation, which numbered between forty and fifty, were communicants, with the exception of five or six. We are pleased that Morningside has now regular celebration of the Holy Communion. The first Communion was held on the first Sunday after Christmas, when upwards of twenty communicants received the Sacred Elements. The Archdeacon was the celebrant, and it has been arranged that whenever a fifth Sunday in the month occurs that morning our Morningside parishioners are to have their Communion. The parishioners responded well in answer to the appeal made on behalf of the Australian Board of Missions. St. John's, Bulimba, sent £2 19s. 10d.; St. John's Sunday School, 15s.; Morningside Sunday School,

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10s., and the Church there £1. Quite a number of important events are to take place in this parish in a week or two. On February 3rd Miss Pott, a former member of the choir, is to be united in holy wedlock to Mr. Roy Sellars, and on Saturday, February 5th, Miss Elizabeth "Topsy" Collins, our devoted organist, is to be married to Mr. Andrew Lapraik. We pray God's blessing on the unions. On February 6th the annual Harvest Festival Services will be held. There is also a persistent rumour, which we think is very likely to develop into fact, that another member of the choir is to enter the marriage state directly after Easter.

St. Paul's, East Brisbane (Mr. C. KITCHEN, Catechist-in-Charge).—The Archdeacon has now fixed on the first Sunday in the month for Holy Communion, after the 11 a.m. service. The children's service will be at 3 p.m., and baptismal 3.45. The Rector will celebrate Holy Communion on the fourth Sunday, at 8 a.m. Mr. Kitchen would be pleased to hear of any parishioner willing to help the Home Mission Fund, as he has several Home Mission boxes on hand. Our thanks are due to Mr. H. Glazier for his sacred concert on Saturday, the 8th instant. Considering the bad weather, the attendance was good, and the items much approved. Mr. Miles is responsible for this month's concert, to be held on Saturday, 12th, by his Band of Hope children from the Church Mission Hall, Elizabeth Street. Our Church Band is making progress under the baton of Mr. Dalby, the practice now taking place in the Church. The attendance at St. Paul's since last report has been fair, considering the unsettled state of the weather.

Allora (Rev. H. T. MOLESWORTH).—The Annual Distribution of Sunday School Prizes and Christmas Tree of St. David's was held in the Protestant Hall, Wednesday, 22nd December, and wonderful to relate we escaped the rain, whereat Father Christmas was highly delighted and surpassed himself in his usual cheerful and appropriate words to the children. A new departure this year was an entertainment given by the children before the festive distribution. The children were trained by Mrs. Molesworth, with the assistance of Sunday School teachers, and did their parts extremely well. The audience was large and certainly appreciative. One item they insisted on having over again, "The house that Jack built." Others they tried but the management was "hard," considering the long programme. Two tableaux call for exceptional praise—the "Dirty Boy" and "Santa Claus." The latter was the most realistic, and Santa Claus admirable. A very enjoyable evening was brought to a close by singing the National Anthem and distributing eatables to the young people who had afforded such pleasure. Soon after getting home down came the rain and continued at intervals, but 8 p.m. Christmas Eve came down in real earnest as though it meant to stay, which it did, and spoilt all the Christmas services, so far as numbers were concerned, only eight men and two women braving the elements. The Sunday following was worse for no one dared to come out. So the pretty decorations were lost, as far as Allora was concerned. Sunday, January 2nd, Harvest Festival Thanksgivng was held at St. Andrew's Church, Glengallan, when, as usual, that Church could hardly hold the people who came. Similar services were to have been held at Allora and Goomburra, 16th January, and Rev. H. Gradwell was to preach, but, alas, the roads were impassable. Oh, but it was a glorious Christmas-box, and we should be very grateful.

Childers-cum-Cordalba (Rev. A. W. KING).—Sunday services for February will be as follows:—February 6th: Childers, 7.30 a.m. (H.C.), 11 a.m. (H.C.), 7.30 p.m.; Cordalba, 3 p.m. February 13th: Childers, 7.30 a.m. (H.C.), 11 a.m., 3 p.m. (Children's Service and Baptisms), 7.30 p.m.; Cordalba, 7.30 p.m. February 20th: Childers, 7.30 a.m. (H.C.), 11 a.m., 7.30 p.m.; South Isis, 3 p.m. February 27th: Childers, 11 a.m., 7.30 p.m.; Cordalba, 10 a.m. (Children's Service), 11 a.m. (H.C.); Apple Tree Creek, 3 p.m. March 6th: Same as first Sunday in February. The Annual Christmas Tree for the Sunday School was held in the Palace Hall during December, and proved a great success. The Sunday School prizes for the Doolbi Sunday School were distributed in the Doolbi Hall on Tuesday, December 10th. The presentation was preceded by a short musical programme, after which the Rector gave a short address. During the evening refreshments were provided. We were much pleased by the large attendance of parents. All the Sunday Schools in the parish have now been brought under the Diocesan scheme. During Lent it is proposed to appeal to all the members of the Church for special self-denial offerings. This will give the parishioners an opportunity to practically express their opinion of "straight giving." Half the proceeds will be donated to the Home Mission Fund.

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Ask (Rev. T. ASHBURNER, assisted by the Rev. L. J. HOBBS).—The Church was beautifully decorated for Christmas Services. The wet weather prevented many outside people from coming in to service, but there was a good attendance of local people at 11 o'clock, and a good roll up of communicants. Church affairs are very lively at Toogoolawah, and great interest is being shown in the proposal to build an Anglican Church there; a meeting will shortly be held there, when definite steps will be taken in the matter. Our Parish Room is now ready for use, and will probably be opened at the end of this month (January). People are taking a lively interest in the Missions, and it is satisfactory to know that the number of "Missionary Notes" circulating in the parish is steadily increasing; 24 copies are now being taken monthly. A Self-Denial effort will be made this Lent in aid of the Home Mission Fund. The increasing prosperity of the district ought to make it possible for everyone to give heartily and liberally. Envelopes will be ready shortly. Will readers of the *Church Chronicle* try to induce their friends to become subscribers? The subscriptions are paid in advance and sent to the local secretary. We would like to mention that the Sunday School children made a special effort for the Mission Fund. The collection at Sunday School on Collection Sunday was 15s., all the children's pennies. Advantage was taken by the Rev. T. Ashburner, at a meeting of ladies on Wednesday afternoon, 5th January, to present Miss Ferguson, who is leaving the district, with a beautiful Bible as a small token of his appreciation of her unselfish efforts on behalf of the Church, Sunday School, and Choir during the two years she has been here. Miss Ferguson expressed her thanks for the beautiful gift.

St. Peter's, Gympie (Rev. S. BAGGLEY).—During Lent there will be a week-day celebration of the Holy Communion on Wednesdays at 7.30 a.m., and a special Lenten Service on Wednesday nights at 7.30 p.m. On Sunday, February 20th, the services will be conducted by the Rev. D. J. Garland. Mr. S. P. Croaker has kindly undertaken the duties of choir conductor, and Miss V. Thomas gives instruction to the choir for the 9.30 a.m. Choral Celebration.

Howard (Rev. C. C. COMPTON).—Everywhere we read so many away. Our services are poorly attended; 'tis sad, but true, even here. Our Churchwardens, too, have been away holidaying; Mr. C. Rankin is touring in Western Australia, and now Mr. Compton is to be in Maryborough for a month to take charge during the absence of the Rector. (D.V.) Archdeacon Rivers will take services here one Sunday during Mr. Compton's absence. It's long since he was here; his visit should be greatly appreciated. **TORBANLEA**.—Owing to the closing down of the pits, there is a temporary depression in everything here, and the Church is not the last to feel it. Christmas holidays and the splendid rainfalls have also had, sad to say, the effect of further decreasing the attendance at Divine Service. We hope for a speedy recovery, and meanwhile console ourselves with the knowledge of a well-attended Sunday School, where, we are sure, the congregation of future better days is being built up.

Moorooka (HERBERT J. LAYT)—Preparations for the Garden Fête to be held in April next have commenced. Gifts of material and saleable articles would be thankfully received. The Church Mission has partly promised us a week's Mission during Lent. Confirmation Classes are being formed, and intending candidates are requested to send in their names. Holy Communion will, in future, be celebrated on the fourth Sunday in the month instead of the second, as heretofore.

Pialba (Rev. C. C. COMPTON).—The Christmas holidays have brought crowds to our popular township, and although but a small percentage find Church going compatible with holiday making, still our congregations have distinctly improved, although the Xmas services were somewhat spoilt by the rain. Thanks to the generous help of laymen we have been able to have services every Sunday, and trust we shall be able to continue them. Two events of special interest have taken place since our last report—viz., the Sunday School Christmas Tree and Prize Distribution and a Concert and Social. We are greatly indebted to Mrs. Wall for so kindly lending us the large room of her boarding-house, just at the time when the influx of visitors was greatest, for the children's treat, also to the Misses Evans and others for making it such a success. As for the concert, it was probably one of the best ever provided in Pialba, and the credit is almost entirely due to Miss May Booker, to whom we tender our sincere thanks, as also to all the performers and helpers who, by lending such efficient services, have materially improved our financial condition. We are glad to report that our esteemed people's warden (Mr. Diggins) is gradually getting over a bad strain and able once

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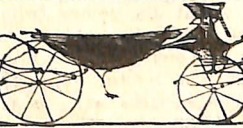
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more to be at his accustomed place on Sundays. Few parishes are so fortunate in having such practical workers in their wardens as Mr. Diggins and Mr. Mills. The great want in our little Church is a choir which has gone down, so many having left the district lately. TAKURA.—We have been greatly disappointed in failing to obtain permission to use the school for our fortnightly services (though the petition was signed by every single resident), as there is no place so central, and the exposed verandah of a private house, though cool, is not an ideal spot for Divine service. We are, however, very grateful to Mr. Smith for the use of his house on these occasions, and are glad to find the attendance keeps up well.

Redcliffe-cum-Kilcoy (Rev. VICTOR H. WHITEHOUSE).—Our diary this month tells of much. A quarterly service list has been printed and circulated throughout the parish. This should be tacked up in the homes, in a place where it can easily be seen. Through the valuable assistance of our lay readers, Messrs. H. Butler and T. Tunstall (Kilcoy), E. B. Greenup (Redcliffe), W. Leigh Verney (Bald Knob), it will be seen our Churches are well supplied. A horse, harness, and sulky has been provided for the parish. The Vicar expresses his sincere thanks, and promises to remember the horse has not six legs. On December 22nd the Sunday School children at Caboolture, under the able tuition of the Misses Newman and Warland, to whom we tender our thanks, performed the Cantata "Soot and the Fairies." On December 23rd, through the goodness and generosity of Miss Hayes, the Redcliffe Sunday School children were provided with a Christmas Tree. That all enjoyed themselves goes without saying. Kilcoy has suffered some severe losses. Mr. and Mrs. Ford and family have left the district. Mr. Ford was Vicar's Warden of St. Mary's; Miss Ford was a valuable Sunday School teacher, one whom we shall greatly miss. The children and parents showed their appreciation by a handsome presentation. Also we are losing this month one of our lay readers, Mr. Gatfield, who is going to Toowoomba. Mr. Gatfield has been a devoted worker. We can ill afford to lose such Church people. We wish them every happiness and prosperity in their new homes. Our Christmas Services were completely spoiled by the heavy rain. We are very grateful to Mrs. M. F. Barker, of Pratten, for presiding at the organ at the services during her holiday in Redcliffe. Again our sympathy goes to Mr. and Mrs. O. Stanley, of Waraba. Last month we recorded the death of their eldest son; this month we have to record the death of their youngest child. SERVICES.—February 6th: Kilcoy, 11 (Holy Communion); Woodford, 7.30; Redcliffe, 7.30. February 13th: Terror's Creek, 11 (Holy Communion); North Pine, 3.30; Redcliffe, 7.30; Woody Point, 11; Caboolture, 11 and 7.30; Upper Caboolture, 3; Kilcoy, 11 and 7.30; Stanley River, 3. February 26th: Redcliffe, 8 (Holy Communion) and 7.30; Woody Point, 3.30; North Pine, 11 (Holy Communion); Kilcoy, 11. February 27th: Woodford, 11 (Holy Communion); Caboolture 7.30; Peachester, 11; Kilcoy, 11 and 7.30; Redcliffe, 7.30.

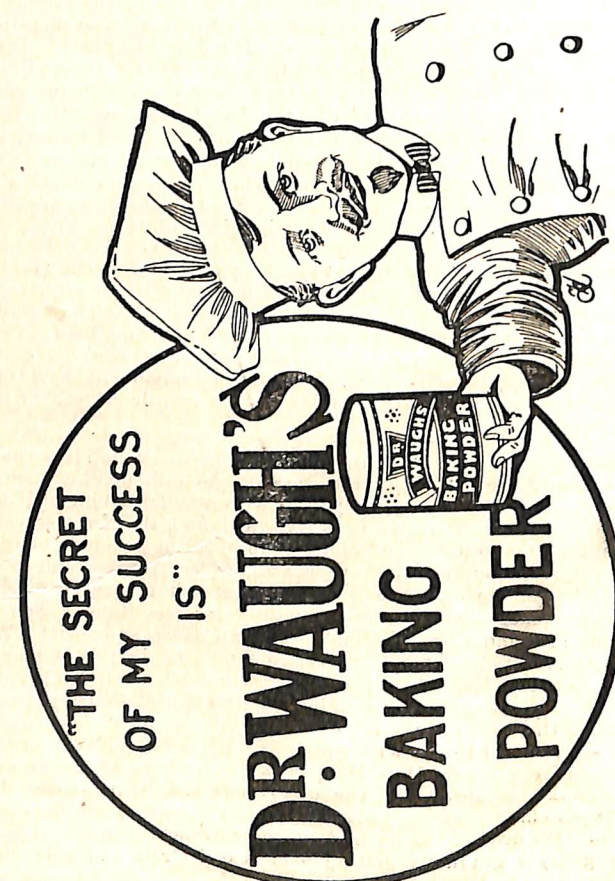
Rosewood (Rev. A. E. ATKINS).—The Christmas Tree held in the Farmers' Hall, Rosewood, on December 16th, was very successful, and the Ladies' Guild is to be congratulated, not only for its financial success, but also for the splendid way in which the arrangements were carried out. Colonel Rankin, who was at the time on a visit to Rosewood, very kindly declared the Tree opened, and Mr. Gillett made an excellent "Father Xmas" and our best thanks are due to him for the orderly distribution of the prizes from off the Xmas Tree. It is a request from the Ladies' Guild that the proceeds be given to the new Church Building Fund. Our Christmas Services were quite spoiled by rain. The appeal for the A.B.M. Emergency Fund did not meet with the response that the cause merits. Marburg centre was the most liberal in donations. Nearly two-thirds of the whole amount promised, and in hand, viz., about £8, comes from there. We are arranging for a Harvest Festival to be held at St. Luke's on Quinquagesima. Major Watkins has charge of the preparation of the musical part of the services. The Rector hopes to secure a special preacher for Evensong. The services will be as follows: 9 a.m. and 7.30 p.m., Rosewood; 11.30 a.m., Marburg; 3 p.m., Fernvale; 7.30 p.m., Lowood. All the candidates for last year's Confirmation are forming monthly classes for the purpose of further study of the subjects of which the Confirmation preparation was the preliminary. We are pleased to be able to report that five names have been sent in from this parish as candidates for the Sunday School Teachers Examination. We wish them all success, and hope that every certificate will be First Class Honours. We are also

pleased that all the candidates from our parish who sat for the Diocesan Sunday School Examination passed.

Sherwood (Rev. E. ORBTON).—The Ladies' Guild has received the gift of an excellent sewing machine from Mrs. D. D. McConnel, for which they are grateful. The Guild has done well in the past, but what shall we expect now? The celebrations in the district Churches have been re-arranged as follows:—Oxley, 2nd Sunday in the month; Moorooka, 4th Sunday; Slack's Creek, 5th Sunday. Confirmation classes are being held for girls at 5 p.m. and men and boys at 8 p.m. on Fridays. First of all the wet and then the intense heat interfered with the Sunday congregations. The Wardens trust that the parishioners will not allow the offertory to suffer, but that they will make up their usual amount on other Sundays. The hon. sec. of the S.S. Piano Fund is pleased to tell the people who so kindly subscribed that the piano (which is a very good one) is now completely paid for, the final payment having been made in December, 1909. Our sincere thanks are tendered to the subscribers.

Southport (Rev. J. M. TEALE).—On Christmas Day, at St. Peter's Church, the usual services were held—Mattins and three Celebrations; but owing to the continued rain the number of worshippers was considerably lessened, and as a further consequence the offerings to the Clergy Superannuation and Clergy Widows and Orphans Fund suffered. The Altar and Sanctuary were beautifully decorated, and we thank most sincerely those who undertook the work. We are glad to be able to announce that this parish has responded to the Rector's appeal for £10 towards the A.B.M. Special Emergency Fund. On Sunday, January 2nd, was held the Annual Church Parade of the Cadet Officers, who turned up in full force, under the command of Captain Dodds. The Archbishop will hold a Confirmation on Quinquagesima Sunday, February 6th, at 11 a.m. Candidates are requested to be in the Parish Hall at 10.30 a.m. NERANG.—The Confirmation will be held on Quinquagesima Sunday, February 6th, at 3 p.m. Candidates are requested to be in the Church at 2.45 p.m.

Tingalpa - with - Wynnum (Rev. J. H. WHITEHEAD).—The continuous downpour of rain on Christmas Day completely spoiled our congregations, both morning and evening. We are grateful to Mesdames Hambleton and Godi, and to Miss Daisy Moodie, for decorating the Church so tastefully for Christmas.



WANTED A LOCUM TENENS for twelve months. Stipend, £200. Kindly apply Rev. H. NIXON, Bellinger, N.S. Wales.

Parish Register.

BAPTISMS.

ST. PETER'S, GYMPIE.—January 2—Henrietta Helen Langusch; 16—Alvina Wilmot Henderson, Winifred Wilmot Henderson; 19—Ethel Mary Roberts.

TINGALPA - WITH - WYNNUM. — January 1 — Violet Gertrude Lambert; 9—Hazell Rose Shogren, Gilbert Frank Longland.

ALLORA.—January 2—John Wheatley Wright (Goomburra).

MARRIAGES.

ALLORA.—December 15—Henry Francis Horton and Annie Budd (Spring Creek); January 2—Holly Laurence Segustus Vance and Annie Steller.

BURIALS.

ST. PETER'S, GYMPIE.—January 5—George Flay, aged 80 years; 15—George Harrison, aged 75 years.

The Children's Column.

Dear Children,—

By the time this reaches you your holidays will be over and some of you will be back at school, some of you will be helping at home, and some of you may be working all day away from home—but wherever you are, and whatever you may be doing, always keep the glad news of Christmas-tide in your heart, and that glad news really is that Jesus brought Grace enough for you and all who call upon Him to lead holy, useful, happy lives. Jesus always tried to make people happy; He loves to see you happy.

A good motto for you all this year is: "God shall supply all your need." Phil. iv. 19.

Now let me go on with another talk about the Catechism with Scrub and his friends. "Do you all remember what I said last time about the word Torah?" I asked. "Yes," they all said. "Well, then, now let us take the Commandments one by one. What is the first?" "God spoke these words and said, 'I am the Lord thy God. Thou shalt have none other gods but Me,'" said Scrub. "Can you all together tell me what the Catechism tells us this Commandment means?" I asked; and then they all said, "My duty towards God is to believe in Him, to fear Him, and to love Him with all my heart, with all my mind, with all my soul, and with all my strength." "Yes; quite simply the first of our heavenly Father's loving instructions to us is to set God first in our life, for when people put other things first, such as pleasure, getting on well at school or in the world, popularity or worldly power—such as these come between us and God—not that such things are wrong in themselves, but they become wrong when they are put before God, for then they lead people to sin. Do you remember, boys, how sadly Cardinal Wolsey confesses that this was his fault?" The boys nodded their heads; and I said, "Can any one of you remember any words that Wolsey said after his failure?" One of the boys replied, "'Cromwell, I

charge thee fling away ambition. By that sin fell the angels. . . .'" Then Scrub looked up and said, 'I remember another line or two: 'O Cromwell, had I served my God with half the zeal I serv'd my king, He would not in mine age have left me naked to mine enemies.'" "Yes; Wolsey traced his ruin quite rightly to neglecting the First Commandment. Who was that king in the Bible who put his own will before God's Will and came to ruin?" "King Saul," said the boys all together. "Yes; and hundreds of boys and girls get lost in the world because they will not heed this first 'loving instruction' of our heavenly Father. If you always put your religion first, and neither think nor do anything that God does not like, you will be safe, and really get that enjoyment in this life which Saul, Wolsey, and hundreds of others have tried to get by wicked short cuts, and lost both their joy in this life and endangered their souls in the life to come.

"We have to look at the life Jesus lived on earth to learn how to keep this First Commandment perfectly. Again and again we find the sayings of Jesus, which show that He set His Father's Will ever before Him as the one thing that must come first. See St. John v. 30. 'I seek not mine own Will but the Will of Him that sent Me.' There was always with Jesus the thought of the Father watching over Him, and Jesus loved to do the Father's Will; and if all you boys set that Will first in your lives I know I shall hear a good account of all in after years. Now we must close, for the bell is ringing."

Your AMICUS.

NUMBER OF MARKS OBTAINED OUT OF 100.

Senior.—John Oliver Ethell 79, Rose Bennett 67, Lily Hughes 57, Ethel McIntosh 57, Sarah Dennis 53, Ida Hinton 47.

Intermediate.—Josephine Bancroft 67, May Moore 67, Elizabeth Butler 52, Violet Bennett 49, Florence Ashcroft 44.

Junior.—Ivy Hinton 80, Daisy Bennett 67, Blanche Langston 67, Marion Moore 66, Ruth Moore 60.

PRIZE WINNERS.

Senior.—John Oliver Ethell.

Intermediate.—Josephine Bancroft.

Junior.—No prize.

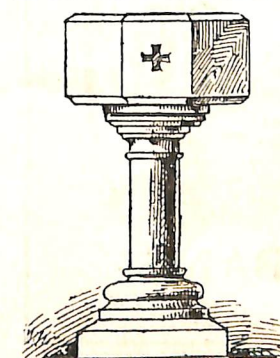
QUESTIONS.

Senior and Intermediate.

1. What do you think to be the chief purposes of Lent?
2. Write a short sketch of the life of Elijah.
3. Who were Nicodemus, Zathaeus, and Taiaphas?

Junior.

1. Read St. John, chapter vi., verses 1 to 14, and write an account of the miracle in your own words.
2. How does the Catechism explain the Fifth Commandment?
3. What is the first day of Lent called? and when does Lent come to an end?



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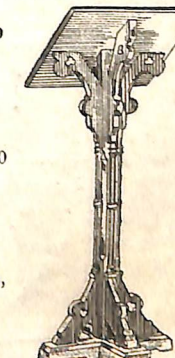
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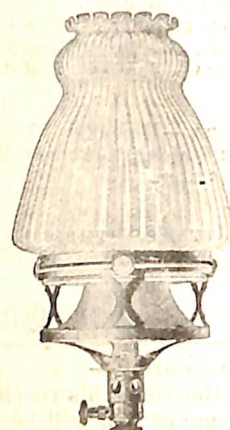


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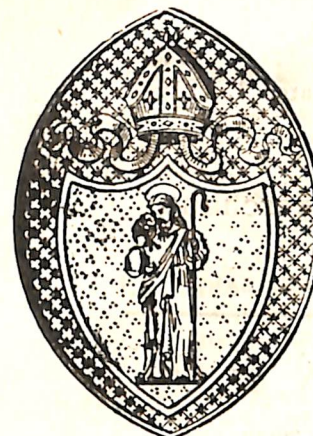


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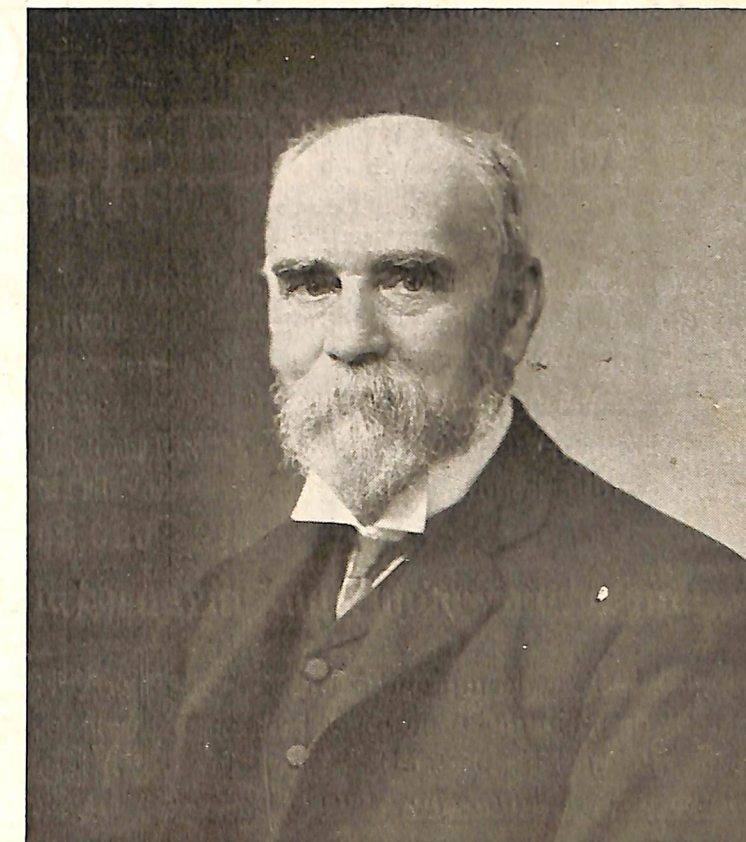


Photo by P. C. Poulsen & Son.

THE TREASURER OF SYNOD.

The choice of a successor to Mr. A. L. Dawson in the important post of Treasurer of Synod was not easy, since Mr. Dawson and his immediate predecessors have by their diligent and self-sacrificing labours made the office an exacting and onerous one. But general approval was manifested when it became known that Mr. R. O. Bourne had seen his way clear to accept the Archbishop's invitation to undertake the important position. Besides qualities which have already raised him to one of the highest posts under the Commonwealth Government, Mr. Bourne brings to the service of the Church a leisure into which he has recently entered as part of the reward of a long and strenuous career. His services to the Church in the past are too well-known to need comment here. Suffice it to say that all those Churchmen who in the past have come into official contact with the new Treasurer will welcome his entrance upon his new and important task, and will congratulate the Church in the Diocese of Brisbane on her ability to secure the services of so loyal and competent an officer.