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BRISBANE.



Church Chronicle

FOR THE
DIOCESE OF BRISBANE.

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Vol. XX.]

BRISBANE, APRIL 1st, 1910.

[No. 237]

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THE BISHOP-DESIGNATE OF NEW GUINEA.

We are glad to be able to present to our readers the most recent photograph of Dr. Gerald Sharp, taken only a few weeks ago. The picture is said by one who knows the Bishop-designate to make him appear somewhat older than he actually is, but otherwise to be a good likeness. Dr. Sharp is a passenger to Australia by R.M.S. "Omrah," which is due at Brisbane on April 18, and he will be consecrated in St. Luke's Cathedral a week later on St. Mark's Day (April 25). The consecrating prelates will be the Archbishop of Brisbane, the Bishop of North Queensland, and the Bishop of Rockhampton. It is hoped that Bishop Stone-Wigg may also be present, but this depends upon medical permission which is at present uncertain. We understand that Dr. Sharp will sail for New Guinea by the first boat available after April 25.

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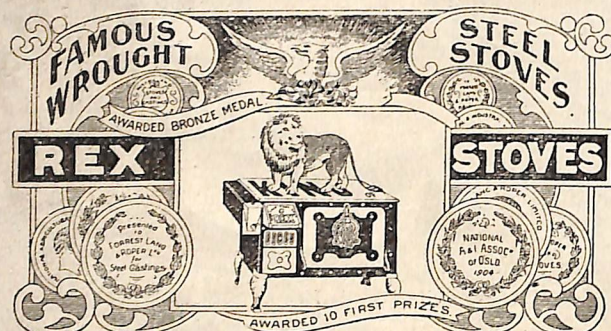
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*OTWAY ...	12077	April 6	April 13	April 20	Apr. 22
*OMRAH ...	8282	April 20	April 27	May 4	May 6
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The Church Chronicle.

Vol. XX.]

BRISBANE, APRIL 1, 1910.

[No. 237]

THE ARCHBISHOP'S ENGAGEMENTS FOR APRIL.

- 7 { Presides Diocesan Council, 4 p.m.
Attends Parochial Fête, Kangaroo Point.
8—Presides Cathedral Chapter, 4 p.m.
10—Preaches St. Luke's, 11 a.m.
17—Preaches Harrisville, morning and evening.
20—Confirmation, Cleveland.
24—Preaches St. Luke's, 11 a.m.
25—Consecration of Bishop-designate of New Guinea.
28—Presides Annual Meeting Ministering Children's League, 8 p.m.

PREACHERS AT ST. LUKE'S CATHEDRAL FOR APRIL.

- 11 a.m. 7.30 p.m.
3.—Rev. Minor Canon Simmons. Rev. Canon Tomlin.
10.—The Archbishop of Brisbane. Rev. W. Thompson.
17.—Rev. Canon Jones. Rev. Minor Canon Simmons.
24.—The Archbishop of Brisbane. Rev. J. W. Ashton.

Editorial Notes.

The invitation extended to the Principal of St. Andrew's College, Sydney, to visit Queensland in connection with the Bible in State Schools League Campaign, represents an act of great wisdom on the League's part, and an act of more than common kindness on the part of Dr. Harper. Coming, as it did, from a man known and respected throughout the Southern States—and indeed throughout all Australia—for his character and intellect alike, his testimony had an irresistible force. As he himself said, he came to tell us, from long and intimate personal experience, that none of the objections urged against the adoption of the League's objective in Queensland had, as a matter of fact, been realised in the States which have already adopted it. And unless, as he added with fine irony, human nature north of the imaginary line drawn at Wallangarra was very different from human nature south of it, these objections would not be realised as the result of the adoption of the system in Queensland. If, in spite of this indisputable testimony, people still persist in their gloomy prophesying, there is nothing more to be done. Further argument is useless in the face of such obdurate and unreasonable scepticism.

Speaking, as we are sure we may, for the Anglican supporters of the Bible in State Schools League, we should wish to tender our most hearty and respectful thanks to Dr. Harper for his timely and valuable aid. The mere fact of his presence on the League's platform was in itself sufficient to lay every phantom and calm every panic which has arisen in connection with the campaign. And further at Toowoomba and Ipswich and Brisbane he dealt with the whole question of education in a manner which was an intellectual stimulus to all who heard him, and made clear what we may call the scientific necessity for the inclusion of religious teaching in a child's education. Speaking as one

who had authority to speak he showed that it was, in Matthew Arnold's words, impossible adequately to teach morality to a child except on the basis of the religion which it professed. For these services rendered at any time Dr. Harper would deserve our sincere thanks. But in this case he came at a very busy time—just before the beginning of the University term—and when he was personally unwell, so that each of his three speeches represented a severe physical strain. Probably the best thanks we can offer for this most self-sacrificing kindness is to assure Dr. Harper that his visit was of material assistance to the cause in which he has so passionate a belief.

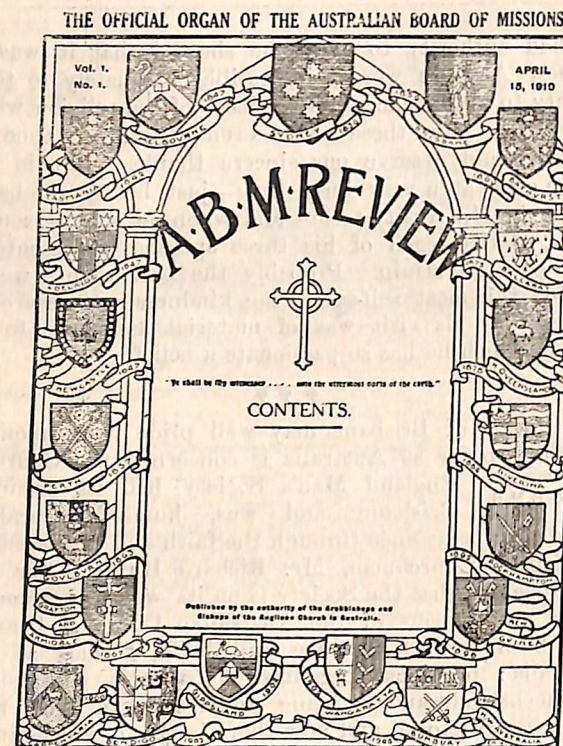
The Diocese of Brisbane may well pride itself upon the fact that, so far as Australia is concerned, the Church of THE C.E.M.S. England Men's Society had its origin in Brisbane, and was, humanly speaking, brought into existence through the faith and persistence of a Brisbane Churchman, Mr. Richard Ruegg. For it is now apparent that the Society is on its way to become one of the great assets of the Australian Church. Branches have been formed and are still being formed all over Australia: provincial organisation has been accomplished in Queensland, and is being undertaken in New South Wales and Victoria, and now there is talk of a constitution for all Australia with a central executive council. The subject will at least be ventilated at the forthcoming General Synod, and there are good grounds for hoping that definite action will be taken. From Sydney come accounts of wonderful men's services, organized by the C.E.M.S., and attended by twelve hundred men. This striking result seems to be largely due to the personality and enthusiasm of the new Archbishop, himself a keen C.E.M.S. man and a speaker to hear whom men will flock. The Australian Church may well thank God for the large and increasing number of Churchmen who are being united in the C.E.M.S. by a common pledge to pray and work for the coming of God's Kingdom.

CHURCH MISSION.

HEADQUARTERS, 65 ELIZABETH STREET, CITY.—The three special week's Missions which have been held during Lent at Mount Gravatt, at Holland Park, and at Moorooka have each been most encouraging, and we believe will help the Parochial life of each district considerably. Catechist J. W. Harvey was the Missioner in each place, and, assisted by the Church Mission, has made a house-to-house visitation, which the people have greatly appreciated. During the month Mr. Walter Palmer, one of our hon. lay readers, has been transferred to the railway workshops at Maryborough to work. We could ill afford to lose him from Brisbane, but we wish him every success in his new home. The next quarterly Devotional Service for C.M. members and friends will be held at Headquarters on Monday, May 9th, at 8 p.m., and the quarterly Social Evening is fixed for May 18th, at St. Luke's. We desire all C.M. members to remember these fixtures and attend. The newsboys' work is going on steadily, but for want of an assistant the Superintendent finds it very hard to do more than a passing work among them. The football season is drawing near, therefore a new football and £1 or £2 towards new jerseys would be very helpful to us to open the season with. We desire to thank the following for parcels of clothing, etc.:—Miss Walker, Miss Thompson, St. Mary's Home; Mrs. Dyke, books; Miss Keddie, 5s.; Mr. J. Smith, 2s. 6d. The Yeronga Sunday services are most encouraging, and arrangements have been made to hold an evening service on the fourth Sunday in each month. On Easter Day we hope to place a new altar, prayer-desk, centre cross, and hangings in the Hall for Sunday use. This will add considerably to the reverence of the service. Miss Edwards, our organist, is drawing a nice choir together, and, with a few male voices, we may soon hope for a bright musical service.



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THE A.B.M. REVIEW.

Archdeacon Lefroy, the General Secretary of the Australian Board of Missions, has lost no time in getting to work on the reorganisation of our Missionary Headquarters, and the public will have in a few days' time an outward and visible sign of his policy and energy in the first number of the "A.B.M. Review," the publication which succeeds "Missionary Notes" as the official organ of the Board. From all we hear there is reason to believe that the new paper will be a really "live" one and full of interest for all Churchpeople. The Archbishops of Sydney and Brisbane are announced as amongst the contributors to the first number, which is expected to appear about April 15th. We cordially commend the new venture to the support of all our readers. As we have often enough pointed out in these columns, the Missionary heart is one of the essential constituents of the Christian character, and the best way of cultivating the Missionary heart is to study the records of the Church's Missionary campaign, one of the few romantic things left in this very prosaic age. We hope that all subscribers to the *Church Chronicle* will devote a second shilling to an annual subscription to the "A.B.M. Review": we are sure that by so doing they will be doing both themselves and the cause a good turn. Our block illustrates in reduced *fac simile* the specially-designed cover of the new magazine.

DIOCESE OF CARPENTARIA.

Rev. J. Jones, B.A., Sub-Dean of the Cathedral and Vicar of Thursday Island, leaves on Easter Tuesday, after five and a half years strenuous and devoted service, and proceeds to England by the "Otway." He is succeeded by Rev. E. J. Nash, M.A., late Vicar of Leatherhead, and for many years Precentor of Rochester Cathedral, who will be installed on Low Sunday.

Rev. H. H. Ayscough, Th.L., Incumbent of Normanton, has, at the Bishop's request, undertaken the charge of Port Darwin until the end of the year. Mr. Ayscough has been granted leave of absence for 1911 and 1912, with a view to further study in England.

Rev. F. T. Lane, Th.L., succeeds Mr. Ayscough at Normanton. The Bishop will shortly visit the Mitchell River Mission Station.

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Stanthorpe, or to the Eton High School, Hamilton, Brisbane.

APRIL 13, 1910.

If you have not already done so, will you please make a careful note of that date?

It may look ordinary enough as we print it, but it is really a date fraught with the most tremendous importance for you and for all of us who live in Queensland.

For that date a large and important section of the community has been preparing for twenty years.

Upon that date in the judgment of those best qualified to judge, depends the future of our country.

Why?

Because on that date the electors of Queensland will be asked whether or not they wish to have religious instruction restored to the State Schools.

Every State Elector who goes to vote in the Federal Election on April 13 will be asked whether or not he or she is in favour of introducing into Queensland the system of religious instruction which has been in use in New South Wales and Tasmania for nearly half-a-century, and is now in use in half the States and more than half the State Schools of the Commonwealth.

Now with regard to that question it is possible to do any one of these three things,

1. You may vote "No" by striking out "Yes."
2. You may abstain from voting altogether.
3. You may vote "Yes" by striking out "No."

Which of these three courses are you going to adopt? Perhaps you have not yet made up your mind, or perhaps you have made it up, and made it up wrong. In these cases will you let us help you to a right decision by pointing out what is involved in each of the three?

1. If you answer "No" you will really be saying—

I am quite content that the children of Queensland should be taught that religion is an affair of so little concern that it can safely be banned to a place outside the school curriculum.

I am quite content that the parents of Queensland should be deprived of the right to secure for their children, if they so desire, an education which includes religion as an essential element.

I am quite content that the State School Teachers of Queensland should be hampered in their work of character-building by being forbidden the use of the finest book of moral instruction the world contains.

2. By abstaining from voting you will really be saying—

I believe that religion is a matter of so little importance that it can make no difference to anybody whether or not it is included in a child's education.

3. But by answering "YES" you will be saying—

I believe that religion is, as all the best authorities say it is, an absolutely essential element in education.

I want the privilege (at present enjoyed only by the well-to-do) of deciding whether or not a child's education shall include this essential element, to be extended to all classes of the community.

I want to abolish the present system under which the children of Queensland are being taught that religion does not matter, an opinion held by Secularists, but by no one else.

I want to see substituted for it a system, of proved value, under which a child's parents can secure, if they so desire, that the child is brought up in the religious opinions of its parents, and not in those of the Secularists.

I want a system which, without laying any compulsion on anyone in the matter of religious instruction, offers equal liberty to all, and special privileges to none.

Now which of these three courses are you going to adopt? Surely there will be no question. Of course you will vote "Yes" by striking out the word "No."

Very well then, that being so, we want to tell you what you ought to do on April 13th besides voting yourself.

1. **You must get your friends to vote "YES."** It is possible that some of your friends may still be indifferent in the matter of this Referendum. If so it must be because they do not understand it. In this case you must make it your business to see that they do understand it. It is still more possible that some of your friends may be so slack that if they are left to themselves they will forget to go and vote. In that case you must make it your business to see that they are not left to themselves. Somehow or other they must be got to the poll. We want every affirmative vote we can get so as to place the result of the Referendum absolutely beyond dispute.

2. **You must help to get others to vote.** There will be employment on April 13th for any number of helpers. Ask the Organising Secretary or your local Secretary to assign you some work to do. For one thing there will be a great need of vehicles to bring voters to the poll. If you have a buggy or sulky of any kind it would be a great help if you would place it, and somebody to drive it, at the disposal of the League authorities for the whole or part of the day.

And do not grudge any effort or trouble in the matter. For you will be helping by your work and by your vote to strike a blow for that national righteousness which is the only thing that can make our country great, and you will be helping to make April 13th, 1910, a date in Queensland's history which will be remembered with pride and satisfaction by the generations which are yet unborn.

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THE MOST FAMOUS VILLAGE IN EUROPE.

Being some account of Ober-Ammergau and its Passion Play.

During the next four months the world will witness the singular spectacle of a steady stream of tourists from every corner of the globe all making for a small and not specially beautiful village in the Bavarian high-lands. In itself the village supplies no explanation as to why they go. There would seem to be no special attractions of scenery or climate to draw them. And yet week after week and month after month the lodging accommodation, not

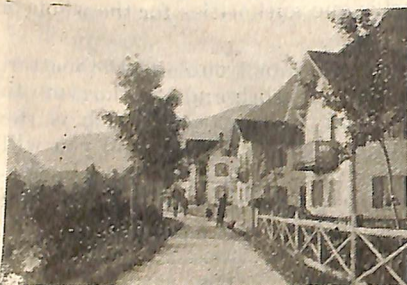


VIEW IN THE MAIN STREET.

only in the village but anywhere within driving distance of it, will be more than fully occupied. It is a singular phenomenon, and to find its explanation we have to go back nearly three hundred years.

Somewhere about the beginning of the seventeenth century plague was raging in Bavaria, and (as was natural in those uncleanly days) was spreading like wildfire from village to village. At only one point was its deadly progress arrested. The little township of Ober-Ammergau had, through the foresight of its citizens, been protected from the first by a strict quarantine. None were allowed to enter the village, and none to leave. And so for some weeks the foe was held at bay. But one dark night a man named Caspar Schucler (a native of Ober-Ammergau), who had been away in a neighbouring village when the quarantine began, crept past the sentries and got back to his home and wife and children. It was possibly a natural act: it was certainly a very selfish one, for two days later Caspar Schucler lay dead of the plague.

The villagers were panic-stricken at this frustration of all their precautions. A meeting was summoned, and with the simple piety of those days the burghers fell to prayer that God in His mercy would even yet deliver them from the enemy they had so long and so gallantly resisted. Their prayer was heard: the progress of the fell disease was stayed, and those who had already sickened of it recovered.



A SIDE STREET.

Passion of our Lord to the glory of God and the edification of His people. And that is the reason why so many people will in this present year go to Ober-Ammergau.

To-day there are many who would see in this no more than a curious coincidence, but the people of Ammergau thought it something more, and in gratitude to the good God they then and there vowed that in remembrance of their deliverance they would every tenth year perform a sacred drama of the

For indeed it is this three-century old vow and nothing else which accounts for the Passion Play of 1910. One has but to go to Ober-Ammergau and know its people to acquit them of any mercenary motives. There are, as a matter of fact, many reasons why they wish it were possible to abandon the Play. But it is not possible, for Ober-Ammergau promised that the Play should be performed every tenth year, and so performed it must be. That the promise happened to have been made three hundred years ago makes no difference. And if this sense of stringent obligation in such a matter and after so long a time seems to us a little odd, we may reflect that the fact is not altogether to our credit.

The Play itself has been often enough described. It is, as its name suggests, a representation of the events of Holy Week, beginning with the triumphal entry into Jerusalem on Palm Sunday. The scenes of the play are interspersed with tableaux of Old Testament scenes, which illustrate the particular aspect of the Passion next to be represented. There are two stages: the great open-air platform on which the big scenes involving perhaps some hundreds of performers, take place, and at the back of this a smaller stage, with a



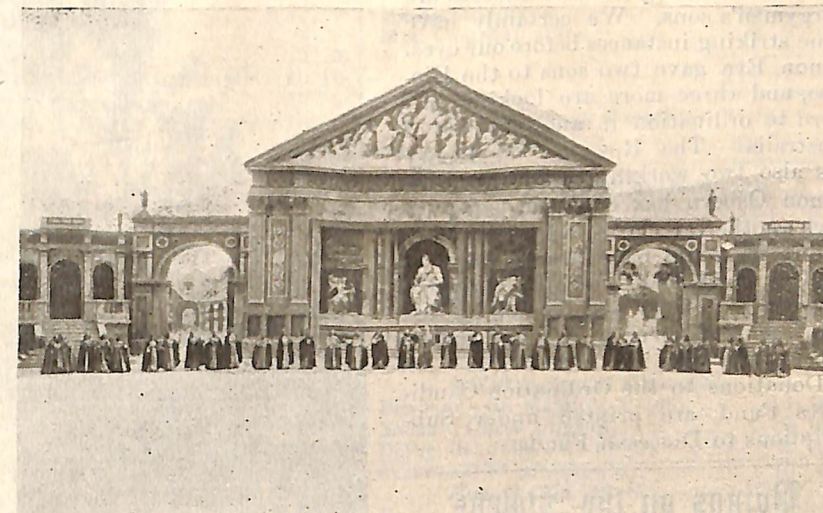
ANOTHER VIEW.

supposed to represent the house of Caiaphas, and that on the left the house of Pilate. The action of the Play is explained and commented on by a chorus of thirty-five persons in a series of choral odes, and the singing is accompanied by an excellent orchestra stationed under the big stage. The Play begins at 8 a.m. and lasts till 5 p.m., with an hour's interval for the mid-day meal and a ticket for the play includes board and lodging for the evening before the performance and the day of the performance itself. Performances are given on every Sunday and holy day from May to October: and, if necessary, extra performances are arranged.

It is probably not possible to explain any further the nature of the Passion Play. The action follows closely the story in the Gospels, and anyone who knows the story can imagine the Play. But there are some things about the Play which he cannot imagine, things which no one can imagine without a visit to Ober-Ammergau. There is, first, the extraordinary simplicity of the whole thing. Although each of the forty or fifty performances given is attended by an audience of some four thousand gathered from all parts of the world, the Play remains in its essence a village performance. The performers are all villagers, no one from outside Ober-Ammergau takes part: the costumes and the scenery are made locally in the village: the music was composed by a village musician and is performed by a village

orchestra. And finally the Play itself—in its modern form—is the product of the reverent and artistic brain of the village priest, Daisenberger, who died some thirty years ago. And this simplicity is carried out and emphasised not only in the play but in the players too. One expects the villagers of Ammergau to be spoilt by all the attention which the world pays them: but they are not spoilt. They remain just simple peasants, with an unaffected delight in simple things. The writer had the privilege of being invited to a picnic at which most of the Passion players were also guests, and he can still remember the way they laughed and sang as the waggons rolled along, and the joy with which they hailed every trifling incident of the afternoon's entertainment. About such people it is impossible to be cynical, just as it is impossible to be cynical about children. And, secondly, besides the extraordinary simplicity there is also the extraordinary art of the Play. Judged simply as an artistic performance the Play reaches a very high level. Not only are the individual performances most striking, but the scenes involving crowds are even more so. The scene in front of Pilate's house is a special instance of this. The crowd is really a crowd, not merely a collection of actors. It is inconstant, sentimental, fickle, easily-swayed, and, at the last, ferocious, just like the crowd it represents. It is so real that it makes one shudder. No applause is permitted to the audience, but the players' efforts are rewarded with something better than applause—the reverent and wrapt attention of an audience smitten into silence by the sheer overwhelming appeal of what they see.

Lastly, there is the reverence of the Play. To those villagers their share in the Passion Play is a religious duty. Anton Lang, who took the part of Christ in 1900, used to spend as much of the day before each performance as possible in the mountains by himself: by prayer and meditation he was wont to prepare himself for his task. On the day of each performance all the performers attend a special service at the village church at 4 a.m., and receive a special benediction from their pastor; and, so far as one can judge,



THE STAGE, WITH THE CHORUS.

they set about their work in the same spirit as that in which an earnest preacher ascends his pulpit. They feel that God has given them a message to deliver to their audience, and they pray that they may deliver it aright. Of the effect of that message let this be evidence—the writer, immediately after witnessing the Play in 1900, was obliged to drive with his companion some fifteen miles to a neighbouring village, where they were to stay the night. They had just been through an experience which they had anticipated with the keenest pleasure for months beforehand: their minds were naturally full of it, and so, it might have been expected, would be their conversation. But, as a matter of fact, not one word passed between them on the whole of that two hours' drive. They did not want to talk: they wanted to think.

THEOLOGICAL COLLEGE NOTES.

Fire-drill has been instituted at the College. Buckets, hose, tubes, ladder have been procured, and the chapel bell summons us at unexpected moments to make at full speed for our posts of duty. This is an outcome of a lecture given to the students by Captain Hinton. Report says that he will some day come to put us through our facings. Our one hope is that a fire will not occur.

There will be a short break in the term after Easter, from Easter Monday to the Saturday.

The following cutting is of some interest:—
“A Thank-offering for Sons in the Ministry.—The Bishop of Durham last week dedicated in Sadberge Church a two-light stained-glass window given by the Rector, the Rev. W. Lancaster Taylor, who has ministered in the parish for twenty-three years, as a thank-offering for three sons serving in the sacred ministry. The eldest son acted as Chaplain to the Bishop, the third son read the First Lesson, and the second son the Second Lesson, while their father also took part in the service. It may be added that all the three sons are honours men of Oxford.” It is an indication of the degree to which the ranks of the ministry are recruited by the sons of clergy. It would be an interesting thing to discover how



THE PASSION PLAY—THE LAST SUPPER SCENE.

many of the clergy in this Diocese are clergymen's sons. We certainly have some striking instances before our eyes. Canon Eva gave two sons to the Diocese, and three more are looking forward to ordination in another part of Australia. The Rev. J. W. Henry has also two working in the Diocese. Canon Osborn has one, and hopes to have another.

But it would be a healthy sign in the Church if there was a keen rivalry between the clergy and laymen on this point, and if there were many thank-offerings for sons in the ministry.

Donations to the Ordination Candidates Fund are printed under Subscriptions to Diocesan Funds.

Doings on the Downs.

It was with the greatest regret and keenest sympathy that residents on the Downs heard of the serious accident to Archdeacon Rivers. Nowhere in the Diocese is his work more appreciated and better known, and nowhere is he more respected and beloved. We miss him greatly and hope soon to hear of his complete recovery.

A great demonstration in connection with the Bible in State Schools League was held in the Austral Hall at Toowoomba on March 15th. In spite of a dark, foggy, wet, and muddy night some 500 people marched with torches and the City Band from the corner of Margaret and Ruthven Streets to the hall, where about 700 people assembled. The Mayor presided, and the Archbishop, Dr. Harper, Rev. G. E. Rowe, Brigadier Winter, Pastor Franz, and Rev. D. J. Garland spoke. Mr. Garland preached at both Toowoomba Churches on the previous Sunday. Very good work in connection with Referendum Day is being done almost all over the Downs, and we are very hopeful of the result.

We shall very much miss the Rev. H. J. Raymer, who is compelled through ill-health to resign the parish of Pittsworth. We understand that he and Mrs. Raymer will leave for England almost immediately. Mr. Raymer was a devoted parish priest, and a keen worker on behalf of Foreign Missionary work. He was to have read a paper at our next Downs Clerical Conference.

Mrs. Ramsay, of Harrow, would be grateful if the Clergy on the Downs, who possess in their respective parishes branches of the Mothers' Union, would communicate with her, and also let her know the names of the local secretaries.

The parish of Pittsworth is starting a free-will offering scheme. Each person in the parish is asked to set aside (monthly) any sum from sixpence upwards.

The annual Prize Distribution and Christmas Tree was held at Milmerran on January 29th.

At a meeting of the Pittsworth Parochial Council it was recently decided to invest the balance of the money, lately raised to extinguish the debt on the Rectory land, in the Government Savings Bank as a Rectory Fund for the necessary up-keep of the Rectory, such as insurance, painting and repairs. Five guineas was voted first to the A.B.M.

The parishioners of Drayton presented £70 to the widow of Mr. W. J. Hendy, late Churchwarden of St. Matthew's and State School head teacher, on her leaving Drayton.

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A MOVEABLE CHURCH.

It has been suggested that the above photograph might be used in England to illustrate the enthusiasm shewn in the Australian bush for religious ministrations. It might be said to represent a party of young Australians arriving in a township on a Sunday morning bringing their Church with them in the hope of finding some Minister of religion able and willing to make use of it! In real fact it represents the recently-accomplished moving of the Taabinga Church from its former site half way between Kingaroy and Taabinga village to a site in the middle of the village itself. When the Church was originally erected Kingaroy was but a small township, and the Church was placed midway between it and Taabinga in order to serve both places, but the extension of the railway to Kingaroy has transformed it into a large and thriving town, able to build a fine Church of its own, the plans for which are now being drawn up.

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Official Notes.

CONTRIBUTIONS TO DIOCESAN FUNDS.	
DIOCESAN ADMINISTRATION.	
Marriage Fees ...	£47 12 6
Assessments ...	32 13 0
	£80 5 6
CLERGY SUPERANNUATION & C. W. & O. FUND	
(Income A/c.)	
Mrs. E. King ...	1 1 0
Brisbane—St. Martin's, Rosalie... ..	9 0
St. Philip's, Thompson Estate ...	1 17 6
Dalby—St. John's ...	4 1 9
All Saints', Warra ...	1 1 1
Drayton, St. Matthew's ...	14 6
Nundah, St. Francis' ...	5 8
Sherwood, St. Matthew's ...	1 12 7
	£11 3 1

CATECHISTS PROVIDENT FUND.	
Brisbane, St. Martin's, Rosalie ..	9 0
Childers, Christ Church... ..	1 3
Laidley, St. Saviour's ...	4 0
Sherwood, St. Matthew's ...	6 9
Warwick, St. Mark's ...	14 8
	£1 6 8

HOME MISSION FUND.	
Mrs. Bowden ...	3 8
Mrs. E. M. Hill ...	1 4 0
Mr. W. Jarrold ...	7 2
Mrs. McCord ...	10 0
Mrs. Morton ...	5 0
Mrs. Shanklin ...	10 6
Mrs. Simpson ...	7 6
Rev. Canon Tomlin ...	3 0 0
Mrs. Walker ...	10 0

Branch Collections.	
Allora, St. Matthew's, Spring Creek	1 3 6
Brisbane—St. Luke's Cathedral...	1 2 6
All Saints' ...	16 0
Christ Church, Milton ...	9 6
Holy Trinity, Woolloongabba	1 18 6
Boonah, Christ Church ...	10 6
Charleville, All Saints' ...	18 6
Beaudesert, Christ Church, Veresdale and Woodhill ...	4 7
(Tambourine) ...	7 6
Cleveland, St. Paul's; and Ormiston	1 1 0
Dalby—St. John's ...	1 12 4
(Cecil Plains) ...	1 18 9

Gayndah—St. Matthew's ...	5 18 6
St. Mark's, Eidsvold ...	2 10 0
St. John's, Biggenden ...	1 3 3
Gympie—St. Andrew's ...	9 0
Jondaryan, St. Gregory's, Kingethorpe	10 10
Laidley, St. Saviour's ...	10 2
Lutwyche—St. Andrew's ...	16 6
St. Augustine's, Hamilton ...	4 10
Nambour, St. John's ...	4 0
Rosewood, All Saints', Marburg...	2 16 0
Southport, St. Peter's ...	2 9 3
Warwick, St. James', Pratten ...	15 0
Lectures.	
Brisbane, St. John's, Bulimba ...	8 8
Dalby—St. John's ...	19 3
All Saints', Warra ...	1 4 2
Bon Accord ...	1 19 8
Cecil Plains ...	15 10
St. Ruth ...	17 10
	£43 13 9

CLERGY CENTRAL SUSTENTATION FUND	
(Capital A/c.)	
Mr. J. H. McConnel ...	£10 0 0
(Income A/c.)	
Mr. E. King ...	£2 2 0

CHURCH EXTENSION FUND (a).	
Mr. J. H. Flower... ..	£1 1 0

THE ARCHBISHOP OF BRISBANE'S FUND FOR MISSION CHAPLAINS (Income A/c.)	
Hornsey (England) Parish Church	20 0 0
Allora, St. David's ...	2 8 3
Brisbane—Christ Church, Milton	3 1 11
St. Barnabas', Ithaca ...	1 10 11
Bishopscourne Chapel ...	1 6 0
Bundaberg, Christ Church ...	3 3 0
Southport, St. Peter's ...	4 2 2
Toowoomba, St. Luke's ...	4 2 8
	£39 14 11

ORDINATION CANDIDATES FUND.	
Mr. C. H. Baird ...	10 0
Mr. R. O. Bourne... ..	2 2 0
Mrs. H. H. Dixon ...	10 0
"Ember pennies" (per Rev. P. S. Wigram) ...	1 0 6
"Ember pennies" (per Rev. H. J. Raymer) ...	2 0
Mr. Harry O'Reilly ...	10 0
Mr. C. Williams ...	5 0 0
Pittsworth, St. Peter's, Milmerran	1 7 9
	£11 2 3

CATHEDRAL BUILDING FUND.	
Mr. G. Eddington ...	10 10 0
Mrs. Campbell Riley ...	2 2 0
	£12 12 0

BISHOP WEBBER MEMORIAL FUND.	
Mr. J. H. Flower ...	£3 3 0

DIOCESAN BOARD OF MISSIONS.	
Chinese.	
Rev. Canon Tomlin ...	1 0 0
General.	
Mikra ...	3 0

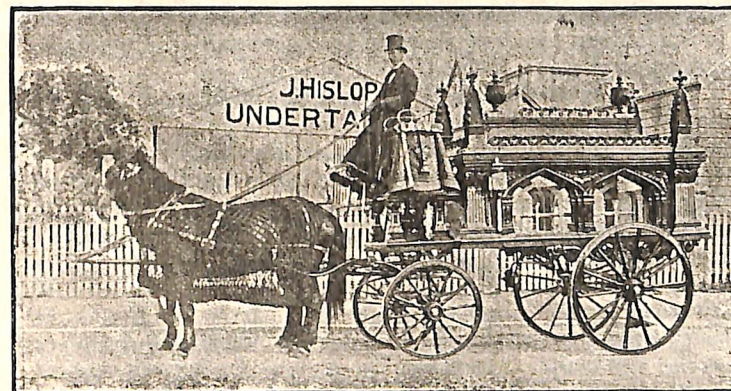
Brisbane, St. Philip's, Thompson Estate S.S. ...	16 6
Childers, Christ Church ...	15 0
Warwick, St. Mark's ...	4 9 10
A.B.M.—Special Emergency Fund.	
Brisbane—St. Martin's, Rosalie ..	15 3
Boonah, Christ Church ...	5 4 9
Dalby, St. John's... ..	4 0
Sherwood, St. Matthew's... ..	1 13 6

New Guinea Mission.	
Baptismal Offering (Howard) ...	1 0 0
Eton High School (for child) ...	2 10 0
Rev. Canon Tomlin ...	2 0 0
Brisbane, Christ Church, Milton S.S. (for child) ...	9 10
Crow's Nest, St. George's S.S. ...	6 2
E. & A.W. ...	5 0
Redcliffe, St. Mary's, Kilcoy (for child)...	1 1 0
Yarrabah Mission.	
A Friend ...	1 0 0
Anonymous ...	5 0
Mr. J. H. Flower... ..	1 1 0
Rev. Canon Tomlin ...	2 0 0
Ipswich, St. Paul's ...	5 0 0

Carpentaria.	
Mr. J. H. Flower ..	1 1 0
	£32 0 10

BIBLE IN STATE SCHOOLS LEAGUE.	
Brisbane—St. Luke's Cathedral...	10 0
St. Philip's, Thompson Estate	1 1 8
Charleville, Christ Church, St. George	3 0
Laidley—St. Saviour's ...	1 5 9
St. Alban's, Gatton ...	1 1 7
St. Stephen's, Ma-Ma Creek	6 2
	£4 8 2

ST. MARY'S HOME.	
Brisbane, St. Luke's Cathedral ...	15 9



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The Church Chronicle.

Vol. XX.]

BRISBANE, APRIL 1, 1910.

[No. 237]

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 CHURCH AND SOCIAL QUESTIONS.

In these days of social reform it is often enough made an accusation against the Christian Church that she is too little interested in the cause of the material betterment of mankind. We are accused of thinking too much about heaven and too little about earth, and we are told that it will be time enough to think about the next world when we have made this one a bit better than it is. We have all heard charges such as these hurled against the Church, and we have all been told that the Church's failure in our day is due to her supineness in this respect.

The bulky volume of the Pan-Anglican Congress report on "the Church and Human Society" is in itself a sufficient refutation of the charge so far as the Church of England is concerned. Of course in one sense the charge is ludicrously untrue. And it is a well-known fact that many of the sanest and most effective social reformers of our day are doing their work from the Christian motive and in the Christian name.

But in another sense we may admit and even glory in the truth of the accusation. For the fact is that the

Church is engaged upon a campaign more effective and far-reaching than that of any secular reformer. The Church sees and marks all the social disorders of our time: she knows all about the injustices and cruelties of modern life, in which the law of competition is allowed unrestricted sway. She sees all these things, but she sees beyond them. She sees that they are but outward symptoms of an inward disease; that they can all be traced to human selfishness, to human sin. It is because of human avarice that labour is sweated: it is because of human selfishness that there is a Temperance question: it is because of human lust that there is a traffic in vice. And so whilst the social reformers—all honour to them—are seeking to alleviate the symptoms, the Church sets herself to the more heroic task of dealing with the disease, and the restoring of such spiritual health to mankind as shall make social disorder impossible. Of course both methods are necessary. God knows that we need the social reformer. We are our brother's keeper, and we owe it to him to do all that lies in our power to better his condition in this life. The Church must never have anything but the most active sympathy for any effective scheme for the betterment of mankind. But that sort of reform does not touch the root of the matter. It may relieve but it does not cure. It is literally and absolutely true that you cannot make men moral by Acts of Parliament. And so side by side with this tinkering with the outward symptoms must go the Church's proper work, the calling of sinners to repentance.

And there is no doubt as to which is the more difficult work. It is comparatively easy to agitate for higher wages, to regulate the sale of drink, or pass a Reform Bill: for these are outward things. But really to get to grips with sin, really to cast out the devils of selfishness, cupidity and lust from the hearts of men, really to heal the spiritual disorders of mankind, that is infinitely difficult. And if the Church's work is more difficult it is also the more effective. When Christianity first came into the world it found itself faced with an institution we have since learned to abominate, an institution which could be traced directly to the selfishness of man, the institution of slavery. But we may search the pages of the New Testament over and over again and never find one word of direct attack upon slavery. The Church seemed to take it for granted and to leave it alone. But she left it alone because she recognised that it was but a symptom, and not the disease itself. And she set herself to attack the disease. She preached the Fatherhood of God and the brotherhood of man. She taught the new commandment that we should love one another. And as the new teaching spread the disease began to yield and the symptoms to disappear. It took eighteen hundred years to eradicate slavery altogether, but when it went, it went never to return.

It scarcely needs to be added that this is the method which the Church learned from her Divine Founder. There were social disorders in His time too, but He steadily refused to deal with them: He dealt only with the sin which caused them. A man came to Him with a case of apparently quite genuine injustice: his brother had defrauded him of a rightful inheritance. But Christ refused to interfere. His comment on the situation was, "Take heed and beware of covetousness." What was really the matter was the sin of covetousness. The outward injustice was comparatively trivial and could be rectified in a law court: the serious matter was the sin. And so the Church answers her critics to-day. It is not true that she is indifferent to social evils. On the contrary, it is she who has kindled and kept alive in the world that hatred of injustice and wrong which

makes social reform a possibility. But, at the same time, she preserves her sense of proportion and sees the social questions of our day as only symptoms of the world's disease. The symptoms can be dealt with by Parliaments: the Church's proper concern is with the disease.

RESIGNATION OF THE CHANCELLOR.

It is with great regret that we have to report the resignation of Mr. A. H. H. Feez, K.C., of his position as Chancellor of the Diocese, a position which he has held since the death of his father-in-law, Mr. Graham Hart, in 1897.

Unlike the Treasurer of Synod, the Chancellor stands in a purely personal relation to the Bishop of the Diocese: but the scope of his office extends much further than this,



and all the greater legal questions which arise from time to time, as well as much of her business, comes before him. The Church has to thank Mr. Feez not only for the ready willingness with which he always entered into any matters brought before him, but also for his imperturbable good humour and geniality in Synod, while very often the keen intellect which he brought to bear has steered the authorities through troubled waters. A barrister in full practice is, as we all know, a very busy man, and we have reason to know that Mr. Feez' services to the Church were sometimes rendered only at the cost of severe pressure and much midnight oil. We are sure that he has well earned the thanks of the Church for what he has done.

There is good reason to hope that, although he relinquishes his official position as Chancellor, we may not lose his services as a Churchman, and his presence and advice will always be welcome in the councils of the diocese.

Dentist COLIN G. FREW,

L.D.Q.

MacDonnell Chambers,

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Missionary Notes.

MITCHELL RIVER AND MOA ISLAND MISSIONS.

In order to provide funds for the purchase of much needed clothing and other necessities for these two Missions, arrangements are being made for several lantern lectures to be delivered during the coming month at Nanango, Kingaroy, Wondai, Maryborough, Gympie, and possibly Pialba and Kilkivan.

The subject of the lectures will be "Life in the Far North: among the Torres Straits Pearl Fishers and on the Mission Stations."

It will be news to many of our readers to learn that on the numerous islands which dot the reef-studded waters lying between New Guinea and Queensland there live a race of people who are quite as distinct from the mainland aboriginal as the New Guinea native is from the South Sea Islander. These people earn a livelihood from the pearling and beche-de-mer fisheries, assisted by the products of their native gardens. Their customs and form of local government are decidedly unique; in some respects they are Communists, and they have proved sufficiently interesting to induce at least one of our State Governors, a number of scientific observers of note, and several Queensland Cabinet Ministers to pay visits to their islands, some of these visits extending as far as Murray Island, which lies about 130 miles north-east from Thursday Island, and is undoubtedly the most interesting of the group. The men-folk perform remarkable feats in the course of their daily work as divers, their only aid being a pair of tightly-fitting goggles.

Thursday Island is noteworthy as being the See town of the Diocese of Carpentaria; and, in the event of a naval war, with Great Britain as a participant, would attain much prominence as an important naval station. The Mitchell River Mission lies about 300 miles to the south, and Moa Island about 26 miles north of this centre.

The lecturer has lived for several years in Torres Straits, and the lectures will be illustrated by an interesting selection of views, including scenes from Torres Straits, showing the pearl fishers at work, divers entering the water and returning with the shell-fish containing the pearl, opening the fish and searching for pearls on the pearling vessels; native villages; a native-built police court; a native-built church; incidents on the Mission stations, etc., etc.

The dates of the lectures will be duly notified in the centres concerned. We may add that the lectures are being delivered with the approval of the Archbishop and the Bishop of Carpentaria, who have provided the lantern and most of the slides.

The following amounts have been collected for New Guinea Sewing Machine during the month:—Anon (St. Paul's, East Brisbane), 5s.; Mrs. Walker, 1s.; St. Peter's, West End (per Miss N. Thompson), 3s.; Rev. A. M. Lovrich, 10s.; M.C.L., Stanthorpe, 2s. 6d.

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Notes from the South.

Our Southern Correspondent writes:—

St. James', Sydney, has been the centre of ecclesiastical interest in the South for the past two months. The parish is still vacant at time of writing, and the diocesan nominators have, so far, resolutely refused to assent to the appointment of any priest who would preserve continuity of teaching and practice in the parish. As was mentioned in this column last February, the parochial nominators at first selected Rev. H. Darwin Burton, Diocesan Missioner of St. Alban's, England. After putting the parochial authorities to the expense of several cables to and from England, the diocesan nominators voted solidly against Mr. Burton's appointment. The congregation of St. James' met and passed resolutions endorsing the action of their representatives, but a deadlock was saved by Mr. Burton's accepting, in the meantime, the parish of St. Michael's, Christchurch (N.Z.), vacated by the elevation of Archdeacon Averill to the See of Waiapu. A vigorous controversy in the Sydney press was begun by one of the diocesan nominators, who wrote explaining that he and his colleagues had been prepared to accept a "High Churchman," but had been obliged to vote against Mr. Burton on the ground that he was an extremist, who used altar lights and wore the Eucharistic vestments, which would have made St. James' a centre of strife. It should be mentioned that altar lights and vestments have been the usage at St. James' for years past. The true explanation of the difficulty is that last December, when it became necessary to elect a fresh board of diocesan nominators, the dominant majority in Synod seized the opportunity to elect a Board entirely composed of extreme members of their own party, with the intention, if possible, of causing the abandonment of Catholic ceremonial at St. James'.

The parochial nominators have since submitted the name of a priest in the Diocese of Adelaide, and have also presented a petition from the congregation asking for the preservation of the accustomed teaching and practice of the parish. At date of writing, the diocesan nominators had procured an adjournment for further consideration. The consent of at least one of the four diocesan nominators is necessary before the name of the selected priest can be presented to the Archbishop. If the Board cannot agree upon a nominee in the next few weeks, the appointment will lapse to the Archbishop unless an extension of time is obtained.

In the fierce controversy which arose in the daily press with reference to the vacancy at St. James', the charge was frequently made that a tyrannical majority in Synod had systematically excluded from the committees all persons who were not members of the dominant party. The same charge is made deliberately and with a full sense of responsibility in a memorial formally presented to the Archbishop of Sydney by twenty-eight beneficed priests of his diocese. This memorial was presented some weeks before the difficulty at St. James' arose, but was not made public till it appeared in the March number of the *Sydney Diocesan Magazine*. The Archbishop in a sympathetic reply practically admits the justice of the complaint, and suggests that information should be obtained as to how an adequate representation of minorities is secured in those Australian dioceses where "High Churchmen" are in the majority.

The Archbishop of Sydney has made some of the official appointments which he was deferring until he had obtained a more accurate knowledge of his clergy and the needs of the diocese. It is noticeable that in every case his Grace has limited the appointment to a definite term, usually five years. A new Archdeaconry, that of West Sydney, has been created, Rev. Canon Boyce being its first holder. Rev. Canon Jones (Principal of Moore College), and Rev. Dr. Radford (Warden of St. Paul's College), are appointed Examining Chaplains, and a number of rural deans have been nominated. The Archbishop gives, in his *Diocesan Magazine*, an outline of the duties belonging to this latter office, and significantly adds that he is of opinion that the office should be held by those alone who are equal to the fulfilment of its responsible duties. As his chaplains for the next five years his Grace has appointed the Ven. Archdeacon D'Arcy Irvine, and Revs. Willoughby Flower, E. H. B. Claydon, and H. Saumarez-Smith.

The Provincial Council of C.E.M.S. for New South Wales have drafted a provisional Constitution, to be submitted to the first annual conference of delegates in Sydney next May, and have made preliminary arrangements for the meeting of the conference. The exact date has not yet been fixed, as it is hoped that Mr. Woolcombe will be present at the conference, and the date must depend upon his arrangements. There are at present about 60 branches of the Society in New South Wales, some 25 of which are in the Diocese of Sydney,

and fresh branches are still being formed every week. On the afternoon of Passion Sunday a service for men, under the auspices of C.E.M.S., was held in St. Andrew's Cathedral, when the Archbishop of Sydney preached to a congregation which practically filled the Cathedral. His Grace warmly welcomed the Society, and spoke of the valuable work which, to his own knowledge, it was doing in England. He emphasised the importance of prayer meetings in the work of each branch, and urged members to aim at quality, not quantity, in the development of their parochial branches, and never to omit the wearing of their badge of membership. The opposition which was at first manifested to the Society in some extreme quarters in Sydney has now quite died away, particularly since the Archbishop has shown himself keenly interested in the Society's work.

In the Province of Victoria also considerable progress has been made in the work of organisation. As a good number of branches are now in existence in Melbourne, the provisional governing body in that diocese has directed each branch to elect two representatives to a permanent Diocesan Council. Rev. A. B. Rowed, the acting secretary, has found it necessary to resign, and his place has been taken by Mr. E. C. Rigby.

The new magazine which is to succeed *Missionary Notes* will make its first appearance on April 15th under the name of the *A.B.M. Review*. A striking cover has been designed, and great attention is being paid to the form of the magazine as well as to its contents. As a result of the careful organisation and capable business arrangements which have preceded its appearance, the *Review* will start with a guaranteed circulation of 5,000 copies per month, which will doubtless rapidly increase, and should make it an effective advertising medium from its very first number. The Archbishops of Sydney and Brisbane are among the contributors to the first issue. It is to be hoped that the initial number of the *Review* will be able to announce that Sydney and Melbourne have succeeded in raising their allotted contributions to the Special Fund of the A.B.M., but up to a very few days of Easter this appeared very doubtful.

The party spirit which has shown itself so vigorous in Victoria of recent years has led to the establishment in Melbourne of a definitely "Evangelical" theological institution named Ridley College, which was opened on St. David's Day. The Bishop of Bendigo, who performed the opening ceremony, defended the existence of party colleges, and claimed that Ridley College would prove a boon to students from the country dioceses, who had hitherto found it necessary to resort to Moore College, Sydney, to obtain a theological training on the lines which Ridley College would supply. Rev.

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All Saints', Wickham Terrace (Rev. DOUGLAS PRICE).—A very excellent rendering of Stainer's Cantata, "The Crucifixion," was given by the choir on the Monday evening in Passion Week, and, in spite of a wet night, a large congregation attended. In closing our financial year, it is highly satisfactory to note that about £140 has been contributed to the Debt Extinction Fund, quite apart from the current expenses. It is particularly requested that as many as possible will attend the Easter meeting this year, as there are several important questions to discuss. We should be glad to hear of one or two more men teachers for the Sunday School; and we also have vacancies for several more ladies in the choir. The Rector is commencing a series of lectures on "The Mind in Nature," on the Wednesday evenings after Evensong.

New Farm, St. Michael's (Rev. W. THOMPSON).—All the services this Lent have been attended more largely than in the past year. We have had as special preachers, on Sundays, the Archdeacon of Brisbane, Canon Tomlin, Revs. F. de Witt Batty, Cyril Mayhew and Percy Nott. The Archbishop came to us on Saturday evening, March 12th, and kindly conducted our prayer meeting and instituted the Vicar as Rector, the parish having, by building the Rectory, complied with the requirements of the Canon. An effort has been made during the past month to increase the circulation of the *Church Chronicle*, and we hope every householder will become a subscriber. All who wish to take the *Chronicle* are asked to write their names and addresses on a piece of paper, enclose 1/-, and give it to the Verger. The *Chronicles* are placed in pigeon-hole boxes, alphabetically arranged, in the main porch of the Church, and all subscribers will find their *Chronicle* (addressed) in the box, under the initial letter of their surnames, on the first Sunday in each month. The Easter meeting has been fixed for Tuesday, April 12th, and we hope there will be a good attendance.

Lutwyche-cum-Grovely (Rev. Canon OSBORN).—The teachers of St. Mark's Sunday School, being anxious to give Miss Richardson some mark of their appreciation of her long and faithful service as a teacher, decided to give her a framed photograph of the Rector, Superintendent, and teachers of the school. The presentation of the photograph and other gifts was made by the Rector at a meeting of the teachers after Evensong on St. Matthias' Day. We have to thank those members of C.E.M.S. who so kindly held a Working Bee on St. Mark's grounds on March 5th, and mowed the grass and put the grounds in order.

GROVELY.—The parishioners of Grovely feel very grateful to the Archbishop for so kindly going out on Sunday, February 27th, to confirm fourteen candidates in their own Church. It is hardly necessary to say that an overflowing congregation showed how much the visit was appreciated. It was a great pleasure to the Rector to see such a very large number of Communicants present at the early service at Alderley on March 13th, when the newly confirmed made their first Communion. There will be Holy Communion at Grovely on April 3rd at 11 a.m. The monthly meeting of the Alderley branch of the Mothers' Union was held at the Parish Hall on March 8th, when Mrs. L. M. Bond very kindly read an interesting paper on the Women's University in Japan.

Nundah-cum-Glaxfield (Rev. C. MAYHEW).—Our February meeting was held in Scouts' Hall to appoint canvassers in connection with the Bible in State Schools campaign. On February 27th and March 6th, Canon Tomlin preached at Evensong. Very many thanks to the Rector and Wardens of Christ Church, Milton, for their gift of a handsome carved Altar. The M.C.L. met on March 3rd, after a long recess. The officers appointed were: Mrs. Newham, president; Mrs. Winepress, secretary; and Mrs. Johnson, treasurer. Meetings will be held fortnightly, as usual, in the Scouts' Hall. Miss G. Newham has kindly promised to undertake the duties of secretary for the *Church Chronicle*, Miss Rose, with her mother, having left for

Canon Sadler is acting-Principal of the college, and the Bishops of Bendigo and Gippsland occupy seats on the governing body. There are at present six resident students.

The Bishop of Gippsland has gone to England for six months. Ven. Archdeacon Nash, formerly of Geelong, and at one time Canon of St. Paul's Cathedral, Melbourne, is Administrator of the diocese during Dr. Pain's absence.

The Archbishop of Sydney has taken up his quarters at the Deanery attached to St. Andrew's Cathedral, pending the purchase or lease of an episcopal residence in a central position. Bishopscourt, which is several miles from the heart of the city, is to be sold at an early date, as his Grace is averse to living so far from the centre of the life of his diocese.

The Moorhouse Lectures for 1910 were delivered during Lent in St. Paul's Cathedral, Melbourne, by the Bishop of Ballarat, who announced as his subject "The Ephesian Canonical Writings."

The Brotherhood of the Good Shepherd suffered a serious misfortune some weeks ago in the destruction of Christ Church, Brewarrina, by a disastrous cyclone, which at the same time practically demolished the whole township.

Rev. W. Brougham Docker has been appointed Rector of Beaconsfield (Tas.). Mr. Docker, who was for some years a lay worker at St. James', Sydney, is expected to arrive from England with his wife shortly after Easter.

The additions to Christ Church Cathedral, Newcastle, were dedicated early in March by the Bishop of the Diocese. The Archbishop of Sydney was the preacher at the Choral Eucharist, which formed part of the service of dedication, this being his Grace's first official appearance outside his own diocese.

On the nomination of the Bishop of Goulburn Mr. M. A. Charlton, son of the Rector of St. Barnabas', Sydney, has been awarded the Lucas Tooth exhibition, which was founded recently to assist Australian candidates for Holy Orders. The exhibition is the gift of Sir Robert Lucas Tooth, a wealthy Sydney brewer who has resided in England for many years. It is of the value of £300 per annum for three years, tenable at Oxford or Cambridge, and is awarded by trustees in Sydney. Mr. Charlton, who is the first holder of the exhibition, proceeds to England in April, and will enter at Christ Church, Oxford. After his ordination he will work in the Diocese of Goulburn.

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Killarney. We miss her much, as she was also a district collector. The late secretary reported four new subscribers to the *Chronicle*, and the wardens report two new subscribers to stipend. The Boy Scouts at Nundah and Clayfield assembled on March 8th at Nundah Headquarters to receive charge of a flag, given to Nundah Scouts by Miss Bennett and some of her friends, and of a silver bugle, presented by the Vicar's sister, the first bugle having been subscribed for by friends of the lads. Canon Tomlin was present, and had a bout of single-sticks with one of the lads, to the great delight of the Scouts and their friends. Miss Jones, who has left Chermide, has had, therefore, to give up her valuable and valued work in the Sunday School. Our energetic and capable superintendent, Mr. Davy, whose whole heart and soul is in his work, has been able to secure the services of Mr. Sneed in her place. We do wish that the men of Nundah and Zillmere would awake to their duty to the children.

Milton (Rev. E. A. SELBY-LOWNDES).—A meeting of the Mothers' Union was held on Wednesday, March 9th, ten members being present. After a short service in the Church, the members adjourned to the Parish Hall, when a paper on "Spoilt Children" was read. Subscriptions amounting to £2 6s. 6d. were received for the District Nurses Fund. The Rector leaves for England on April 1st for a well-earned holiday; the Rev. H. H. Green will be his *locum tenens*, taking up his residence at the Rectory. In the March issue of the *Church Chronicle* is a photo of Rev. H. H. Green and details of his work as Chaplain. Church services during the month have been plentiful, so that no excuse could be made by parishioners for their absence. Owing to illness, the Rev. Cyril Mayhew was unable to take the Three Hours' Service on Good Friday, as arranged. The Easter meeting is to be held on Wednesday, March 30th, at which a good attendance is expected. At the last meeting of the Parochial Council Mr. S. Pope was appointed Treasurer of the Piano Fund, so collectors and subscribers, please note.

St. BARNABAS, ITHACA.—There were many communicants at 7.30 a.m. on Sunday, 6th March, when the newly-confirmed made their first Communion. At Evensong the Church was filled, and a short Service of Thanksgiving for Confirmation and first Communion was held. Two or three new teachers have joined the staff of the Sunday School. A class for probationer-teachers will be held at 2.30 p.m. on Sundays, beginning on Sunday, 3rd April. A Bible class for boys over sixteen will start shortly after Easter, conducted by Rev. G. L. Hunt. The usual preparation class for teachers will be held at 7.30 on Tuesdays, 29th March and 26th April. Mrs. White and her daughter, Mrs. Tootell, who have long worshipped at St. Barnabas, left on 12th March by the "Otranto," en route for the United States. Our prayers are offered for their safe journey and happiness in their new life. Mr. Taylor's junior choir re-assembled on 7th March and expect another successful season. The Ladies' Guild and the members of the Girls' Club are preparing for a Sale of Work, to be held next Spring. The Gordon Club held the Harriers' Annual Meeting on 9th March and appointed the numerous officials, etc., for the season; at the same time it was decided to run a football team under Q.R.U. rules. The "A" Cricket team, batting two short, were beaten, for the first time in twenty-four matches, on 13th March. The "B" team has been very successful lately. The first Social of the season will be held on Saturday, 2nd April. The sympathy of all is with the family of Edwin Low, who was laid to rest on 7th March, after years of torture, borne with a patience which was an example to all who knew him. Will all communicants remember Tuesday, 26th April, as the date of the next preparation service? No parishioner should be absent from the parish meeting on Tuesday, 29th March; as Mr. Cox feels unable to continue in office as People's Warden, it is especially important that there should be a large meeting to choose and support his successor.

St. JAMES', ENOGGERA.—During last month the Revs. E. Oerton and Cecil H. Edwards have visited us, and their addresses were much appreciated. The Lenten week-night services have been well attended throughout. The meetings of the C.E.M.S. have been a great success. At the request of the Parochial Council the members have taken over the supervision of erecting a Parochial meeting-room. Every Saturday a body of members meet and are doing the labour themselves. On Sunday, the 13th, the newly confirmed made their first Communion. The increasing number of communicants both at the Thursday evening Preparation Class and at the early service on the second Sunday in the month is a great encouragement to all Church workers. The Boys' Cricket Club will finish the season this year with great credit for so young a team. At a meeting on Saturday, the 19th, it was decided to accept the invitation of the Kelvin Grove Gordon Club to join them for the winter sports of football, athletics, etc. We still keep though our

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name of St. James' team. At our last Parochial Council the Churchwardens were able to state that our financial year this year would close with a balance on the right side of the ledger. Old debts to the amount of over £40 have been paid off. But still much is left undone, and soon we hope the ideal of building a Parochial Hall for our increasing Sunday School and for other institutions will become a reality. Our Ministering Children's League is now in full swing, and its fourteen members seem to be in real earnest to carry out the object of their League. Our organist has been away on a long-earned holiday, and our thanks are due to Miss Cole who has kindly filled her place, coming each Sunday from Hamilton. On April 24th we hope to hear something about the Home Mission from the General Secretary. Our Lent Self-denial this year has been devoted to the Yarrabah Mission and the Home Mission Fund. Will holders of self-denial boxes remember to return them as soon as possible after Easter to the Churchwardens.

St. MARTIN'S, ROSALIE.—The newly confirmed made their first Communion on Sunday, March 15th. The celebrant was the Rev. F. de Witt Batty, and it was encouraging to see nearly double the usual number of communicants. May we hope this will continue, especially as we are to have two celebrations a month for the future, on the second and fourth Sundays. There has been a marked improvement in the attendance at all services during the last month or two, and the Lenten Services have been fairly well attended, considering there has been no attraction in the way of special preachers. Our Easter meeting takes place on Easter Monday, and on April 2nd we are having a river trip to Seventeen Mile Rocks in aid of funds.

Toowong (Rev. P. P. N. NORT).—The Archbishop held a very impressive Confirmation Service at St. Thomas' on Tuesday, March 8th. The Church was quite full. There were in all over thirty candidates, some coming from Indooroopilly. The Archbishop's addresses were listened to with marked attention by both candidates and congregation, and were particularly helpful. On Sunday, March 13th, the Boy Scouts attended Church Parade in charge of Scout-master Davies. A Children's Social is to be held on Saturday, April 9th, in aid of the Sunday School Banner Fund.

TARINGA.—There have been some changes recently in connection with the choir. After many years faithful labour, Mr. T. Payne has resigned his position as Choir-master, and Mr. Abell has kindly consented to take his place, and Mr. Cecil Boyce has taken charge of the organ. With two such workers we may hope for great things from the choir. There will be a Social on Saturday, April 2nd.

St. Andrew's, Indooroopilly (Canon JONES).—The M.C.L. held their annual meeting on February 24th. Last year's officers were re-elected. The secretary's report and treasurer's balance-sheet are being printed and will be circulated later. The League have to thank Mr. J. Holdsworth and Mr. H. Burkitt for their very generous donations of a guinea and ten shillings respectively. The weekly meetings started on March 4th, and are being very well attended.

St. Peter's, West End (Rev. A. E. SMITH).—The Church services were held regularly throughout the month. It is very gratifying to note the swelling of the numbers at the services, especially the Holy Communion. The Curate greatly thanks all those communicants who contributed to the chalice, and announces that it is now finished and will be dedicated on Maunday-Thursday by the Rev. Canon Tomlin, who has kindly consented to give the Address at the Communion preparation service on that evening. Rev. H. Gradwell preached on the evening of March 6th, on the Home Mission. At the close of the service thirty-five parishioners took boxes for that cause. We are pleased to welcome back the superintendent of the Sunday School, Miss N. Thompson, who has been on a visit to her relatives in the Central District. John Freeman, a young man with a bright and prosperous future, departed this life on March 11th, and was laid to rest on Sunday, March 13th.

St. Philip's, Thompson Estate (Mr. HARVEY).—On Sunday morning, March 6th, we had Rev. H. Gradwell with us. He appealed for more interest to be taken in the Home Mission Fund, which had been neglected for some time. As a result, twenty-four have taken boxes; and it is to be hoped that, this time, each person will help the collectors in their work. If any more care to take boxes, will they kindly give their names in to Miss K. Woodroft or to Mr. J. Neil? Short devotional services have been held each Wednesday night during Lent, at which there have been fair attendances. On Wednesday evening, March 16th, the C.E.M.S. met in the Church. The next meeting will be held on Tuesday, April 5th, after which, it is to be hoped, we will have a monthly meeting. This is the last

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issue of the *Chronicle* before Election day (April 13th). We trust that none of our parishioners will fail to record their vote that day in favour of bringing the Bible into State Schools. So much has been already said to each and all, and the only thing for us all now to do is to leave all with God to move his people to their sense of duty.

St. Mary's, Kangaroo Point (Rev. W. MAITLAND WOODS). The St. Patrick's night entertainment organised by Mrs. Mitchell was a very great success. In spite of the rain the hall was well filled. The C.E.M.S. and Communicants' Guild have worked very hard in erecting the stalls for our Garden Fête on the 7th, 8th, and 9th of this month. His Grace the Archbishop has signified his intention of being present on the Thursday evening. Mrs. Fry has presented the silky oak case for the new white silk burse and pall for the Altar on Easter Sunday. Our Palm Sunday services were interfered with by constant rain. Gifts for the Sale of Work are constantly arriving at the Rectory. We thank all those who are working so well for this effort.

St. Paul's, East Brisbane (Mr. C. KITCHEN, Catechist-in-Charge).—We have to report a very grand Sacred Concert given by the Æolian Glee Party, consisting of songs and anthems, at St. Paul's on Saturday, 12th March. We feel highly grateful to them for their splendid effort, which was much appreciated by all present. Our best and sincerest thanks are due to them. Our next concert will be given by St. Paul's Choir on Saturday, April 9th. It will consist of a cantata, the "Captive Maid of Israel." Mr. Kitchen would be pleased to hear of anyone who would like to assist at our monthly Sacred Concerts. While still rejoicing in our new Church members, we deeply regret the loss of Miss Briggs and Mr. Robinson, two old and much valued members of our Church, whom St. Paul's have had cause to thank for their kind help and assistance for many years. We sincerely wish them every success and happiness in their new homes. We also wish, in his new sphere of action, every success to Mr. Herbert Cantrell, a young man who for some years has taken a deep interest in our Church as Sunday School teacher and librarian, and of late assisted in the Church service and the work of the Church Mission. We feel sure that our loss will be another Church's gain, and trust that he will long be spared in the service of the Great Master. Our Easter Meeting will (D.V.) take place on Monday, 11th April, at 8 p.m., and the Wardens sincerely trust to see every member of our Church present if possible.

Bulimba (Mr. T. H. FALLOWS).—During the past month we were favoured with a visit from the Rev. H. Gradwell, in the interests of Home Missions. Mr. Gradwell lectured on this important branch of the Church's work, and showed, by the aid of his lantern, some interesting pictures connected with his work. The attendance was not quite what it should have been. This is to be regretted, but we hope, on a future occasion, to be favoured with another visit. A collection was taken in aid of Home Missions. During the past month Morningside has made a decided step forward. At a meeting of parishioners it was unanimously decided to purchase a piece of land, consisting of nearly an acre, which had been offered for the sum of £90. Towards this sum, £50 is in hand, and amounts totalling £15 15s. were promised in the room during the meeting. This leaves only £25 to raise, which the Morningside folk will easily and loyally accomplish. The site is one of the best procurable in that rising locality, and fronts the main Cleveland Road, near Hill's Hall. The frontage is 198 feet and the depth 150 feet. Our people there are to be congratulated on their energy.

Tingalpa - with - Wynnum (Rev. J. H. WHITEHEAD).—A Public Meeting, in furtherance of the objects of the Bible in State Schools League, was held in Paton's Hall, Manly, on Monday evening, March 7th. The Rector presided, and was supported by Rev. M. Foggan (Wesleyan Methodist) and Rev. D. J. Garland. Owing to the continuous downpour of rain, the audience was not so large as it otherwise would have been, but we are pleased to say that the greater part of the inhabitants of Wynnum and Manly are heartily in sympathy with the objects of the League.

Bundaberg (Rev. W. S. HEATHCOTE).—This parish is by no means escaping the prevalent rains. Many Sundays of late have been adversely affected by rain, and two have been completely obliterated. An offshoot of the Chapman-Alexander Mission contemplates visiting Bundaberg in June, represented by Messrs. Nicholson and Hemminger. It has been decided, in view of the very high reputation gained by the Chapman-Alexander Mission, to support this one. We are glad to report that steps are being taken by the Churchpeople of South Bundaberg to raise money to build a much-needed vestry to their little Church. A choir has been formed

CLERICAL SUGGESTIONS

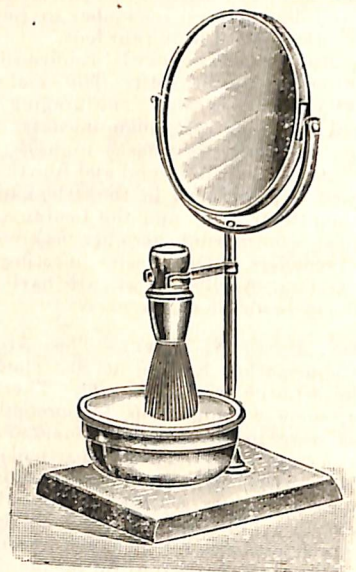
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TWO USEFUL PRESENTS.

No. 1.

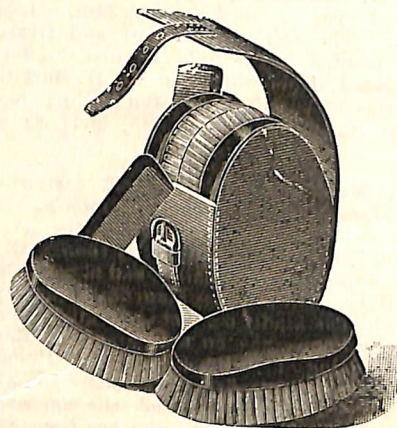


505—SHAVING SET, 14/6

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THE VALLEY TAILORS, BRISBANE.

from the children and teachers of North Bundaberg. The boys meet for practice on Tuesday evenings and the girls on Saturday afternoons. The members have also undertaken the care of the Church, and are working for a stall in the Sale of Work which is being arranged to raise funds for the much-needed repairs of the little Church.

Childers-cum-Cordalba (Rev. A. W. KING).—The Sunday services for April will be as follows:—April 3rd: Childers, 7.30 a.m. (H.C.), 11 a.m. (H.C.), 7.30 p.m.; Cordalba, 3 p.m. 10th—Childers, 7.30 a.m. (H.C.), 11 a.m., 7.30 p.m.; Cordalba, 7.30 p.m. 17th—Childers, 7.30 a.m. (H.C.), 11 a.m., 7.30 p.m.; South Isis, 3 p.m. 24th—Childers, 11 a.m., 7.30 p.m.; Cordalba, 10 a.m. (Children's Service), 11 a.m. (H.C.). May 1st—Same as first Sunday in April. The special Lenten Services held on week days at Childers and Cordalba have been poorly attended. It is sad to see how few will meet together for prayer and meditation at these special services. A choir has been started at Cordalba with every prospect of success. The series of meetings arranged in furtherance of the Bible in State Schools were completely spoiled by rain. It was a great disappointment, and especially to the special speaker, the Rev. H. P. Hale, who came up from Brisbane for the meetings.

Esk (Rev. T. ASHBURNER, assisted by the Rev. L. J. HOBBS).—A meeting was held in the Parish Hall on the 11th March for the purpose of forming a Gordon Club in connection with the Anglican Church people. There was a very good attendance. The Rev. T. Ashburner occupied the chair, and, in a pleasing speech, explained that the meeting had been called in response to requests by a number of young men who wished to form a Men's Gordon Club. It was unanimously resolved that a Gordon Club be formed, all present stating their intention of becoming members. An informal discussion ensued, and a committee, consisting of Messrs. Lennon, Raff, Shambrook, Moody and Phipps, was appointed to draw up rules and submit them to a meeting to be held at a later date. A movement is afoot at Toogoolawah to build an Anglican Church. A meeting for those interested will be held in the Church there on the 23rd inst.

St. Peter's, Gympie (Rev. S. BAGGALEY).—At a meeting of parishioners, held last month, it was decided to form a Church Ladies' Committee, to co-operate with the Parochial Council. The following ladies were proposed, and consented to act:—Mrs. McAlpine, Mrs. Baggailey, Mrs. Carstens, Mrs. James Groundwater, Mrs. John Groundwater, Mrs. Niemann, Mrs. Nizette, Miss Schumann, Mrs. W. E. Thomas and Mrs. Willett. Arrangements are being made to hold a Fête and Sale of Work on May 19th and 20th. Mr. C. D. O'Brien is acting as hon. secretary. We regret to lose Mr. J. F. Palmer, who has gone to reside at Bundamba. He had served the Church earnestly, both as Rector's Warden and Sunday School Superintendent. Mr. C. B. Steele kindly consented to fill the vacancy of Warden, and Mr. C. E. Loveday has taken Mr. Palmer's place as head of the Sunday School. We are grateful to Mr. O'Brien for occasionally conducting St. Peter's Catechism. His lessons are much appreciated by the children.

Howard (Rev. C. C. COMPTON).—Our Easter services we hope to make bright. Mr. Compton has done his best that Pialba and Howard may (D.V.) have service both on Good Friday and Easter Day. We were all so grieved to hear of Archdeacon Rivers' accident, he had been so lately among us and was so bright and cheery. Our deep sympathy and prayers have been with him, also with his mother, during these past weeks of great anxiety. May he be restored to health and strength, that he may by-and-bye take up his work in the Diocese, is the wish of his Howard friends.

St. Paul's, Maryborough (Rev. C. S. HAMLYN HARRIS).—Since the beginning of the year we have lost by death one of the best and truest workers the Church ever had in Mr. Harry Hayward. In addition to work as a lay reader, he made himself entirely responsible for the Sunday School at Granville, which he maintained at a high state of proficiency. He was taken ill quite suddenly of an internal inflammation and died within a few days. Our heart-felt sympathy is with his sisters. We have also to record the death of Mr. Harry Aldridge, whose father gave the bell-tower and Newtown Church, and of Mr. La Barte, Mr. Dolan, and Mr. Hemmings. We have been pleased to welcome Mr. Palmer, a lay reader from South Brisbane, who has kindly consented to take evening services at St. Thomas' and Granville. We are looking forward to a visit from Mr. O'Brien, of Gympie, who is to give us a lantern lecture on Missionary Work in the North.

Moorooka (HERBERT J. LAYT).—The date of the Fête has been altered from the 23rd to the 16th April, and the function will be held at Yeronga, Mr. Spry having generously placed his grounds at our disposal. Several candidates from Moorooka were confirmed at Sherwood on March 19th. The eight days Mission during Lent was a real and great help to us, and our sincere thanks are tendered to the Missioners for their work.

Pialba (Rev. C. C. COMPTON).—Services during the month have been fairly attended. We have to record a visit from the Rev. H. Gradwell on behalf of the Home Mission Fund. His address was listened to with much attention, several of the congregation giving their names for Mission Boxes, of which Miss Lilley is secretary. Our deepest sympathy goes out to Mrs. Simpson and family in their sad loss of husband and father.

Redcliffe-cum-Kilcoy (Rev. VICTOR H. WHITEHOUSE).—The choir at Kilcoy, now numbering over twenty, has been considerably strengthened and improved. We are fortunate in having Mr. A. Herbert as choirmaster, and great interest is being taken in the proper rendering of our services. A well-attended meeting—considering the dark, rainy night—was held during the month, in the Kilcoy Salvation Army Barracks in the interests of the Bible in State Schools. A strong committee was formed, and canvassers appointed. By Easter St. Thomas' Church, North Pine, hopes to have its new Altar hangings, thanks to the interest of Mrs. and Miss Holland. Our organ, too, wants seeing to. Ciphering notes are rather distressing. On March 13th, a service fixture—for the first time—had to lapse. The awful heat, and having to pull the sulky over logs, knocked up the Vicar's horse. The next quarter's service list is out; please tack it up in your homes, not carefully put it away. A final word: don't forget April 13th. Services:—Sunday, April 3rd: Terror's Creek, 11 (Holy Communion); North Pine, 3.30; Redcliffe, 7.30; Woody Point, 11; Kilcoy, 11. Sunday, April 10th: Woodford, 7.30 a.m. (Holy Communion); Kilcoy, 11 (Holy Communion) and 7.30; Stanley River, 3.30; Caboolture, 11 and 7.30; Upper Caboolture, 3; Redcliffe, 7.30. Sunday, April 17th: Redcliffe, 8 (Holy Communion) and 7.30; North Pine, 11 (Holy Communion); Woody Point, 3.30; Kilcoy, 11. Sunday, April 24th: Peachester, 11 (Holy Communion); Stanmore, 3.30; Woodford, 7.30; Redcliffe, 7.30; Kilcoy, 11 and 7.30.

Roma (Rev. H. J. HENRY).—We were making preparations for the promised visitation of Archdeacon Rivers next month, and were very sorry to hear of his accident. We hope he will soon be well enough to come up, for he has a host of friends in this part. Confirmation classes are now being formed, in anticipation of the Archbishop's visit in July. We were grieved to hear of the sudden

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death of Eric Mayne, the only son of our Rector's Warden (Mr. W. G. Mayne). Our deepest sympathy is extended to Mr. Mayne and his family. Wet weather is interfering somewhat with our canvass for the Bible in State Schools. Those who know anything of black soil will understand the reason. After a stay for a time in Kandy, Ceylon, we understand our Rector is now in Palestine. We hope he will bring back a good supply of lantern slides, so that we may do the same tour some evening in the Parish Hall. Miss Haase is getting the Sunday School at Mount Abundance into going order again, for which we are obliged to her. Our thanks are due to those who came forward and made up £5 for the Bible in State Schools League. The stork has been busy round this way lately. Our worthy Verger, Mr. Cathcart, and Mr. Buchanan, our new Choirman, were both honoured with a visit. We are glad to report—in each case—"both doing well."

Rosewood (Rev. A. E. ATKINS).—The Children's Choir has been practising hard to fit themselves for the Easter Services. They will not be surprised until the new Church at Rosewood is built. St. Luke's Choir, under Major Watkins, has the anthem "I am the Resurrection and the Life" well in hand, together with the special psalms, etc., for Easter Day. Meetings have been held in the different centres of the parish during the past month, in the hope that some interest will be stirred up on behalf of the movement of the Bible in State Schools. The success of this great question is of vital importance to every parishioner. We should like to see these meetings more largely attended. Parishioners are reminded that the annual Easter Meeting is drawing near. The important question of removing the old Church from the present site on to the Rectory allotment will be discussed, and we hope a definite scheme for the erection of the new Church will be set on foot.

Sherwood (Rev. E. OBBTON).—The Archbishop confirmed sixteen girls and nine boys in St. Matthew's Church, on Friday, March 18th. There was a good congregation of parents and friends, and the addresses were listened to most attentively. Another of the pioneers of Slack's Creek passed away on February 27th, in the person of Mrs. Ann Gomersal, aged 76. She was buried on the 28th amid general signs of mourning, for she was not only respected as a resident of more than forty years, but had endeared herself to all by her gentle and kindly manner. There is to be a Fête at Moorooka on April 16th, in aid of the Church Building Fund. Preparations are going on apace, and given fine weather, the undertaking should prove to be a very pleasant function. The Ladies' Guild will begin work again in April.

Southport (Rev. J. M. TEALE).—The fencing-in of the Rectory grounds is now completed; and at the last Vestry meeting, it was decided to call for tenders for the grubbing and clearing of the property.

UPPER COOMERA.—We are glad to know that Holy Rood Church at last possesses its own Altar vessels and linen; a small cupboard has been fixed in the Vestry for their safe keeping.

BEENLEIGH.—The restoration of St. George's Church has been talked about for a long time past, but thanks to the splendid work of our people and the Diocese, we have raised a sufficient sum to bring the much longed-for restoration to a head. Tenders were called, and that of Mr. Lohrisch of Beenleigh, for £85 odd, was accepted. Mr. Henry Bacon, the Church secretary, signed the contract on behalf of the Church Council on February 15th last. The work will be finished in a month. The building has practically to be pulled down, so perished is it. The Church ground will also be newly fenced-in. But there is another matter I wish to call attention to and that is, that in a new Church, and painted too, the present shabby old Altar, curtains and carpet, will surely be out of keeping. We must, therefore, try to raise a sum to purchase a new Altar, Altar curtains and Sanctuary carpet.

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Parish Register.

BAPTISMS.

GYMPIE.—February 17—William Henry Couldery, Montague Victor Carlton Couldery. March 7—Madge Mifanwy Griffiths; 10—Constance Sloan Elizabeth Boughton; 16—Vera Jane Sleaford, Violet Wright.

TINGALPA-WITH-WYNNUM.—February 21—John William Bishop. March 13—Ivy Margaret Richardson, Jack William Deakin.

BURIALS.

GYMPIE.—March 8—William Augustus Nelmes, aged 23 years; 15—William Tamlyn, aged 78 years.

TINGALPA-WITH-WYNNUM.—March 2—Harriett Tout, aged 65 years; 6—James Hazell, aged 55 years; 7—Donald Farquhar MacLean, aged 54 years.

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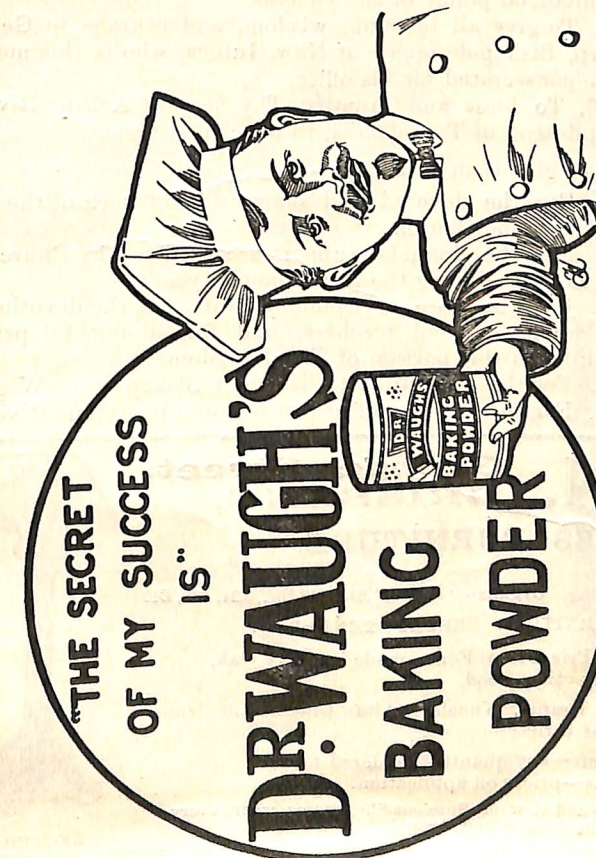
THE MISSION TO MEN, 1909.

The final meeting of the Woollcombe Mission Committee was held in St. Luke's Hall on Wednesday, March 9th, the Archbishop being in the chair. The meeting was specially convened to pass the accounts and receive the balance-sheet. The Treasurer (Mr. Ruegg) was congratulated on the way in which the accounts of the Mission had been kept. A resolution was carried conveying a hearty vote of thanks to the Chairman of the Committee (Rev. E. A. Selby-Lowndes), the Secretary (Mr. G. F. Weatherlake), and the Treasurer (Mr. Ruegg). The following is a summary of the balance-sheet presented by Mr. Ruegg and passed by the Committee:—

Receipts.—Collections at the Mission Services, £225 5s. 11d.; Donations—Archbishop of Brisbane, £10; Archbishop of Brisbane (per), £5 3s.; P. Forrest, £10; J. Waterson, £5; J. Kilroe, £2 2s.; R. S. Hews & Co., £1 10s.; A. Exley, £1 1s.; M. C. Birley, £1 1s.; J. F. Brier, £1 1s.; J. Huxham, £1; Geo. Herbert & Co., £1; Amounts under £1, £3 3s. 6d.; Advertisements in *Special Chronicle*, £22 13s. 6d.; Special Trams, £10 10s. 10d.; Special Train—Sale of Tickets, £4 10s.; Ipswich C.E.M.S., £1 10s.; Sale of Hymn Books, £6 10s. 6d.; Breakfast Tickets, 17s.; Diocesan Council, £50; Balance, £78 10s. 6d. Total, £442 9s. 9d.

Expenditure.—Newspaper Advertisements, £61 18s.; Posters, £37 12s. 6d.; Calico Signs, £29 1s.; Electric Sign, £7 10s.; *Special Church Chronicle*, £74 12s. 11d.; Hall Hire—Exhibition Building, £31 5s.; Other Halls, £11 15s.; Cost of Special Platform, £4; Printing, £66 15s.; Special Trams, £31; Special Train (Ipswich), £6; Hymn Books, £7 15s.; Hire of Pianos, £6 5s.; Sundry Postages, £4 16s. 1d.; Miscellaneous, £12 4s. 3d.; Diocesan Council, £50. Total, £442 9s. 9d.

The adverse balance of £78 10s. 6d. has been met by a generous donation of that amount from Mr. John Forrest, in accordance with a promise made at the concluding meeting of the Mission.



The Children's Column.

Dear Children,—

I hope you all were able to go to Church on Good Friday and Easter Day, and had nice Easter holidays. I will say something about your papers at the end of this letter, as I have not marked them yet. The next time the boys came for their lesson on the Catechism we took the Third Commandment for our lesson. I asked them to repeat the Commandment all together, and when they had done so, I asked what the Catechism tells us it means. One of the boys replied, "To honour His Holy Name and His Word." Yes; the term "in vain" means for the purpose of deceiving any one, or for falsehood generally. You know of the custom of taking an oath before entering upon some high office which requires absolute fidelity and loyalty to what is right and true or when giving important evidence? "Yes," said the boys. "Well, can any of you tell me what an oath is?" No one answered for a while, and then Scrub looked up and said, "I only know it is a very serious thing, and that you kiss the Bible." "Yes, that is quite true, but hardly a definition of an oath. What I wanted one of you to say was, 'That an oath is a solemn statement made as if in the very Presence of God.'" Now, keeping in mind that the word Commandment in the language of the Hebrews is Torah, which you will remember means a loving instruction from God as to what we are to do and what we are to avoid in our life on earth, let us see what this Third Commandment teaches us—

1. The first meaning to the Children of Israel was that when they made a solemn vow or oath they were never to break it. Do you remember how Joshua and the Princes of Israel made a vow solemnly to protect the Gibeonites and afterwards, when they found out how wickedly they had deceived them, the Children of Israel wanted Joshua and the Princes to break the oath they had made, but they said, "We have sworn unto them by the Lord God of Israel. Now, therefore, we may not touch them." Read the story in Joshua ix.

So we all must remember that it is very wrong indeed to break the oaths and vows that we are called upon to take. For instance, when a man and woman are married, or when a man takes the oath of a Member of Parliament or of a Justice of the Peace, or when a man becomes a clergyman and makes his ordination vow, none of these are ever to be broken.

2. Then, the next meaning is, that when you have taken an oath to tell the truth and nothing but the truth, you must never, for fear of consequences or out of pity to save anyone, say what is untrue or keep back what you know to be true, for that would be false swearing, and is called perjury. You may remember that Jezebel got some wicked men to perjure themselves in this way to bring about the death of Naboth (I. Kings xxi). So, too, the Chief Priests and the Council sought false witnesses against Jesus (see St. Matthew xxvi, 59-62).

One thing, boys, is certain, that sooner or later the truth will come out, and when you get older, it will give you great comfort to know that. It is very difficult to get at the truth sometimes, but the truth will come out, sooner or later, no matter how cunningly people deceive. One of the boys here looked up and said, "Is there such a thing as a white lie, i.e., saying what is untrue to save anyone pain or loss?" No boys, there can be no such thing as a noble lie. Victor Hugo, in his book, "Les Misérables," tried to make out that the Sister who told a lie to the Detective to save

a benefactor did that which God would approve of, but I do not believe it. Truth is such a holy, majestic thing that it seems to me it must be right to say the truth and leave the consequences to God. There is such a thing as a noble silence, such as our Lord adopted in the midst of His enemies, and for an interesting illustration of such silence, read Mr. Blackmore's novel, "Christowell."

3. Lastly, notice that our Lord extended the application of this Commandment to forbid all swearing (see St. Matthew v. 33-37); the Christian should use no oaths but aim at that single-hearted simplicity of speech which is content with yea or nay, adding, "that whatsoever is more than these cometh of evil." See also St. James v. 12. So also, in the Apocrypha, we find the same warning note (Eccles. xxiii. 11 and 13.)

There now, we must close. I want you all to look up two verses each from the Old and New Testament about the observance of Sunday, which we will take next time. Let us go in to prayers now.

NUMBER OF MARKS OBTAINED OUT OF 100.

Senior.—Lottie Hart 96, Sarah Dennis 86, Ida Hinton 85, Lillie Hughes 83, Dorothy Rosser 80, Ethel McIntosh 80, Phyllis Ingram 80.

Intermediate.—Jannette Fullerton 92, J. O. Ethell 90, May Moore 80, Violet Bennett 80, Elizabeth Butler 75, Ruby Smith 60, Martha Minorage 60.

Junior.—Marion Moore 96, Ivy Hinton 85, Blanche Langston 78, Ruth Moore 75, Daisy Bennett 70.

PRIZE WINNERS.

Senior.—Lottie Hart 1st, Sarah Dennis 2nd.

Intermediate.—Jannette Fullerton 1st, J. O. Ethell 2nd.

Junior.—Marion Moore 1st, Blanche Langston 2nd.

QUESTIONS.

Senior and Intermediate.

1. Who said the following words, and to what do they refer?

"Fear not ye, for I know that ye seek Jesus."

"Who shall roll us away the stone from the door of the sepulchre?"

"Abide with us, for it is toward evening."

2. Read St. John xxi., and tell me what it is about, in your own words.

Junior.

1. Read St. Matthew xxviii. Tell me, in your own words, what happened on the first Easter Day.

2. Who said the following words, and to what do they refer?

"I go a-fishing. They say unto Him, we also go with Thee."

"Lord, and what shall this man do?"

"Blessed are they that have not seen and yet have believed."

Many of your papers this month were done rather carelessly, I thought, and some of them were too short. I never want more than *three* pages, but some of you only wrote little more than one. When you notice some one with high marks not getting a prize, you will know that they have already won one within the six months beginning at March.

Please put your name and age on your papers, and let me have them by the 16th of the month.

Your AMICUS.

Intercessions and Thanksgivings for April, 1910.

That it may please Thee—

1. To grant a favourable result, if it be Thy will, to the Referendum on Religious Instruction in State Schools.

2. To overrule the results of the Federal Election to the good of Thy people, and the glory of Thy Name.

3. To bless and prosper the work of the Churchwardens of the Diocese, especially those entering upon office for the first time.

4. To overrule the election of Parish Councillors throughout the Diocese, and to guide all their deliberations.

5. To give us in Thine own good time an adequate supply of duly qualified candidates for a native Ministry.

6. To raise up faithful priests to fill the many posts now vacant in the Diocese.

7. To stir Thy people so adequately to support Parochial and Diocesan funds that Thy Church may be free to attend upon Thee without distraction.

8. To bless the new Treasurer of Synod, and to guide the financial policy of the Diocese.

9. To give all blessing, wisdom, and courage to Gerald Sharp, Bishop-designate of New Guinea, who is this month to be consecrated for his office.

10. To bless and sanctify Thy servant Arthur Rivers, Archdeacon of Toowoomba, in his convalescence.

Let us give thanks to God—

1. For the devoted and self-sacrificing work of the lay-officers of the Church.

2. For the financial support accorded to Thy Church in this Diocese during the past financial year.

3. For the faith of Communicants, for the devotion of all Sunday School teachers, and for all faithful priests working in this portion of Thy Kingdom.

4. For the restoration to health of Bishop Stone-Wigg.

5. For the measure of health restored to Arthur Rivers.



Church Chronicle

FOR THE
DIOCESE OF BRISBANE.

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BRISBANE, MAY 2ND, 1910.

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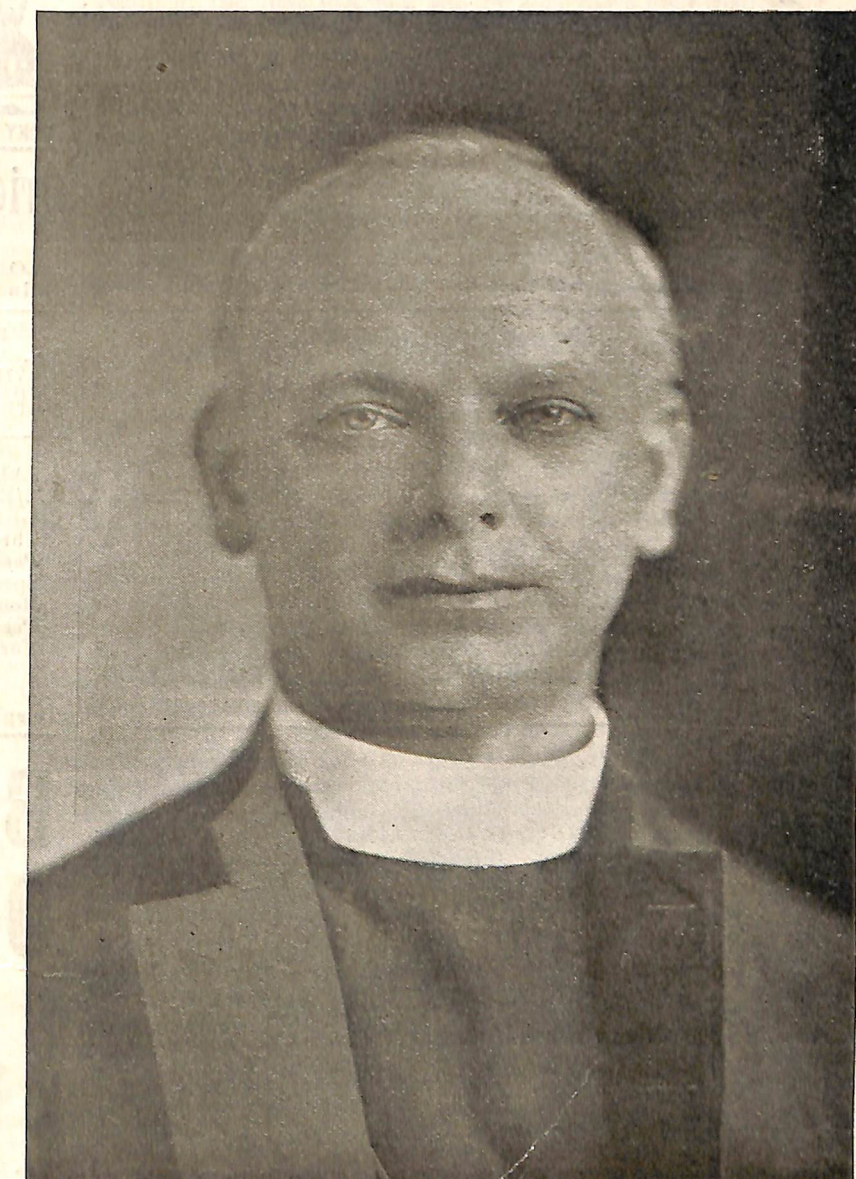


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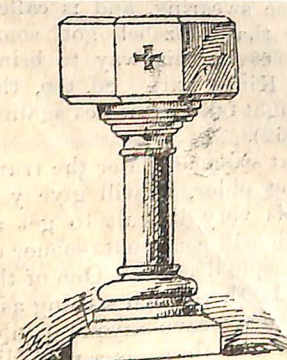
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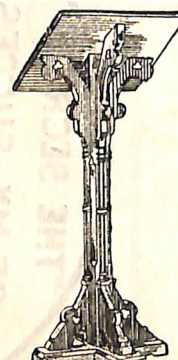
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