

the dead. Ought we not to be glad and full of joy as we think of this new life by which we can live as true disciples of Jesus, as true children of God?

Now for the second reason for Easter joy. Have you ever thought how hopeless and useless life would seem if it ended at the grave? We try so hard to be good and only succeed a little, we love some people and they are taken away from us, and the lives of some of us are full of pain and suffering or poverty, or of being misunderstood and misjudged. We could easily say, "What is the use of living if it all ends at death?" That is what people did think and say before they learnt that Christ rose from the dead and brought "life and immortality to light." The world was often very hopeless and weary before it heard the great and joyous news of a future life. Thirteen hundred years ago Northumberland was a heathen country. Some Pagan chiefs were discussing whether they should listen to a Christian missionary named Paulinus. One of them, an old man, said: "I will tell you, O King, what methinks man's life is like. Sometimes, when your hall is lit up for supper, on a wild winter's evening, and warmed by a fire in the midst, a sparrow flies in by one door, takes shelter for a moment in the warmth, and then flies out again by another door, and is lost to sight in the stormy darkness. No one in the hall sees the bird before it enters, nor after it has gone forth; it is only seen while it hovers near the fire. So it is, I ween, with this brief span of our life in the world, what has gone before it, what will come after—of this we know nothing. If this strange teacher can tell us, by all means let him be heard." The words struck home to the listeners' hearts; they must not lose the opportunity of learning more about the "whence and whither." Paulinus was asked to speak to them, and it was the truth he taught, that we live again to a better and more glorious life, that won those old Pagans to Christ. That, too, is why our joy is full at Easter in the thought of eternal life.

The world is a brighter and happier place because Christ has conquered death for us.

We are glad with a great gladness. I want you to

I.—Tell me when Christ first gives us this new life, and when does He especially give us fresh supplies of it.

II.—Find some passages in the New Testament which tell us that Christ does give us this new life, and that it is His own life.

III.—What good king in the Old Testament has told us how miserable he was at the thought of death, because it seemed to him to be the end of all things.

IV.—What Apostle tells us (and where) how miserable we should be if Christ had not risen from the dead.

Many of you found questions Nos. I. and II. very hard.

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

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

The answer to No. 1. is the parable Nathan told to David of the one ewe lamb, and which brought home to David his own sin.

The answer to No. II. is the story of St. Paul on his way to Damascus. Jesus spoke to him and told him that to persecute His disciples was to persecute Him.

Note.—Next month the June prizes will be given, and I want you to send me the things you have made for your glory box, so that I can judge them.

Senior.—Age 16 to 20.

L. Hughes, good; L. Hart, excellent; F. Storey, excellent; E. Swickart, very good.

Intermediate.—Age 13 to 15.

F. Ashcroft, good; E. Butler, very good; M. Moore, not right; E. Rich, good; E. Siggs, not right; H. Tinley, good; R. Tinley, good; L. Tinley, good; No name, not right; No name, good.

Junior.—Age 9 to 12.

D. Bennett, good; J. Exley, very good; I. Hinton, good; B. Langston, good; M. Moore, not right; R. Moore, not right; A. Tinley, good.

Your LITTLE MOTHER.

### PRIZE SYSTEM.

The answers to the questions should be addressed to "Little Mother," c/o Diocesan Registry, Ann St., Brisbane, and should be posted so as to reach the Diocesan Registry not later than the 15th of the month.

Prizes will be awarded twice a year—June and December.

Three prizes will be awarded to those who answer every question and who seem to be trying hardest.

At the end of the year we want to have a Sale of Work. We Church children should do something for Missions, and this would be a way of raising money to help. It will also give us a chance of meeting each other. Three prizes will be given to the children who send in the best and largest number of articles suitable for the sale. Get a big box to-day and begin to collect and make things. If you want suggestions, write to me. Paint your box red if you can, and call it your glory box, because it is one little way of showing that you are trying to glorify God.

A word to Sunday School and M.C.L. teachers: Encourage your children to read the Children's Page.



# Church Chronicle

FOR THE  
DIOCESE OF BRISBANE.

SUBSCRIPTION 1s. PER ANNUM  
IN ADVANCE (BY POST 6d. EXTRA)

Vol. XXI.]

BRISBANE, JUNE 1ST, 1911.

[No. 251]

Registered at the G.P.O., Brisbane, for transmission by Post as a Newspaper.  
All matter intended for insertion should be sent to the Editor, Church House, Ann Street, Brisbane. Business Communications should be sent to the Manager, A. S. LUFF, Church House, Ann Street, Brisbane.

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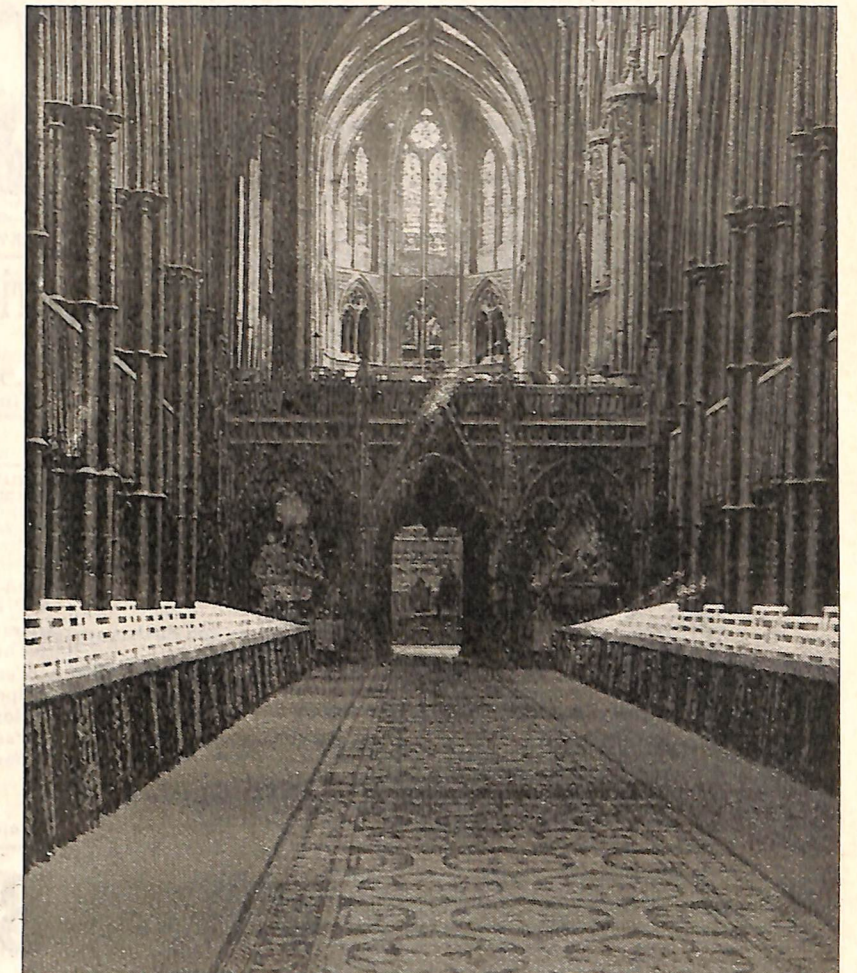
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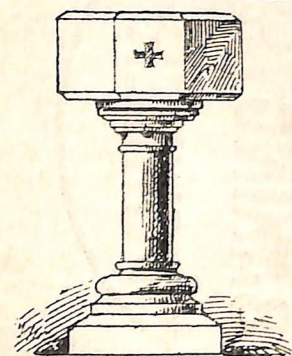
### QUEENSLAND BRANCHES:

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WESTMINSTER ABBEY (ARRANGED FOR THE CORONATION OF EDWARD VII.)

In connection with the description of the Coronation service, which we give in another column, the above picture has considerable interest. It shews, as well as a small photograph can shew, the arrangement of Westminster Abbey for the Coronation of King Edward VII. and Queen Alexandra in August, 1902. The point of view is, of course, looking eastward up the nave towards the high altar, which can just be discerned. Through the doorway in the choir screen can be seen a glimpse of the "Theatre" with the two thrones upon it. The same arrangement of the Abbey is being carried out in preparation for the approaching Coronation, and some idea of the elaborateness of it may be gathered from the fact that it has involved the closing of the Abbey for the four months preceding the great event. For the loan of the photograph we are indebted to the kindness of Mr. E. Willis.



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## The Church Chronicle.

Vol. XXI.]

BRISBANE, JUNE 1, 1911.

[No. 251]

### THE ARCHBISHOP'S ENGAGEMENTS FOR JUNE.

- 1—Attends Inauguration of the University of Queens-  
land.
- 4—Preaches at Cathedral, 7.30 p.m.
- 11—Preaches Holy Trinity, Valley (Dedication Festival),  
7.30 p.m.
- 12—Opening of Synod. Service in Cathedral, 8 p.m.
- 13—Delivers Presidential Address to Synod, 4 p.m.
- 15—Presides Annual Meeting, Home Mission Fund, 8 p.m.
- 17—Garden Party at Bishopsbourne.
- 18—Preaches, Holy Trinity, Woolloongabba (Dedication  
Festival), 11 a.m.
- 22—Coronation Service in Cathedral, 11 a.m.  
United Coronation Demonstration in Exhibition  
Grounds, 2.30 p.m.
- 25—Preaches Cathedral, 11 a.m.
- 27—Leaves for Confirmation tour in the West.

### PREACHERS AT THE CATHEDRAL FOR JUNE.

- |                                   |  |
|-----------------------------------|--|
| 11 a.m.                           | 7.30 p.m.  |
| 4—The Sub-Dean.                   | The Archbishop of Brisbane   |
| 11—The Archdeacon of<br>Brisbane. | The Sub-Dean.  |
| 18—The Sub-Dean.                  | Rev. F. de Witt Batty  |
| 22—Special Coronation Service.    |  |
| 25—The Archbishop of<br>Brisbane. | Rev. P. S. Waddy<br>(Headmaster of the King's School,<br>Parramatta, N.S.W.) |

### Editorial Notes.

It is a most appropriate coincidence that the first great  
national service to be held in the new Cathedral should be  
in connection with the Coronation of the  
THE CORONATION. Prince who laid its foundation-stone. The  
Coronation of King George V. will be celebrated most  
loyally throughout the diocese, but nowhere more loyally  
than at the Cathedral in which His Majesty has twice  
shewn his interest. In another column we publish a second  
and concluding article upon the Coronation service, and we  
can add nothing to what is there said in testimony to our  
sense of the great solemnity of the service to be held in  
Westminster Abbey on June 22nd. When that day arrives  
we shall, no doubt, all be under the influence of that  
unaccountable and uplifting enthusiasm which stirs even  
Britishers on great national occasions, and makes them do  
many strange things of which normally they would not  
dream. But we must hope that on this occasion our loyal  
enthusiasm will not all be dissipated in the waving of flags  
and the singing of patriotic choruses, but that at least some  
part of it will be dedicated to the service of praying for the  
Empire and for the Empire's King, that under him we may  
be godly and righteously governed.

Once more the Aboriginal Mission at Yarrabah has been  
under the harrow of public criticism, and charges against its  
management—many of them very foolish  
YARRABAH AND ITS CRITICS. charges, and some of them apparently  
quite untrue—have been freely reported  
in the newspapers. The fallacies inherent in some of the  
criticisms, have been, or will be exposed by others more com-  
petent than ourselves to deal with them, and we understand  
that Yarrabah is well able to defend itself against the general  
accusations of incompetent management. But one point  
has emerged in the present controversy which it is impor-  
tant to notice and realise. It would appear that those who  
are responsible for the management of Yarrabah, and those  
who criticise their management are judging the place by  
different standards. The managers pronounce Yarrabah a  
success because of its moral and spiritual influence upon the  
blacks, the critics pronounce it a failure because (they say)  
so few bananas are grown and the cost of upkeep is so  
large. Obviously, there is abundant prospect for heated  
debate, but no prospect whatever of agreement in this situa-  
tion. We must, first of all, settle what is the standard by  
which a Mission's success or failure is to be judged, before  
we can profitably discuss it at all. We want the Government  
and the public to recognise and assent to the principle that  
an Aboriginal Mission is to be judged primarily by its  
effect upon the happiness and moral well-being of the  
blacks, to whom it ministers, and not by the extent of its  
agricultural work or the economy of its administration.  
Until we have settled that point, all argument about suc-  
cess and failure is bound to be at cross purposes.

The Bishop of New Guinea (who passed through Brisbane  
recently) has only been a bare year in the possession of his  
See, but has already had some quite apos-  
tolic adventures. During a recent hurricane,  
THE APOSTLES OF PAPUA. the Bishop and his party were forced to seek  
shelter in the middle of the night in a church, whither the  
whole population of the village had fled before the fury of  
the storm. And from the church they were driven by the  
approach of a great tidal wave, which flooded the church  
(more than a hundred yards from the ordinary margin of  
the sea) and forced the refugees to wade through knee-deep  
waters in search of safety. But this they were not destined  
to find without a further adventure, for as they made their  
slow wet way through the darkness and the blinding rain,  
the waters of a flooded river from in front of them, mingled  
with the tidal wave from behind and raised the water to  
the level of their waists. As can be imagined, the diffi-  
culty of piloting to safety a whole village population, in-  
cluding many little children and many infirm and sick  
people, under such conditions was immense; and there  
were times when disaster seemed imminent. But merci-  
fully no lives were lost, and eventually the whole party  
climbed out on to some rising ground where, clad in the  
scantiest and wettest of garments, they passed the rest of  
the long night. Unfortunately, next day brought the news  
of the partial wreck of the Mission schooner and the total  
wreck of the Mission launch, as well as of damage to much  
Church property along the coast. We are glad to learn,  
however, that it will be possible, out of a special fund, to  
purchase a new and better launch immediately, and this is  
the business which has brought the Bishop on a flying visit  
to Australia.

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Margaret's House, the Albion, Brisbane.

By the death of Dr. Camidge which took place quite suddenly on the morning of May 5th, our Episcopal Bench loses one of its most prominent members; the Australian Church loses one who was Acting-Primate at a critical and important period in her history; and all Australia is the poorer for the loss of a prelate who was popular, in the best sense of the word, both within and without the borders of his own Church. In a most sympathetic leading article, the *Sydney Morning Herald*, of May 8, says: "Measured either by length of service or conspicuous ability and devotion in that service, the work of the late Bishop is deserving of grateful and respectful acknowledgment, not only by the members of his own religious communion, but by every person who has any adequate conception of the value to the whole community of great and good men." The Diocese of Bathurst is a large one, 73,000 square miles in extent, and makes great demands upon its Bishop; but, until failing health, recently made long bush trips an impossibility, Dr. Camidge was in continuous personal touch with every corner of it. His death was a fine one, for he died most literally "in harness." His bag was packed for a country journey, on which he was just about to start, and he was in the act of transacting some business with his Chaplain when he fell back in his chair and expired. Our sympathy goes out to the Diocese of Bathurst in its bereavement, and with it goes an earnest prayer that a man after God's heart may be found and chosen to fill the vacant See.

## THE CATHEDRAL ALTAR CROSS.

The High Altar of the Cathedral has now been further adorned by the placing in position of the beautiful Cross which has been presented by Mrs. William Collins in memory of the late Mr. William Collins. The Cross is in itself a most beautiful and costly addition to the furniture of the Cathedral, and illustrates the advantage of having an Altar and its ornaments all designed by the same artist, in this case Mr. Pearson, F.R.I.B.A. For it is not only made in exactly the right proportions to the size of the Altar, but is also made to contrast most strikingly in colour with the bronze of the Candlesticks. The Cross is executed in gilt, inlaid with precious stones and engraven at the four corners with the traditional symbols of the four Evangelists. There is also a good deal of beautiful filagree work which is of course only apparent at a very close inspection. So far the Altar has been left without any hangings or reredos to set it off, and it seems doubtful whether anything short of the Baldacchino which Mr. Pearson had in mind when he designed the Altar will be effective for the purpose. But for this we must wait until some generous donor appears to make this further gift to the enrichment of the Sanctuary.



MOTHER'S UNION, QUEENSLAND.—An address will be given by Mrs. Harris on Social Purity, in the Gymnasium of St. John's Day School, Ann Street, Brisbane, on Wednesday afternoon, June 14th, at 2.30 o'clock. Mrs. Pattinson will also speak on the objects of the Union. Afternoon tea will be provided. All women, whether members of the M.U. or not are invited.

## Missionary Notes.

The Rev. C. E. Curtis, Secretary of the Young People's Missionary Auxiliary, Heralds of the King, which is conducted under the auspices of A.B.M., has written urging the development of the movement in our Diocese, more especially as S.P.G. recognizing the importance of there being one united Children's Missionary Organization for the Australian Church is ceasing to foster the growth of its own Young People's Auxiliary, King's Messengers, and has recommended all branches at present existing in the Commonwealth to become branches of Heralds of the King.

The object of the Auxiliary is to early inculcate in children the truth that the spread of the Gospel is among their first obligations as Christians—"As the twig is bent so is the tree inclined," and it is by sowing the seed of the Missionary Spirit in the children of to-day that we shall reap the harvest of zeal and devotion in the extension of the Kingdom in the men and women of to-morrow.

This view of the case cannot be too seriously considered. The four objects of the Auxiliary are—

1. To pray regularly for Missions.
2. To learn about Missions.
3. To give to and work for Missions.
4. To gain other Heralds of the King.

To quote a little manual issued by A.B.M., in connection with the movement:—

"The work of the Young People's Auxiliary is chiefly educational. This we desire to enforce most strongly. Our object is to 'capture the rising generation,' to teach all our young people that because they are Christians, baptized into the Church of God, pledged to fight His battles, they are bound to take their part in helping to spread the Kingdom of Christ all over the world. We want the Heralds of the King to be missionaries in spirit. We must, therefore, teach them all that it is in obedience to God's command that they should take their part in this—His work; that the love of Him should be their motive, and the knowledge that they are doing His will their reward.

"It is important to interest the children before asking them to give. We do not undervalue the privilege of giving, but the stirring of the heart and the kindling of love should come first. The question, 'How can I help?' will soon be asked."

The Heralds of the King Magazine already has a moderate circulation in the Diocese, but there still remain many of our Sunday Schools which might subscribe to the paper. The Magazine is supplied for 3d. per month for each copy with a very slight addition for postage. Fifty copies a month are supplied post free for £1 a year. Literature, giving all particulars in connection with the formation and working of branches, cards of membership, and specimens of the Magazine may be obtained from the Secretary for Foreign Missions, Church House, Brisbane.

The Bishop of New Guinea arrived in Brisbane by the "Matunga," on the 21st May, and continued his journey to Sydney by mail train on the 23rd. Miss Nowlands and Miss Robertson were passengers by the same ship. The Bishop has come to Australia to purchase a new launch, the "Abiel Abbot Low," belonging to the Mission fleet, having been totally wrecked by a hurricane, in which a native Christian, Edric, who was acting temporarily as Captain lost his life, preferring to remain faithful to the post of duty and do his best to save the launch, to endeavouring to preserve himself by swimming ashore. Although

a general appeal is not being made for funds for a new launch, some money already being in hand for the purpose, subscriptions will be gladly received and may be sent to the Church House.

Miss Kitchen passed through Brisbane last month, on her way to join the staff of the Yarrabah Mission.

The M.C.L., at Kilcoy, has promised to support a child at Yarrabah. This is the second child at that Mission, which is now maintained by the Diocese.

Acknowledgments.—Used postage stamps; Jack and Arthur Bignell, and "Anon." For Yarrabah—Clothing from Miss Whitman. For New Guinea—Patches from McDonough.

## THE COMMITTEEMAN AND HIS OBLIGATIONS.

[At the suggestion of a correspondent we have pleasure in reprinting for the benefit of any who may not have seen it, a short article from the pen of the Archbishop of Brisbane, which was published in the March number of the *A.B.M. Review*.—EDITOR.]

"As his part is who goeth forth to the battle, so shall his part be who tarrieth by the stuff." Both the duty and the reward is the same. The missionary who leaves home to work abroad, and the Churchman who—tied at home—organises and supplies his support, are alike in their dutiful obedience, and alike in their inheritance of the promised reward.

But how if those who "tarry by the stuff" are unfaithful? The missionary's work goes on, and his needs do not decrease; but if the vigilance of his supporters at home shall slacken, what then? I would to God that members of our Mission Committees, Diocesan, Parochial, Central, could only realise the harm and confusion and discouragement they cause by slack attendance. Will committeemen never realise the importance of their undertaking? The Missions Committee exists because there are problems to consider and tasks to perform which require experience of affairs, judgment, business capacity, brains. Members join the committee with the idea of supplying these things, as far as may be. They join for conscientious reasons; but how easy it is to forget! Other business presses, and the Church work takes second place. It seems sufficient to give irregular attendance at the meetings, to drop in late, or to hurry away before the business is done, and the result is that the work—often involving really difficult problems—has to be rushed through by one or two overworked officials. The reason why so much of our business is badly done is because our committee members have no sense of responsibility. When will they learn that the afternoon given to a Committee is every bit as much dedicated to God as the alms which they give, or the hours which they spend in worship?

When I speak of this to a slack friend, I am generally met by one answer—"Yes, I ought not to have undertaken it. I must send in my resignation." But, again, is this right? Are we to resign the very moment we find that a particular undertaking involves sacrifice? We shall never learn to do our Mission work properly till our ablest and most capable men are prepared to sacrifice that time which is wanted for the work of the Church. Someone said to Lord Shaftesbury, "How delightful it must be to you to be able to do so much good." But he answered, "If you only knew the utter weariness of the endless committees which I have to attend, you would see that I purchase my happiness at a great price." Committees are often intolerably weary, but represent the price some of us are called upon to pay for the extension of God's Kingdom. Cannot we make this matter the subject of a Lenten resolve?

# THE PRAYER-BOOK AND ITS REVISIONS.

## V.—THE THIRD REVISION.

The Prayer Book of 1559 was never very popular in England, but the Queen was: and her immense personal influence and her strong Government were able to resist the persistent demand of the Puritans for a fresh revision in a Puritan direction. Three attempts were made in Parliament to rid the Church of the Book, but in each case the Royal prerogative was exercised to prevent Parliament taking any action. Meanwhile some of the Puritan clergy were making a wholly illegal use of forms of service of their own, and others made equally illegal alterations in the services in the Prayer Book.

When James I. came to the throne in 1603, the movement for revision was renewed. The Puritans presented to the King a petition (called the "Millenary" Petition, because it bore a

thousand signatures) which asked for the redress of the more keenly-felt of their alleged grievances. The petition itself was moderate in language and in scope, but it must be remembered that the Puritan party were really aiming at nothing less than the destruction of the historic Church of England, and the establishment in its place of a Church under Presbyterian government, and robbed of almost all that testified to its unity with the rest of Catholic Christendom.

King James knew this perfectly well, and the knowledge made him ill-disposed even to consider the Puritan petition. However, he consented to a conference, and one was summoned to meet at Hampton Court on Saturday, January 14th, 1604. Considered as a "Conference" it was largely a sham, for the King had made up his mind beforehand as to the line of action to be taken. But he and the Bishops consented to a few unimportant changes, and with these changes the Prayer Book was afterwards published on the sole authority of the Crown. The three concessions to the Puritans were the addition of the explanatory words "on Remission of Sins," to the title of the Absolution in the Order for Morning and Evening Prayer, the alteration of the Rubric in the office for the Private Baptism of Infants, so as to restrict the act of Baptism to the "lawful minister" (the Puritans objected to baptism by laymen, and particularly to baptism by women, which custom had come to allow), and the addition of the last part of the Catechism dealing with the Sacraments. For this last alteration, we have reason to be abidingly grateful to the Hampton Court Conference, for the Catechism, however desirable it may be to enlarge its scope, is yet, so far as it goes, one of the Church's best assets. Some few additional Thanksgivings

prayers were added, and (as for the first time since the Reformation there was a Royal family to pray for), the Prayer for the Royal Family.

But the greatest and most important result of the Conference only indirectly concerned the Prayer-book. The Puritans appealed for a fresh translation of the Bible, and the King, who disliked the Geneva version which was then in common use in England, cordially assented to the proposal. A committee of revisers was appointed and the result of their work was published seven years later in 1611, and has since become the most famous book in English history under the name of the "Authorised Version."

The Puritans had been rebuffed at Hampton Court, but the time was fast approaching when, for the time being,

they were to have things all their own way. For a long time the authorities did not fully realise the gravity of the danger to which the Church was exposed through the unity and strength of her opponents. And when the danger was realised it was too late. A Committee of the House of Lords was appointed in 1641 to consider changes in religion, but their deliberations were entirely without effect. Nor, indeed, would it have been of any use to have made any alterations in the Prayer-book, for the

Puritans were by now not to be satisfied with anything short of the total abolition of the book. In 1643, an assembly, known as the Westminster Assembly, and composed of Puritan divines, Scotch Presbyterian Ministers, and laymen, was appointed by Parliament to take the place of the old Convocation and to consider the case of the Church of England and to settle her government and Liturgy. Later (September), in the same year, the oath known as the "Solemn League and Covenant," which pledged Parliament to abolish Episcopacy, was adopted. In January, 1645, the Prayer-book was definitely abolished altogether, its use was made a penal offence, and English Christians were required to worship after the forms provided in a book called "The Directory of Public Worship," the character of which may be judged from the fact that at the burial of the dead the book directed that the body was to be interred immediately on its arrival at the grave without any ceremony or prayer whatever.

It no doubt seemed to her Puritan enemies, and probably also to many of her disconsolate sons and daughters, that the Church of England was now dead. Certainly, everything that man could do to kill an institution had been most thoroughly done. But man cannot destroy what man



The Translators presenting the Authorised Version of the Bible to King James.

did not create, and there is nothing that strengthens our belief in the Divine mission of the Church of England, more than her spontaneous and complete revival when the King came back to his own in 1660. But of this romantic and inspiring chapter in the history of the Prayer-book we must tell in our next article.

## Notes from the South.

Our Southern Correspondent writes:—

Rev. Nathaniel Jones, M.A., Principal of Moore College and Canon of St. Andrew's Cathedral, Sydney, died on April 21st, aged, 51. The late Canon was engaged in agricultural pursuits in early life, but subsequently went to Oxford as a non-Collegiate student, and graduated in 1886 with first class honour in theology. Even at that time his health was not strong, and he was shortly afterwards obliged to come to Australia to escape the English climate. After being occupied in parochial work in various parts of Victoria, he established the Perry Divinity Hall, at Bendigo, then part of the Diocese of Melbourne, and he remained in charge of the Hall for some three years. In 1897, he was appointed Principal of Moore College, Sydney. During his tenure of office, the College grew to be the largest theological institution of the Australian Church, and became affiliated to the University of Durham. Canon Jones was one of the leaders of the advanced Protestant party in the Sydney Synod and had very decided opinions on controversial matters; but he was personally liked and respected by all who knew him, and the fact that some of his Moore College students have since identified themselves with a school of thought quite opposed to his own convictions may be regarded as a proof that the training which they received under him was broad in the best sense.—R.I.P.

Rev. C. W. Coles, who was elected to the vacant parish of Christ Church, St. Lawrence (Sydney) after a prolonged struggle, has declined the position. No details are to hand explaining his refusal: but it is known that in addition to objecting to give the undertaking not to wear vestments, and particularly to sign it in its present form without protest, he also felt grave scruples against coming to a Province which, in his view, was officially Erastian. The nominators are naturally extremely disappointed, as they had been led to believe that, if elected, he would accept the parish.

The actual use of vestments at Christ Church was suspended on April 19th, on which day Rev. Canon Richards handed over the care of the parish to Rev. Henry Newton, of the New Guinea Mission. Mr. Newton was required by the Primate to sign the usual undertaking not to wear vestments, and also not to use the "individual cup" at Holy Communion—this being a recent addition to the undertaking, aimed at a practice which is not unknown in a few of the extreme Protestant parishes in the Sydney Diocese.

The Guild of St. Laurence arranged a corporate Communion of its members on April 19th at Christ Church on the last occasion on which vestments were worn after over a quarter of a century's continuous use. A large number of members attended the 7.30 a.m. celebration, the special intention of which was an act of reparation, and an occasion of intercession for the rector-elect and for the speedy restoration of the vestments. Rev. Canon Richards, as acting warden of the Guild, was the celebrant, and thus goes down to history as the last priest to wear vestments in the Diocese of Sydney for the present. At an earlier celebration on the same morning the celebrant was Bishop Stone-Wigg.

An effort is being made to complete Christ Church Cathedral, Newcastle. The members of the Diocesan Synod contributed two hundred guineas at the recent session, and an energetic attempt was set on foot to raise the full amount required. The cost of the east window has already been promised.

A small Diocesan Theological College has been opened in Bendigo. The preacher at the opening service was Rev. G. A'ekin, principal of Ridley College, Melbourne. The Bishop of Bendigo has appointed Rev. W. Percival, rector of the pro-Cathedral, to be lecturer in Hebrew at the College.

The Committee of the Pan-Anglican thank offering have allotted the sum of £2,000 to be invested as an additional endowment for the Diocese of North-west Australia.

A scheme to create a fourth See in Western Australia—known for the present as the Goldfields Bishopric—has been definitely launched. During his hasty visit to England, the Bishop of Perth will endeavour to awake interest at a meeting, which is to be held in London. It is not being forgotten that the creation of this See will entitle Western Australia to form itself into an ecclesiastical province, and already a provisional committee is meeting in Perth to consider a draft constitution. It is much to be hoped that the disastrous experiences of New South Wales and Victoria will be borne in mind, and that the Province of Western Australia will steer clear of Erastianism and will adopt a constitution, which will offer no bar to the future effective federation of the Australian Church.

The Executive of the C.E.M.S. in New South Wales has received a cable from the secretary at the Head office in London, with reference to the appointment of an Australasian General Secretary, saying that the services of Captain Watson, the lay secretary of the parent society, may be obtained. Nothing will be done in the matter until further particulars arrive by mail.

The Easter Vestry Meeting of St. James', Sydney, was somewhat turbulent, in consequence of attempts made to change the Wardens. In spite of strong support given to the movement, from influential quarters, the congregation elected Captain Grainger, as People's Warden, by a majority of about seventy votes. At the instance of the Rector and the Archbishop, who are among the trustees of the parish, Mr. S. Young was appointed Trustee's Warden in place of Dr. C. E. Corlette. The change was evidently distasteful to the meeting, which expressed itself vigorously on the matter, and passed a resolution recording its appreciation of Dr. Corlette's past services and its continued confidence in him. The retiring People's Warden, Mr. Bird, did not seek re-election in his former capacity, but was nominated by the Rector as his Warden. Bishop Stone-Wigg, Rev. Dr. Radford, Dr. C. E. Corlette, Captain Grainger, and Mr. S. C. Allen were elected parochial nominators.

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The Synod of the Diocese of Bathurst was to meet at the end of May to take preliminary steps to fill the vacancy in the See. A committee of five priests will be elected by the clergy, and five laymen by the lay representatives. This committee, with Ven. Archdeacon Oakes, Vicar-General, as *ex officio* chairman, will select the new Bishop, after conferring with the Metropolitan and other Bishops of the Province. Several names have been freely mentioned, but of course, only as a matter of rumour, a strong feeling exists against resorting to England, and the opinion appears to be growing that the committee need not look outside the limits of the Diocese to find a most suitable Bishop.

Rev. Canon Hey Sharp, of Sydney, leaves for England at an early date. During his absence, the Rev. Willoughby Flower, Rector of St. Mark's, Darling Point, Sydney, will act as registrar of the Australian College of Theology.

Rev. C. H. Druitt, the Coadjutor Bishop-elect of Grafton and Armidale, hopes to arrive in Sydney early in August. It has not yet been announced when he will be consecrated; presumably it will be in Armidale Cathedral.

Rev. E. R. Gribble, late Superintendent of the Yarrabah Mission Station, is now Rector of Gosford, in the Diocese of Newcastle.

Rev. Cecil Fawns, late Rector of All Saints, Hobart, has offered himself as honorary Diocesan Chaplain to the Bishop of Tasmania, from the beginning of September. Mr. Fawns will not allow the Diocese to be at any expense for his services, and will defray his own travelling charges. His place at All Saints' will be taken by Rev. F. T. Morgan Payler, the present Diocesan Chaplain.

The veteran, Canon Shoobridge, of Holy Trinity, Hobart, will resign from parochial work at the end of August, but will retain his Canonry and hopes to devote himself to Diocesan duties. His successor is to be Rev. R. C. Kelly.

Rev. Canon de Coëtlogon has been appointed Rector of New Norfolk (Tas.) in succession to Rev. R. H. Richard, the new Archdeacon of the West Coast.

## Doings on the Downs.

Last month no Notes from the Downs appeared.

On April 26th the clergy held their quarterly Conference at Cabarlah. The Archbishop was present, and gave the devotional address on the second day. The Archdeacon read a very interesting paper on the "New Theology," which is, by the request of the clergy, to be printed and issued as a pamphlet. Copies will be obtainable at the Diocesan Book Depot.

The annual Downs choir festival was held at St. Luke's Church, Toowoomba, on St. Mark's Day. Only five choirs attended this year. Possibly the number of recent public holidays and the holding of the Eisteddfod at Warwick at Easter time was the reason for this, but it is to be regretted. The singing, however, was excellent. Canon Oakeley preached the sermon, and there were about ten clergy present in choir.

Archdeacon Rivers and Mrs. Rivers are in residence this month (May) at St. James' Rectory, Toowoomba, during the absence of Mr. and Mrs. Cockell at Caloundra. It is to be hoped that the change will completely restore Mrs. Cockell's health.

The dedication festival of St. James' was kept on April 30th.



The combined Sunday School picnic (St. Luke's and St. James') took place on Monday, May 8th, in Mr. Long's paddock.

On the 15th May the Archbishop dedicated the new schoolroom in the parish of St. Luke's, Toowoomba, which has been built at the cost of £1,500, to take the place of the old building, which was the original Church of St. Luke built by Archdeacon Glennie. After the service interesting speeches were made by the Archbishop, Canon Oakeley, Canon Jones, Rev. A. Davies, the Mayor, Mr. Alford, and Mr. Hooper. Canon Jones recalled many early associations, and told many interesting stories relating to the early days on the Downs. Mr. Alford was the first white child born in Toowoomba, and was baptized at the first service held there.

On May 20th Mr. Armstrong, M.L.A., who was baptized at St. Matthew's, Drayton, opened a Sale of Work in aid of funds to restore the building, which was the original St. Matthew's Church (now the Sunday School), which was also built by Archdeacon Glennie.

The annual C.E.M.S. meeting of St. Luke's branch was held on the 17th May.

The Archbishop visited Clifton, Warwick, Goondiwindi, Killarney, and Stanthorpe and Toowoomba during the month. At Warwick 250 parishioners made their Communion at St. Mark's, Warwick, at the 8 a.m. celebration on the Sunday that the Archbishop celebrated.

Rev. W. G. V. White left the Downs on May 1st for a holiday trip to the Old Country. He sailed from Sydney by the "Mooltan" on the following Saturday.

The Archdeacon of Toowoomba has instituted the Rev. J. B. Armstrong to the living of Oakey.

Mr. and Mrs. Davies have settled at Clifton, and Mr. and Mrs. Teale have arrived at Crow's Nest.

Mr. and Mrs. Attkins drove from Rosewood to Goondiwindi, staying at Gatton, Drayton, and South Toolburra and Inglewood on route.

The Church of the Ascension, Greenmount, kept its dedication festival on Ascension Day and on the following Sunday.

A united service is to be held in the Town Hall, Toowoomba, upon Coronation Day. The service will follow the lines of the one being held in Brisbane.

An excellent article on "United Services" appeared in the Dalby parish magazine for March.

A wedding of interest took place on April 26th at Pittsworth, when Rev. A. F. Eva was married to Miss Florence Stumm.

The following is the order of Sunday Schools as far as the Archdeacon's examination is concerned:—Arthur Street (Toowoomba) (36 children examined), 86 per cent; Pratten (11), 77; Roma (40), 74; Warwick (70), 70; Clifton (11), 69; Gympie (50), 64; Pittsworth (58), 63; Gayndah (33), 63; Laidley (43), 62; St. Luke's, Toowoomba, (41), 62; Allora (14), 57; Inglewood (31), 55; One Mile, (28), 54; St. James', Toowoomba (53), 48; Goondiwindi (25), 44; Gatton (26), 43; Oakey (32), 33; Crow's Nest, (25), 33.

At Gayndah every child examined answered the Catechism questions correctly. At Laidley and at St. Luke's, Toowoomba, all the boys answered correctly. At Clifton the girls answered every Scripture and Catechism correctly.

So far only 591 children have been examined, of which number 143 were unable to answer any of the Scripture questions, and 92 any of the Catechism questions.

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## Notes from the North.

Our Northern Correspondent writes:—

Jealousy of his rival on another page has hindered the writer of these Northern Notes from putting in an appearance for many months. Exciting and stimulating ecclesiastical civil wars provide the Southern correspondent with such incomparable copy, that these Northern Notes, even if they were dressed up by a far abler hand than this, must need taste, tepid and flavourless, in comparison. This Northern Diocese is homogeneous; the Bishop and his staff of Priests form a sort of mutual admiration society. They meet together only to scratch one another's backs—not one another's eyes out, as in more truculent Dioceses; their warfare is the stale old fight with the World, the Flesh and the Devil—not with one another as is the case elsewhere. The lay folk have their rights respected, and so secure themselves against abrupt and violent changes of "use" in the parishes. They have much to learn of course, and are neither more nor less teachable than other classes of pupils, while their teachers are neither more nor less perfect than other staffs of instructors. In fact everything is as dull as duty itself. The ecclesiastical journalist sighs in vain for a "St. James' Case" or a "Christ Church Controversy" wherewith to spice his contributions to the Press.

Not that the reader is intended to infer that all is smooth and easy-going in the North. We do not spend the soft hours singing with Mr. Gilbert:—

"Oh don't the days seem lank and long,  
"When all goes right and nothing goes wrong;  
"And don't the hours fall awfully flat,  
"When there's nothing whatever to grumble at!"

Far from it. If the Clergy and the rank and file form an united army, the enemy is strong and firmly entrenched in a difficult country. There is a proverb in the South—"No ten commandments North of Mackay," and it will yet take many years of hard campaigning to take the sting of truth out of that exaggerated statement.

But the war is being prosecuted with vigour all over the enemy's country. The Church people of Mackay itself—always a strong Church centre—are doing wonders under the magnetic leadership of its Rector. Prosperine has at last a Priest to itself, the Rev. J. Norman. Bowen has welcomed a new Rector from England, the Rev. W. G. Hills, whose former parishioners at Southend are providing £100 a year for aggressive work in his new sphere.

In Townsville, a new and important venture of faith is being made in the South Ward. South Townsville has presented hitherto an unsolved problem to the Church. It is separated from the rest of the city by the Ross Creek, and is the home exclusively of the manual workers—mostly wharf labourers. It has the characteristics of a slum without the stimulating goad of poverty. Needless to say, the people hold the most extreme "Labour" views, and the current of class jealousy runs deep and bitter. All denominations have tried to gain a hold there, and probably all will admit that hitherto they have signally failed.

This problem has appealed strongly to the Missionary zeal of the Rev. W. H. Bisset Carrie. Convinced that failure has been due in part to the attempt to work the district from this "fashionable" side of the creek, he has asked and obtained leave to resign his comfortable parish of Ingham and go and live among the people of South Townsville. Mr. Bisset Carrie's views and methods are already well-known in the South. His efforts in South Townsville will therefore be watched with the more interest. We shall be able to judge whether Mr. Carrie's distinctive note is the right note to sound, the note that will rally where other notes have failed, the note of Him, of Whom it is recorded that "the common people heard Him gladly." It is early days to judge; Mr. Carrie has only been in South Townsville a fortnight or so; yet already there is a marvellous stirring over there. The little Church hums with activity, and the Churchworkers are brimming over with enthusiasm and zeal for work. This writer will pay a visit to the Church before the next issue of the *Chronicle* goes to press and will record faithfully what he finds there.

The Rev. H. J. Henry from the Brisbane Diocese, was inducted to the vacant parish of Ingham by Archdeacon Williams. The Church there fulfills the ideals of the earlier and better Reformers of the 16th century. The edifying beauty of the ancient ceremonial of the Catholic Church is maintained, while the lie direct is given to those who assert that such things "lead to Rome." The people are equally attached to the things new and old, which the Church of England, that wise householder, brings forth out of her treasures.

So they are preserved from straying from the fold. They have nothing whatever to gain by going to Rome, they have all the beauty of worship to lose if they fall away into Protestant dissent.

Geraldton is waiting to welcome its new Rector, the Rev. H. Woodyer, who is now on his way from Ballina, N.S.W. Cairns had a miserable ecclesiastical history for many years and its people's loyalty and *esprit de corps* withered away and gave place to a suspicious and resentful spirit difficult to cope with. But its present Rector, the Rev. W. Tomkins, is proving himself just the man for the task. In the huge unwieldy parish of Charters Towers, the Rev. A. E. Saxon has begun to build with relentless energy upon the foundations laid by the Rev. F. M. Nightingale. He is assisted by the Rev. H. J. Buttrum and the Rev. J. D. Packard. Somewhere burrowing in the vast interior are Canon Crozier, the Rev. J. Hely Wilson, S. F. H. Robinson, R. F. Geddes, N. Michael, and a layreader or two. Doubtless, they will emerge for Synod at the end of next month and give an account of their labours.

The Rev. G. Ivens and his assistants are shepherding their black flock at Yarrabah, and at the same time fighting the white wolves, who would fain harry and scatter the sheep.

Such is the record of this Northern Diocese. It will be seen that the promise of a year ago is being fulfilled. There are still great mountains of difficulty to be removed, there are still vast areas unshepherded, but when our present state is compared with that of three years ago, even the most despondent can but thank God and take courage.

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## The Church Chronicle.

Vol. XXI.]

BRISBANE, JUNE 1, 1911.

[No. 251]

### Furnishing of the New Cathedral.

#### FITTINGS STILL REQUIRED.

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

The revised prices given are in accordance with the estimate of the architect (Mr. F. L. Pearson), recently received from England. They do not include the designer's fee or the cost of freight and Customs duty.

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

#### THE CHURCH'S PARLIAMENT.

The elections to the new Synod have all been held, and within a few days of the publication of this article the session will have begun. The Synod will include, we are glad to know, a number of representatives whose names figure on many a previous Synod roll, and who are able to bring to their work a ripe experience of Church legislation. One clerical member of Synod—Canon Jones—was a member of the first Synod ever held in the diocese, and can tell many a story of the days when partisan feeling ran high, and Synod was the scene of much acrimonious and passionate debate. There was even one occasion, so he tells us, when it was supposed that the presiding Bishop had hurled a book at the head of a persistent objector! The charge was of course ludicrously untrue, but the fact that it would be made and believed speaks volumes for the temper of the Synod at which the alleged incident took place.

Those days have passed, we may hope, for ever: and one of the most satisfactory features of our modern Synods is the almost unflinching good temper of its discussions, and the complete absence of anything approaching to party feeling. For this we cannot be too thankful, since it means that the energy of Synod is not frittered away in profitless wrangling, but is set free for constructive work, and for the carrying out of the positive ideals of the Church. It is true, of course, that the Church in Queensland is as yet far from possessing the right of complete self-government: we are still hampered by those provisions of our Constitution which forbid us to move outside the limits of the English ecclesiastical law, and we have as yet no legal power to take steps in the direction of adapting the Church's system to Australian conditions.

But even within the narrower limits at present assigned to it, Synod has important powers and opportunities. It has almost complete control over the finances of the diocese, and so can largely determine the direction of the Church's activities by determining the manner in which its funds shall be applied. It has the power of electing the Diocesan Council, and those other Committees which carry on the central work of the Church when Synod is not in session.

It has, through its Board of Nominators and the Archbishop Election Committee, a determining voice in the appointment to all vacant posts in the diocese, including that of the Archbishop in the event of a vacancy in the See. These are some of its defined powers, and, though we have by no means exhausted the list, they are sufficient to shew that Synod is very far from being only a debating society.

But if its defined powers are great, its undefined powers are even greater. As representative of the whole diocese, Synod can speak for the Churchpeople of Southern Queensland, and on more than one occasion its resolutions have had the effect of materially influencing public opinion, and even of affecting Parliamentary action. Moreover, as the central and representative body, it can give a lead to the diocese, and in this connection the effect of that memorable debate in the Synod of 1909 about the religious habits of the people will be remembered by all who took part in it.

Synod is in fact, and not only in name, the Parliament of the diocese. Its composition, organisation, and procedure are all Parliamentary in character, and its correspondence to the ordinary Legislative Assembly extends down to quite minute details. And, like Parliament, it depends for its efficiency, and even for its life, upon the people whom it represents. It is, after all, the people, the general mass of voters, who are sovereign in a democratic State. It is they who make and unmake Governments: it is they who determine policies. No Parliament can legislate ahead of public opinion, still less can it legislate in opposition to public opinion. And no Parliament can act effectively unless it knows that it carries with it the intelligent co-operation of the electors whom it represents. The efficiency of Parliament as an institution depends upon the extent to which it is supported by the man in the street. So it is also with the Church's Parliament. The effectiveness of Synod as an institution depends not only upon the character and enthusiasm of the Synod representatives, but also upon the character and enthusiasm of the people whom they represent. Synod will be effective for its purpose only in so far as the ordinary Churchman believes that the good government of the Church is a matter of serious and urgent importance, and takes an active and intelligent interest in the many questions which press for solution. We have got to develop in ourselves and in others a patriotism for the Church, a sense of Church citizenship. We have got to school ourselves to take as much interest in the politics of the Church as we do in the politics of the State. The fortunes of the State are determined by the nucleus of enthusiastic people who think that the manner in which the State is governed is a matter of the very greatest importance, and who are prepared to go to all lengths to secure its being governed after the manner in which they believe. And the fortunes of the Church are, humanly speaking, determined by the nucleus of enthusiastic Churchmen who know that the progress of the Kingdom of God is the most urgent and important matter in the world, and who are prepared to go to all lengths of self-sacrifice and devotion to secure it. Without that enthusiasm the Church will always be largely impotent for her work: with that enthusiasm all things become possible. The average layman, complaining of what he considers the ineffectiveness of the Church, is apt to lay the blame upon the tactlessness or the dull sermons of the clergy: the average clergyman is apt to accuse the slackness and apathy of the laymen. But the Church will never make her proper progress until her every member (whether priest or layman) feels her progress to be a personal responsibility and her failure a personal reproach. There were signs in the last Synod that such feelings were growing in our midst: that they may continue to grow must be the prayer of us all.

## WHY AND HOW THE KING WILL BE CROWNED.

We saw last month how the Coronation of the English Kings has always been regarded as a sacramental act, and



KING GEORGE V.

that the ancient title, "The Consecration of the King," is a better and more appropriate name for the service than the one now commonly used. Both in structure and in detail the service bears the most striking resemblance to that for the Consecration of a Bishop. Both Services are set in the framework of the Holy Communion service: both are preceded by the solemn singing of the Litany: in the case of both services the central act—the laying of hands on the Bishop, the anointing of the King—is prefaced by the solemn invocation of the Holy Spirit in the words of the ancient hymn, "Veni Creator": and finally the

custom of centuries has prescribed that the Coronation of a King, like the Consecration of a Bishop, should only be held upon a Sunday or Holy Day. The only exception to this rule was made in the case of King Edward VII, in 1902: it is more than regrettable that the authorities have seen fit to continue this bad precedent in 1911.

But it is not only in general structure that the two services bear so striking a resemblance to one another, but also in their respective details. Like the Bishop, the King is presented to the people for their acceptance: like the Bishop he is publicly interrogated as to his willingness faithfully to fulfil the duties of the high office to which he has been appointed: like the Bishop he takes a public oath that he will be faithful to the obligations of his position: like the Bishop he is vested with the robes of his office and presented with the symbols of his authority. In the case of Bishops, this last ceremony, has since the Reformation been reduced to very scant and insignificant proportions, but till the middle of the sixteenth century, English Bishops were publicly vested with their mitres, and presented with a pastoral staff and an episcopal ring as part of the ceremonial of their consecration. The robes with which the King is vested are all ecclesiastical in origin, and are in fact the same robes as those which a mediæval Bishop wore. There is the "Colobium sindonis" or Alb., which is part of the proper vestments of a Priest in celebrating the Holy Communion down to

this day: there is the Supertunica, or Dalmatic, another Eucharistic vestment, the Stole (called in the Coronation Service the "Armill"), and finally there is the "Pallium Regale," which is nothing more or less than a Cope, such as forms part of the ordinary dress of a Bishop, and will, of course, be worn by all Bishops taking part in the Coronation service.

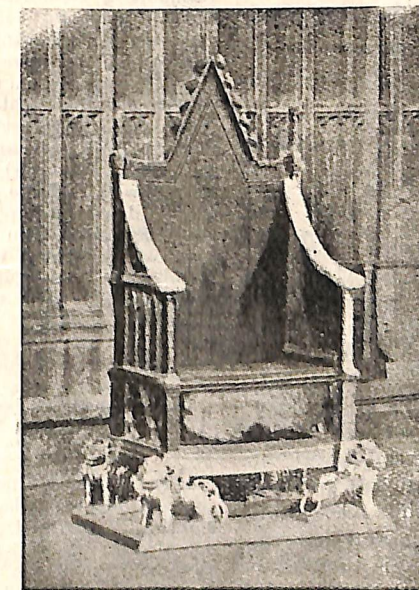
Every part of the ceremonial thus conspires to shew that the Coronation is not a political ceremony but an ecclesiastical one: it is conferring by the Church upon the King, who is a "minister of God" of his "gifts for ministry."

Our space will not allow us to take anything more than a hasty glance at the service itself. Although the service itself will last



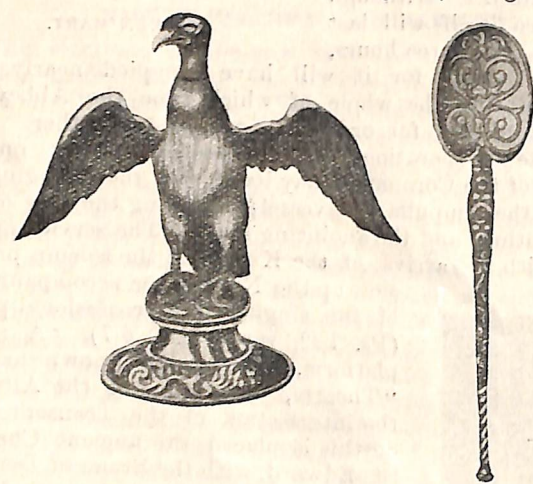
QUEEN MARY.

not more than three hours, the preparations for it will have occupied nearly four months, during the whole of which time the Abbey has been out of use for ordinary purposes altogether. The immediate preparation for the service begins on the morning of the Coronation day itself with the laying on the Altar of the Ampulla (the vessel containing the holy oil for the anointing) and the anointing spoon. The service proper begins with the arrival of the King and the solemn procession up the Nave to the accompaniment of the singing of a processional psalm (Ps. 122, verses 1-3, 6, 7). A raised platform, technically known as the "Theatre," stands facing the Altar at the intersection of the Transepts, and on this is placed the ancient Chair of St. Edward, with the Stone of Destiny, upon which the ancient Scottish Kings were installed, and which was stolen from Scone by Edward I., inserted beneath its seat. In this Chair the King is presently to be enthroned, and near by it stands another Chair for the Queen. Meanwhile their Majesties take up their position in two other Chairs placed eastward of the Theatre and on the south side of the Altar: but before doing so they are instructed to "make their humble adoration," that is, to bow to the Altar in accordance with the ancient Catholic custom. Then follows the "Recognition," when the Sovereign is presented by the Archbishop of Canterbury to the people for their acceptance, the people responding with the shout, "God Save King George!" after which the trumpets sound their first blast. The Litany is then



THE CORONATION CHAIR

sung by two Bishops as a preparation for the Communion service, which begins immediately after it. The special Epistle is from I. Peter, iii., 13-17, and the special Gospel from St. Matthew, xxii. 15-22. The sermon, which is ordered by the Rubric to be "short and suitable to the great occasion," is then preached, the preacher on the present occasion being the Archbishop of York. After the sermon, the Archbishop of Canterbury ministers a solemn oath to the King, who afterwards leaves his Chair, goes to the Altar, and ratifies his oath upon the Bible. Then comes the central act of the service. After the singing of the "Veni Creator," the Archbishop says a prayer for the consecration of the anointing oil, laying his hand upon the Ampulla, and the King is then anointed three times, once upon the crown of his head, once upon his breast, and once upon the palms of both hands. During this ceremony, four Knights of the Garter stand holding a canopy of cloth of gold over the King. After the anointing comes the vesting (performed by the Dean of Westminster) with the "Colobium Sindonis," the "Supertunica" and the Girdle, then the presentation of the Spurs, and Sword, then the investing with the "Armilla" and the "Pallium Regale" and the delivery of the Orb, then the delivery of the Ring and the two Sceptres, and finally the putting on of the Crown, "at the sight whereof the people with loud and repeated shouts shall cry GOD SAVE THE KING! the Peers and the Kings of Arms shall put on their coronets: and the trumpets shall sound, and by a signal given, the great guns



The Ampulla and the Anointing Spoon.

at the Tower shall be shot off." The Archbishop then presents to the King a Bible with the words, "Our Gracious King, we present you with this Book, the most valuable thing that this world affords. Here is wisdom: this is the Royal law: these are the lively oracles of God." A solemn blessing of the King follows, and finally the King is enthroned in St. Edward's Chair. The King being now fully installed and invested with all his royal authority, the ceremony of the Homage begins. The Archbishop of Canterbury first does the homage, both for himself and the rest of the Bishops, by kneeling before the King and repeating an act of Homage, and then rising and kissing the King upon his left cheek: similar homage is then done by the Prince of Wales, representing all the Princes of the Blood Royal, and then by a representative Peer of each degree. The formula of the Peers' Homage is most archaic and quaint, "I, N. Duke or Earl, etc., of N., do become your liege man of life and limb and of earthly worship: and

faith and truth I will bear unto you to live and die, against all manner of folks So help me God After the Homage, a third acclamation takes place, "the drums shall beat, and the trumpets shall sound, and all the people shout, crying out God save King George, Long live King George, May the King live for ever."

Then follows the ceremony of the Queen's Coronation, a much simpler and shorter affair. The Queen, like the King, is anointed (but only upon the head), whilst four Peeresses hold a canopy over her head, and receives a Ring and two Sceptres, and is crowned. At the moment of her crowning, all the Peeresses put on their coronets. She is not formally enthroned, but after the anointing and investiture, takes her place in her Chair upon the Theatre without further ceremony. The Communion service then proceeds in the ordinary course, the only unusual ceremonies being the presentation by the King of the Bread and Wine for use in the service, of an Altar-Cloth and of a pound's weight of Gold: the Queen also presents an Altar Cloth and a Mark weight of gold. Besides the King and Queen, there are only seven communicants, namely, the two Archbishops, the Dean of Westminster, the two Bishops who sang the Litany and the two Bishops who read the Epistle and Gospel. At the conclusion of the Communion service, the King and Queen proceed to the Chapel of St. Edward, where his Majesty exchanges his royal robe for another of purple velvet, and then leave the Abbey in due procession carrying the Regalia with which they have been invested. And so ends the great solemnity of the Coronation.

### Letters.

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

#### DURHAM DIVINITY DEGREES.

Sir,—At the last Session of the General Synod of Australia and Tasmania a Resolution was carried requesting the University of Durham to appoint some person in Australia to act as their representative for affording information as to the Durham Divinity Degrees, and for arranging local Examinations for these. I have received a letter from the Primate of Australia informing me that at a meeting of the Senate of Durham University on 31st January I was appointed to represent the University for the purposes above mentioned. The University opens its B.D. Examination (which may now be held in Australia) to any B.A. of any University in the British Empire who is of two years standing from his degree. In the case of Non-graduates, a clergyman is accepted as a candidate who is of 15 years standing—from Deacon's Orders. Concessions are also made to those who hold the Th. Schol. of the Australian College of Theology. There is one Examination only, held yearly. Hebrew is not compulsory, but a thorough knowledge of Greek and Latin is essential. I shall be glad, on application, to answer any enquiries, and to forward full details of the course of study required, and of the fees payable to the University.—I am, Sir, etc.,

ARTHUR V. BALLARAT.

Bishopscourt, Ballarat,  
29th March, 1911.

MOTHERS' UNION DISTRICT NURSING ASSOCIATION.—The Committee acknowledge with thanks the following subscriptions during the month:—Milton M.U., £2 4s. 6d., Old Girls' Collegiate School, 15s. 6d., Mrs W. H. Walsh 5s., Mrs Alexander Stewart £10, Sherwood M.U. 4s., New Farm M.U. 6s., Mrs S. J. Russell, Gowrie Junction, 5s.; Alderley M.U. 12s. 6d., Mrs L. M. Bond 12s., Mrs James Ferguson 6s., Mr MacDowall 12s., Nundah M.U. 6s., South Brisbane M.U. 12s., Mrs Kerr 6s., Mrs J. Butler 5s., per Miss Hill 3s. 6d., Nurses' Fees £3 5s. 6d.; total £26 0s. 6d. Gifts in kind: Mrs Banbury vegetables, Mrs Dutton groceries, Mrs Rust 5lbs. tea, Miss Benson and Mr Tritton linoleum for kitchen, Mrs Cole honey.

### AN EMPIRE DAY SERMON.

#### SOVEREIGNTY AND SACRIFICE.

By the Rev. P. A. Micklem,  
Canon-Principal of the Nundah Theological College.

Hebrews ii. 8-9 (Revised version)—But now we see not yet all things subjected to Him. But we behold Him who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honour.

The Ascension of our Lord stands for sovereignty won—a throne secured; it was the exaltation of Jesus to the right hand of the Father; it was the crowning of Him as king. But the sovereignty and the throne, His claim to which was then vindicated, were won through sacrifice. His exaltation was the outcome and the reward of humiliation—voluntarily submitted to. It was because of the suffering of death that He was crowned with glory and honour. It was because He became obedient unto death, even the death of the Cross, that God highly exalted Him and gave Him the Name which is above every name. It is by a happy coincidence that Ascension Day and Empire Day have this year fallen on two successive days. For Empire Day (like Ascension Day) stands for sovereignty—stands for the exaltation of a small island people to the task of occupying, subduing and replenishing a fifth of the surface of the globe. But again, as with the Ascension of our Lord, so with the expansion of England into a world-wide empire—it is a sovereignty that has been won by sacrifice; and only by sacrifice can it be retained. You open your paper and see the news of the murder of a political officer by a native tribe on the extreme north-eastern border of British India. It is a passing incident, attracting but little notice, yet a sample of the price which we must be prepared to pay if our Imperial heritage is to be retained. Still must men be ready to surrender home comforts, to encounter solitude and peril, to face the misunderstanding, even the abuse of their countrymen at home, to look death in the face if the Empire won is to be kept. The Empire was born of self-sacrifice and by it alone can be nourished.

And this, the secret of sovereignty, as it applies to the Empire as a whole, so it is true of each several part. National independence—national sovereignty can only be born of self-sacrifice. A few days ago the Premier of this State drew our attention to the fact (to which history testifies) that by an almost invariable rule nationalities have been formed and cemented by war and by war only. It has needed the facing of a common peril, the endurance of common suffering, to bring the seed of nationality to fruition. So it has been with large tracts of the Empire: Canada was the offspring of war; it is war that has made possible the union of South Africa; so again with the nations of the Continent—German unity, Italian unity were achieved only as the outcome of war, and so with the latest instance—it has been as the result of war that Japan has sprung to a place among the nations that count in the history of our time.

If then the history of the past and the present points to war as the soil in which the fruit of nationality ripens, must we go on to say that only through war can a nation come to the birth and a national consciousness be stirred? Australia has never had to face the ordeal of war—in this respect an almost unique exception among the world-peoples. Can she without the facing of a common peril—without passing through the throes of war—win her way to national

sovereignty? Can anything short of war break down the anti-national forces which are all too powerfully at work in her midst. The love of pleasure and the love of ease, irresponsible trifling with time, this makes against the making of a nation. Absorption in money-making—the setting up of this by parents as the aim for themselves and their children—this makes against the making of a nation. Above all, class and party spirit—the refusal to attempt to understand the other side—the deliberate preference of class and party gain to the country's welfare—this makes against the making of a nation. Can anything short of a rude awakening serve as an antidote to the frivolity, the materialism, the factiousness of the time and country? God forbid that war should be the needed remedy! God grant that Australia may attain to the fulness of national life without passing through this stern ordeal! God grant that she may prove an exception to the rule which history seems to establish! Yet this can only be if the spirit which is called out by war and by which alone a war is carried to a successful issue—the spirit of self-sacrifice is here, and now called out by other means and exercised in other spheres. In a word, the alternative is—to take our Christianity seriously—to practise the religion of the Crucified which we profess, and to seek in the deliberate bearing of the Cross the pathway to National unity and Sovereignty. The salt of self-sacrifice must impart its pungent savour to each several sphere of public and private life. In family life it must stand for mutual subordination—a greater readiness to give and take. In school and college, it must mean that education is looked upon not as a necessary stepping-stone to a lucrative position but as a fitting of mind and character for efficient service. In a wider sphere, it will stand for a readiness to serve on Council or Committee—or in the Defence force; for members of Parliament or Industrial Union, it will mean the surrender of personal or party gain for the common welfare. Thus—and perhaps thus only—by bringing life, on all its many sides, to the touchstone of the Cross—by penetrating it deliberately through and through with the religion of the Crucified—by *subjecting all* to Him, may Sovereignty be achieved and National unity won without the fierce discipline of a great common peril, and the untold suffering which it brings.

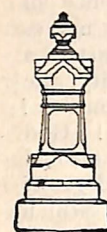
'We see not yet all the things subjected to Him. But we behold Him who hath been made a little lower than the angels, even Jesus, because of the suffering of death, crowned with glory and honour.'

As a people—as men and women—He calls us to share His throne; but only at the price He paid—only at the price of denying ourselves and taking up our Cross daily and following Him. God grant that dying to ourselves and living to Him and for our fellow men, we may win each for himself a share in His throne—and do our part in the work of winning for our country a place and a name among the sovereign peoples of the earth.

#### A CORRECTION.

We have to apologise for the fact that a photograph of the Rev. J. S. Needham, Vicar of Rosewood, was inadvertently used in our last issue, to illustrate a paragraph referring to the Rev. A. T. Craswell, Rector of Gympie. The mistake arose through the carelessness of an Editor who was not personally acquainted with either of the gentlemen in question.

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## News from the Parishes.

All Parish Notes must be posted so as to reach the Editor not later than the first post on the 20th of the month. Otherwise insertion cannot be guaranteed.

**Fortitude Valley, Holy Trinity** (REV. E. C. GANLY).—The Easter Meeting was well attended, a pleasing feature being the number of men present. The report, which showed that all current expenses for the year had been met and over £150 of debt wiped out, was received with intense satisfaction. Those present agreed to make every effort to have the Church free of debt by the end of the present year, and we feel sure that every Church member will help in this worthy work. Both average number of Communicants and Baptisms showed increases. Recently, the Church received some beautiful gifts, a handsome stone and marble Altar by a Church member; two beautiful stained glass windows in memory of one who had worshipped in Holy Trinity for many years; Altar linen, book markers and various other gifts by a G.F.S. member. Sunday School funds also show a creditable balance.

**New Farm, St. Michael's** (Rev. W. THOMPSON).—Our Easter Meeting was held on May 2nd, and was a memorable one from the fact that the Churchwardens were able to announce that the debt on the Rectory, site, and Parish Hall (which, at the previous meeting was £382) was now entirely paid off. Of this sum, £207 was collected by the splendid efforts of the Rectory Committee and the Churchwardens, the balance £175 was generously given by Mr. John Forrest. The removal of this debt is felt as a great relief, and the Hon. Treasurer of the fund (Mr. H. Earle) and all the collectors are to be congratulated on the result. Mr. A. C. Barlow was elected People's Warden and Mr. E. A. Johnson was re-appointed Rector's Warden. The various reports read at the meeting showed that good progress was being made. The report of the Home Mission Fund is printed elsewhere, and shows that 40 boxes were distributed during the year, yielding £15 15s. for the Mission. The M.C.L. report was overlooked, but was quite good, and showed that clothing had been sent to New Guinea and St. Mary's Home, and pictures and scrap books, mounted by the children, had been sent to the Children's Hospital. The League has suffered through the long indisposition of Mr. E. Griffith, who has always taken a warm interest in the work, but thanks to the untiring efforts of Mr. Turner and Mr. Walters our branch has done good work and is flourishing.

**Lutwyche-cum-Grovely** (Rev. Canon OSBORN).—The second of the monthly concerts in St. Mark's Hall was a marked success, both artistically and financially; about £4 10s. will be handed over towards reducing the debt on the hall. On May 17th the new Parochial Council held its first meeting and much important business was discussed. The Wardens are anxious that a more complete and comprehensive scheme should be arranged to provide the necessary Stipend Fund. A preliminary meeting of the ladies of the parish will be held at an early date in the Parish Hall to discuss this and other matters, and it is hoped that many will endeavour to attend it. The services at St. Andrew's during the month have been very well attended, especially have we noticed a very marked increased attendance at the evening services; this we attribute to the better lighting of the church through the installation of an acetylene gas plant which has supplied a long felt want. We now have a very nice choir, and Mr Walker would like to impress upon the minds of the choir members the importance of attending the practices more regularly than they have done; as Tuesday night seem to suit the majority of members we have decided to hold practice in future on Tuesdays. A tennis club is being formed in connection with the Church. At the Easter Vestry Meeting Mr Charity introduced the question of a new organ for St. Andrew's; this, however, was left for the Church Council to take in hand. The inside appearance of the church has been wonderfully improved by the new lights, and we trust before long to see it further improved by the work of the painters.

**St. Augustine's, HAMILTON**.—Before this appears in print we hope to have moved to our new site, and to have had the church re-opened. Some delay was caused in re-opening the church, as the contractors

There is a vacancy in the Church House for a junior typist and shorthand writer. Applicants should state age and previous experience (previous experience not essential). A good, clear hand writing is necessary. Applications should be made to Mr. Iliff, Church House, Ann Street.

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could not get the work finished in the time they had promised. Miss Vanneck has kindly presented a new Prayer-Book for the desk. Now there is another want: the present site can be made one of the prettiest in Brisbane if a number of palms and trees are planted. Now is a good time to plant, and we hope that some of the men will come forward and plant the trees. Others may like to send a gardener to do a day's work, and others to send some trees.

**Nundah-cum-Clayfield** (Rev. C. MAYHEW).—St. Francis' Easter Vestry Meeting was held on 24th April. Mr. Hamilton was re-appointed Vicar's Warden and Mr. Starkie re-elected People's Warden; Parochial Councillors being, Messrs. Bradbury, Patterson, and Oates, and Auditors, Messrs. A. Bradbury and G. Banbury. On 26th, Miss Messenger was married to Mr. Tanner. Zillmere Vestry Meeting on 28th April. Mrs. Carr was re-appointed People's Warden, and Mr. Langton, Vicar's Warden, and Mr. John Burgess, Synodman, for second time. On May 6th, Chermide Easter Vestry, the Vicar re-appointed Mr. Hackett his Warden, and in the resignation of Mr. Chesterfield, Mr. Kemp was elected People's Warden. Council, consisting of Messrs. Chesterfield, Sneyd, and Williams. The regret of Vicar and meeting was expressed at Mr. Rainey's withdrawal from the Council and Sunday School. He was most cordially thanked for his services as Superintendent of the Sunday School, and promising to assist Mr. C. Hall, the new Superintendent, by taking charge when he is absent; Mr. Rainey has also consented to continue to act as treasurer of the Sunday School.

**St. COLOMB'S, CLAYFIELD**.—The Easter Vestry was held on Monday, 1st May, in the Parish Hall. The Vicar, in his address, expressed his satisfaction at the steady progress made during the year, and thanked the officers and the members of the various organizations for their assistance in carrying out the work of the parish. The retiring Wardens report disclosed the financial position as being satisfactory, the net receipts for the year being £282 8s. 7d., there being a slight increase in the general offertories, stipend fund, pew rents, and Hall receipts they had been able to meet all claims and carried forward a balance to credit of £13 3s. 4d. The mortgage had been reduced to £325 17s. and a property trust account opened with the Government Savings Bank as a sinking fund to assist the gradual extinction of the debt on Church property. The Vicar appointed Mr. R. A. Potier as his Warden, and the parishioners re-elected Mr. R. G. Rogers as People's Warden, the members of the Parochial Council being Messrs. Tutton, J. Pumfrey, Thistlethwayte, J. Hewitt, A. Hewett, W. Lohar, J. W. Wood, H. Dennis, G. Ahles, A. Stephens, M. Hanley, and F. Pumfrey.

**St. Andrew's, South Brisbane** (CANON J. W. ASHTON).—Our Easter Meeting was held on Wednesday evening, April 26th in the Parish Hall, when over 70 parishioners were present. The Rector presided. The Wardens' report and balance-sheet betokened good progress and healthy development during the past year. The total receipts showed an increase of nearly £50 over the previous year, and there was a credit balance at bank of over £60. Very satisfactory reports were received from the Sunday School, Penny Savings Bank and the various societies connected with the Church. Messrs. W. E. Hoelscher, E. Green, and Lieut. Colonel Moore were elected to represent the parish in Synod. Mr. A. B. Bland, People's Warden, and Mr. E. Green, Rector's Warden; Parochial Council, Messrs. O. Armstrong, T. C. Abraham, M. Berkman, F. L. Board, A. B. Chater, G. F. Elliott, E. S. Flint, J. R. Frith, C. J. Fletcher, D. Graham, G. Griffith, W. B. Hausmann, W. E. Hoelscher, Lieut. Colonel Moore, Dr. Ormerod, W. W. Pike, T. Rooksby, Dr. Spark, G. Vowles, Warren Weedon and S. C. Whittred. A concert in aid of the Parish Hall Fund is to be held in the Parish Hall on Saturday, June 17th. This is the first of a series of high-class entertainments proposed to be held during the winter months.

**St. Paul's, East Brisbane** (Mr. C. KITCHEN, Catechist-in-charge).—In our last report, a mistake occurred which should read decorated not dedicated. The Easter meeting was held in the Church on April 20th and was most successful in every detail. The Balance-sheets of Church and Sunday School were read and adopted. We received with great regret the fact that Mr. W. Dalby did not seek re-election as the People's Warden, his term of office having

been ably and faithfully carried out. Mr. Dealing was elected to the position and Mr. G. F. Francis to the Rector's Wardenhip. Votes of thanks were passed to Mr. Bass and his staff of Sunday School assistants, to the Wardens, Mr. Dalby, senr., as bandmaster, and to the band, choir, choir master, and organist, to the ladies' work committee, and all who have helped to close another year of Church work in East Brisbane, not forgetting the Rev. Maitland Woods for presiding and his words of encouragement and help throughout the year. It was resolved that as soon as possible an ordained clergyman be appointed to St. Paul's Church. This decision was unanimous, as Mr. Kitchen recognized the needs for a younger and more vigorous man in this ever growing parish. The opening of the Lawn Tennis Club's new court was a great success. The Rev. M. Woods, in his opening speech, gave some good advice, which was well received. Mr. H. S. Francis, thanked the rev. gentlemen for coming to open the court, and explained that all difficulties had been overcome and that the court had now a fair start for pleasure and usefulness to the people of St. Paul's. Mr. Kitchen desires to sincerely thank the congregation for their splendid Easter offering and to say he will call for the Home Mission boxes end of this month. There will be private adult Confirmation in about three months time, and all wishing to be confirmed should hand in their names to the Rector or Catechist as soon as possible. Since my last report, I deeply regret to announce the calling away by the grim reaper, of one of our best workers in the district. The deceased lady, Mrs. Payne, and her family, had been connected with us for many years, and was ever ready and willing to help in the great cause of humanity. The bereaved family have the sympathy of all who know them, and the softening influences of the memory that a life well spent in the services of the Great Master alone can give.

**Bulimba** (Mr. T. HARVEY).—We are most grateful to all who contributed towards the successful social held on May 18. The choir members have arranged a social evening to be held in the Parish Hall, on June 7th. All past and present members, together with any who wish to join the choir, are cordially invited to be present. The Festival of St. John the Baptist will be held on Sunday, June 25. The services will be as follows—11 a.m., Mattins and Holy Communion; 3 p.m., Children's Service; 7 p.m., Festival Evensong. A Special Festival Social Evening will be held on the following Thursday, June 29th. We wish to call the attention of parents to the morning Sunday School, which is now being conducted by Mr. Harvey. At present we have about 20 children attending; we shall be pleased to see that number added to.

**Childers-cum-Cordalba** (Rev. A. W. KING).—The services for June will be as follows:—June 4th (Whitsunday: Childers, 8 a.m. (H.C.), 11 a.m. (H.C.), 7.30 p.m.; Cordalba, 3 p.m.; Offertories for the Home Mission Fund. June 11th: Childers, 8 a.m. (H.C.), 11 a.m. (H.C.), 3 p.m.; Children's Service 7.30 p.m.; Cordalba, 7.30 p.m. June 18th: Childers, 11 a.m., 7.30 p.m. June 25th: Childers, 11 a.m., 7.30 p.m.; Cordalba, 10 a.m., Children's Service, 11 a.m. (H.C.); South Isis, 3 p.m. Parishioners are reminded that the offertories on Whit Sunday will be given to the Diocesan Home Mission Fund. As this fund is the life blood of the Diocese, a generous response is earnestly asked. If not able to attend any of the services, or if the Sunday should turn out wet, do not let the fund suffer, but send along your offering to the Rector or Wardens, who will forward the same. The Easter meetings at Cordalba and Childers were fairly well attended. The same officers were re-elected in most cases. The attention of the parishioners is directed to the balance-sheet which is issued with this number. It will be noticed

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L.D.Q.

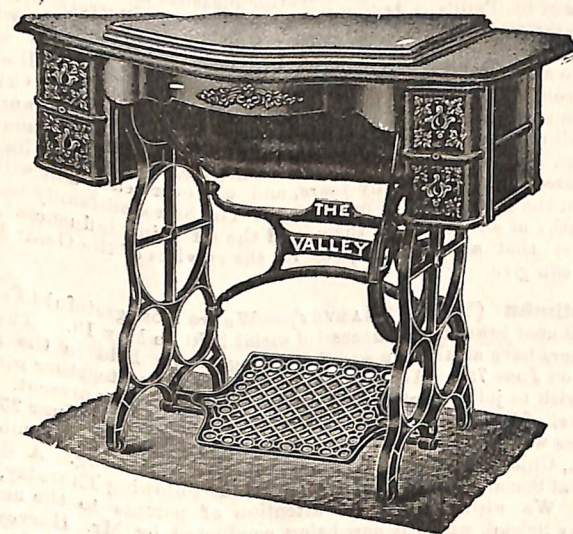
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that the Childers end of the parish shows a deficit. This is largely accounted for by the fact that in the previous year were two Easter Sundays, two Good Fridays, and also by the large number of wet Sundays. At first sight, it is discouraging to have to face a deficit, but a careful study of the balance-sheet will show that no entertainments of any kind were held in aid of the current expenses of the Church, and the fact that they were almost met by straightout giving should be an encouragement to do better this year. A little more generosity on the part of the parishioners generally, and then we shall be able to dispense with all entertainments. It is just in proportion as the Church refuses to use worldly instruments and relies upon the Holy Spirit that she carries all before Her. The Rector expects to be away for a few days in June, attending the annual Synod. The local branch of the "Heralds of the King" is busy at work again.

**Esk** (Rev. T. ASHBURNER, assisted by the Rev. L. J. HOBBS).—The Easter Services were well attended, except at night, when heavy rain fell. The Church was prettily decorated by the young people. The Easter Meeting was held on the 28th April, in the Parish Hall, and was fairly representative. It will encourage all members to know that the various Church accounts showed an income of nearly £800 for the year, and that a good credit balance for Stipend Fund remains after all expenses are paid. It was decided at the meeting to install acetylene gas in St. Agnes' Church and Parish Hall, at a cost of £39, subscriptions for this amount are earnestly requested. Mr. J. Lennon, as Clergy's Warden, and Mr. J. Rohweder, as People's Warden, were re-elected. A very successful social was held at Toogoolawah, May 17th instant, in aid of the Church Building Fund. Through a direct appeal from the platform by the Rector, a sum of £40 was subscribed in the room. This should enable the Committee to commence building at once, all subscriptions to the fund should be sent in as soon as possible. St. Agnes' M.C.L. is now in good going order. The Annual Sunday School Picnic will be held on Saturday, June 3rd.

**Goondiwindi** (Rev. H. E. ATKINS).—Our Rector and his wife arrived here on Saturday, May 6th at 3 p.m., having left Rosewood on the previous Monday, at 11 a.m. They made a good trip, had fine weather, drove the same horse right through and averaged about 37 miles daily. They received a hearty welcome on their arrival and were met by Mr. Edgar Browne, Rector's Warden, who had kindly arranged to give them house-room until such time as they could get their things into the Rectory. His Grace, the Archbishop, arrived here on Monday evening, and was met at the railway station by the Rector and the Churchwardens, and was driven to Mr. Browne's house, whose guest he was during his stay in Goondiwindi. On Tuesday afternoon, a welcome was tendered His Grace and the Rector in the Parish Hall, and in the evening the service of Institution was held, when the Rev. A. E. Atkins was instituted by His Grace, as Rector of Goondiwindi. On Wednesday evening, His Grace administered Confirmation to 22 candidates. These candidates were prepared by Rev. E. Barstow, and much regret was expressed that he could not be here to present them. Our Archbishop left on Thursday morning for Stanthorpe. On Sunday, May 14th, the Rector dedicated to the Glory of God and in memory of Gertrude Emily Eden, a large and beautiful Bible. The Bible is the gift of the late Rector, Rev. Edgar Barstow and his wife, for use in Holy Trinity Church, Goondiwindi, in memory of their sister, who departed this life on March 24, 1911. The newly-confirmed will receive their first Communion on Whitsunday, at 8 a.m.

**Harrisville** (Rev. C. H. FISCHER).—Services for June: June 11—Harrisville, 10.45; Engelsburg, 11, Holy Communion and Sermon; Roadvale, 7.30. June 18—Harrisville, 10.45; Rosevale, 2.30; Engelsburg, 3. June 25—Harrisville, 10.45 and 7.30; Roadvale, 11, Holy Communion; Engelsburg, 3. July 2—Harrisville, 10.45, Holy Communion and Sermon, Evensong at 7.30; Engelsburg, 3. The Easter Meeting at Engelsburg was held on the 26th April and was fairly well attended. The financial statement showed a small credit balance, as it did last year. This is highly gratifying. The Churchwardens for the ensuing year are Messrs. Thomas Phillips and Thomas Moore. The Parochial Council includes the Wardens and Messrs. F. W. Hudson, William Moore, Norman Philp, and F. W. Schimming. Mrs. Thos. Phillips has had the churchyard cleared, and the parishioners acknowledged this by a special vote of thanks. The Easter Meeting at Harrisville held on Saturday the 6th May, was well attended. The Archdeacon of Brisbane very kindly presided during the first part of the meeting. The reports of the Churchwardens and the Rector were read and received. The balance sheet was not what the Churchwardens desired it to be. The offerings were actually better than last year, but there was a shrinkage in subscriptions. Whilst Harrisville has been suffering, the income of the

whole parish is decidedly very much better than last year. The following Church officers were elected respectively:—Synodsmen—Messrs. R. O. Bourne, J. A. Chauvel and A. L. Dawson. Churchwardens—J. A. Chauvel and W. Rackley. Parochial Council: including the Wardens, Messrs. W. Bell, W. Harsant, J. B. Nutting, J. Pursell, A. G. Pegg, A. W. Sealy, and W. J. Rackley; Parochial Nominators: Messrs. J. A. Chauvel, J. B. Nutting and W. Rackley; Auditor: Mr R. Roderick; Ladies' Committee: Mesdames J. B. Burnett, Chauvel, A. Cross junr., Fischer, Nutting, W. Rackley senr., and Wiggins.

**Howard** (Rev. C. C. COMPTON).—Our chief news of interest this month is that a branch of the Mothers' Union has been formed, with Mrs Rankin as the President, Mrs Robert Steley as Vice-President, and Mrs T. Pollard Secretary. Six months' syllabus has been drawn up, and we would ask all mothers who see this notice to make enquiries as to the Union's aim and object with a view to becoming members. The Sunday School concert, in spite of important absentees, was held successfully on the 18th, Mr Smith kindly presenting the prizes. The following were prize winners:—Special conduct prize, girls, Lily Jones; boys, J. Wainwright. Girls, senior—1st division: Marian Pollard, Lizzie Brown, and Isabel Pollard; 2nd division: Lily Jones, Nellie Buffey, Rose Gamble. Intermediate—Olive Whitworth, Phoebe Burrell, Louisa Wainwright. Junior—1st division: May Burrell, Daisy Hemlin, Jessie Coogan. Infants—Alice Whitworth, Vera Buffey, Charlotte Buffey. Boys, senior—Bert Whitworth, Cecil Dunlevie, Frank Burrell. Junior—1st division: J. Wainwright, Belmont Radlin, Willie Steley, and J. Tibbitts; 2nd division: Bert Raffin, Ian Steley, Wm. Fell. Infants—Robert Curnow, Stanley Morris, and Charlie Morris.

**Maroochy** (Rev. ALBERT D. BAKER).—Easter Meetings have been held and we are all now looking forward to another year's work. May our efforts be crowned with God's blessing! There is much to be done in the direction of building churches, etc. Whether all our hopes shall be realized or not, will depend upon the devotion and self-sacrifice of our people throughout the parish. A Church is to be built at an early date in Eumundi, which a Building Committee and Ladies' Guild have been formed to provide the necessary means. At Yandina, the Church has sustained a loss by the death of Mr Bishop, who, throughout a long life, has been a devoted churchman. Much sympathy is felt for Mrs. Bishop in her bereavement. An effort is being made to increase the circulation of the *Church Chronicle* throughout the parish. Before this is in print, we shall have held the Quarterly Meeting of our Lay Readers' Association, which is to take place on Saturday, 20th instant. The honorary Lay Readers are saving the situation in this parish. As a result of their work, Church is ministering to a scattered population, which otherwise could be reached only at very infrequent intervals.

**Pialba** (Rev. C. C. COMPTON).—With a favourable balance-sheet to present the Easter Meeting passed off quietly, the only matter of particular interest being the weather-boarding of the church. The need being urgent it was decided to raise the required amount locally, by loan if necessary, though the greater part is already in hand, and proceed at once with the work. A Ladies' Sewing Guild has been formed, with fortnightly meetings in the Shire Hall, kindly lent for that purpose. Owing to Mr Compton's absence at the Retreat and Synod there will be no service here on June 11th.

**TORBANLEA**.—We hope to hold a concert and social in aid of Church Funds on June 23rd, thus giving people an opportunity of not only helping their Church, but at the same time giving vent to their feelings of loyal rejoicing at the Coronation.

**TAKURA**.—We are glad to welcome Mr and Mrs J. Yeates back from the Old Country; they, with the "new-chums" they brought with them, will help materially to maintain Church life and interest amongst us here.

**Southport** (Rev. E. BARSTOW).—The Easter Meeting was held on 27th April, the Rev. J. M. Peale presiding. The following officers were elected:—People's Warden, Mr. George Bell; Synodsmen, Messrs. George Andrews and W. W. Olney; Parochial Nominators, Messrs. T. C. Judd, G. Andrews, and E. H. Owen. The nomination of the Rector's Warden was held over for the new Rector. Mr. Charles Thorold has since been appointed. On Thursday, 11th May, Mr. and Mrs. Barstow were welcomed to the Parish at an Afternoon Tea, which was held in the School of Arts. The Ladies' Guild undertook all arrangements. The Ven. Archdeacon Le Fanu kindly came down, and spoke on the subject of building a Rectory. It is hoped that by the time these notes appear, definite steps will have been taken with that end in view.

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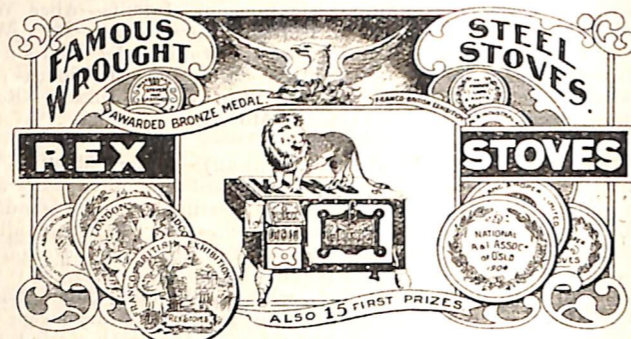
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**Stanthorpe** (Rev. W. R. ELVERY).—His Grace the Archbishop visited this parish on the 12th May, and administered Confirmation to 43 candidates. Twenty-five were confirmed in St. Paul's Church. The weather was bitterly cold, nevertheless, a large congregation witnessed the impressive ceremony and listened with profound attention to his Grace's notable and powerful addresses. The Archbishop was the guest of Dr. Elwell during his stay. In the absence of the organist, Miss Queenie Pierpoint proved an efficient substitute. At the Easter meeting, Dr. Elwell presented a most satisfactory financial statement. The following appointments were made:—Wardens, Dr. Elwell (Rector's); Mr. Harry Pierpoint (People's); Hon. Treasurer, Mr. Rudder. At a meeting of the new Parochial Council, it was decided to increase the stipend by £20.

**ST. BARNABAS' CHURCH, DALVEEN.**—His Grace dedicated this Church on the 12th May. The Dedication was followed by a Confirmation service, the Vicar presented 18 confirmands. The Archbishop set forth the moral and religious duties and privileges of the candidates in his addresses, and His Grace's seasonable and stirring words will long be remembered by the hearers. The members of the Stanthorpe choir kindly came down by rail to assist. Mrs. McInnes kindly provided hospitality for these and other visitors. Miss Bezold presided at the organ.



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#### Intercessions and Thanksgivings for June, 1911.

That it may please Thee—

1. To interpret aright to us all the lessons and obligations laid upon us in the Coronation of our King.
2. To deliver us from the misery of industrial disputes, and from the class-hatred they engender.
3. To bless the work of Synod to the due ordering of the affairs of the diocese.
4. To foster, through the utterances and debates of Synod, a loyal and united public opinion upon Church matters.
5. To stimulate the energies of the Men's Society and the Mothers' Union through their annual gatherings this month.
6. To send speedy reinforcements to the work in the West.

Let us give thanks to God—

1. For good reinforcements in the Eastern parts of the diocese.
2. For the general encouragement of the year's work of the diocese, as reported to Synod.
3. For new work opened up in three or four districts.
4. For the loyal response of the diocese to the appeal for Home and Foreign Missions.

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PLEASE  
YOU**

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### The Children's Column.

My Dear Children,—

You have earned your prizes well. I only feel sorry we cannot give prizes to all the others who have tried so hard, and done such good work. I am really sorry that so few have kept glory boxes, and I hope at the end of the year to have a better result. Those of you who have prizes, please call at the Church House, Ann Street, and ask for your prize, or send a post-card, asking them to send it to you, and give your address.

The last two months we have had to think of what took place on Good Friday and Easter Day. Let us go back this month and think once more of being like Christ. Don't you often hear people say of a child: "He is the exact image of his father." I want to ask you, children, to make up your minds to become so like Jesus Christ that people will say of you: "How like so and so is to Jesus Christ; anyone could see that he is His child." Now, of course to make people say this is not an easy thing, is it? You will want to know how to start. I have got two rules which you must keep if you would succeed. *First*, you must always live as though you were living in the presence of Jesus. Try and live as though He was always by your side; get into the habit of talking to Him and asking His advice and help in every thing you do. When we live with a person whom we love and admire, it is wonderful how soon we get to do as that person does, and to think as he thinks. You will often see an old man and his wife, who have been married thirty or forty years, so much alike that people say: "How absolutely alike they are; they agree with one another in everything." That is what will happen to us if we always live with Jesus. *Second*, My next rule is that you should always be doing kind, loving things to and for other people. There is a wonderful story about our Lord, as He was being led up the hill of Calvary to be crucified. He had fallen under the weight of the Cross; He was weary to death, and the sweat was pouring from His face. A woman, whose name was Veronica, stepped forth from the crowd which was following Him and gently wiped His face with a napkin. Then a wonderful thing happened. On the napkin appeared a complete likeness of our Lord's face. The napkin had become Christ-like because it had performed a Christ-like act. Somewhere in Europe, to the present day, they profess to show you St. Veronica's napkin. But, however that may be, what a beautiful lesson the story teaches. "Go and do thou likewise," it says to us; and then Christ will shine out so clear from you that people will say: "How like Christ that person is." Of course, you cannot do those things to Christ in person now, but you can always be doing kind things for other people, and especially for those who are poor or helpless. I hope most of you children belong to the Ministering Children's League, for it will help you to keep this second rule. When you join the League, you promise to do a kind deed or say a kind word to someone every day. And I am sure, if you will only be true to your promise,

the people will begin to say that you are becoming more and more like your Master, Christ.

Tell me:

I. How we know from the Gospels that, if we do kind things for others, we are really doing them for Christ?

II. Which of the Apostles shows us, by the way he wrote, that he had become Christ-like by living with and loving Jesus?

III. On what occasion, in the Acts of the Apostles, are we told that the Apostles brought home to the rulers of the people, by their conduct, that they were followers of Jesus?

*Senior.*—Age 16 to 20.

L. Hart, excellent; L. Hughes, excellent; L. Jamieson, good; E. Story, excellent; E. Swickwart, excellent.

*Intermediate.*—Age 13 to 15.

F. Ashcroft, excellent; E. Butler, very good; V. Bennett, very good; M. Moore, excellent; L. Tinley, very good; R. Tinley, very good; H. Tinley, very good.

*Junior.*—Age 9 to 12.

D. Bennett, excellent; J. Exley, excellent; I. Hinton, excellent; H. James, very good; B. Langston, excellent; M. Moore, very good; R. Moore, very good; E. Siggs, excellent; A. Tinley, very good.

**PRIZE WINNERS.**

*Senior.*

1st. Prize, L. Hart; 2nd., F. Story; 3rd., E. Swickwart.

*Intermediate.*

1st. Prizes, F. Ashcroft and L. Tinley; 2nd., M. Moore.

*Junior.*

1st. Prize, D. Bennett; 2nd., I. Hinton, R. Moore, and M. Moore.

*Prizes for Glory Box.*

1st. Prize, F. Story; 2nd., L. Hart.

Your LITTLE MOTHER.

**PRIZE SYSTEM.**

The answers to the questions should be addressed to "Little Mother," c/o Diocesan Registry, Ann St., Brisbane, and should be posted so as to reach the Diocesan Registry not later than the 15th of the month.

Prizes will be awarded twice a year—June and December.

Three prizes will be awarded to those who answer every question and who seem to be trying hardest.

At the end of the year we want to have a Sale of Work. We Church children should do something for Missions, and this would be a way of raising money to help. It will also give us a chance of meeting each other. Three prizes will be given to the children who send in the best and largest number of articles suitable for the sale. Get a big box to-day and begin to collect and make things. If you want suggestions, write to me. Paint your box red if you can, and call it your glory box, because it is one little way of showing that you are trying to glorify God.

A word to Sunday School and M.C.L. teachers: Encourage your children to read the Children's Page.

## Official Notes.

## CONTRIBUTIONS TO DIOCESAN FUNDS.

## DIOCESAN ADMINISTRATION.

Marriage Fees	...	...	£16	2	4
Assessments	...	...	58	0	1
			£74	2	5

CLERGY SUPERANNUATION & C. W. & O. FUND  
(Income A/c.)

Brisbane, Holy Trinity, F. Valley	13	1	11
Drayton, Ch. of the Ascension, Greenmount	1	6	3
Sherwood, St. Matthew's	5	9	0
	£19	17	2

## HOME MISSION FUND.

Mrs J. H. McConnel	...	6	5	0
Offertory.				
Tiaro, St. Philip's	...	13	6	
Branch Collections.				
Allora, St. Matthew's, Spring Creek	1	0	0	
Brisbane—All Saints' S.S.	2	9	1	
Christ Church, Milton	1	1		
Holland Park	10	0		
Bundaberg, Christ Church	1	1	0	
Drayton, Ch. of the Ascension, Greenmount	1	9	9	
Gympie, St. Andrew's	1	0	0	
Ipswich, St. Paul's	15	0		
Kilcoy, St. Mary's	6	6		
Pialba, St. John's	17	10		
Pittsworth, St. Michael's, Yarranlea	9	4		
Redcliffe, St. Mary's	7	1		
Tiaro, St. Philip's	10	6		
Toowong, St. Thomas'	8	6		
Warwick, Christ Church, Killarney	1	3	4	
	£19	7	6	

## SELF-DENIAL FUND.

Allora, St. David's	...	13	1	
Brisbane—St. John's Cathedral	1	5	0	
St. Andrew's, S. Brisbane	7	8	0	
Drayton Parish	1	8	0	
All Saints', Cambooya	10	6		
Esk, St. Agnes'	2	15	7	
Inglewood, St. John's	1	8	3	
Laidley, St. Stephen's, Ma Ma Creek	12	6		
	£16	0	11	

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

Oakey, St. Augustine's ... £1 8 3

## CATECHISTS PROVIDENT FUND.

Allora, St. David's	...	4	0
Brisbane, Holy Trinity, F. Valley	...	13	10
Drayton, Ch. of the Ascension, Greenmount	...	3	6
Tiaro, St. Philip's	...	2	6
	£1	3	10

## ORDINATION CANDIDATES FUND.

"A.H."	...	1	0	0
Rev. H. P. Hale (per)	...	1	1	7
Mr H. Lineker	...	10	0	
Mr J. H. Stanley	...	7	10	0
Nundah, St. Francis' College	...	17	8	
	£10	19	3	

## CATHEDRAL BUILDING FUND.

Sir Arthur Morgan ... £12 0 0

## DIOCESAN BOARD OF MISSIONS.

## General Fund.

Downs Clergy Conference	...	12	3
Brisbane—St. John's Cathedral	12	1	0
Holy Trinity, F. Valley	3	5	2
St. Barnabas', Ithaca	2	12	6
St. Andrew's, S. Brisbane	8	2	2
St. Peter's, West End	16	3	
St. Paul's, E. Brisbane	16	2	
St. Peter's, Wynnum	3	7	10
Beaudesert, St. Thomas'	1	9	6
Drayton—St. Matthew's	5	16	3
All Saints', Cambooya	12	4	
Esk, St. Agnes'	1	15	1
Gympie, St. Peter's	3	1	0
Tewantin	7	3	
Indooroopilly, St. Andrew's	2	13	4
Inglewood, St. John's	1	11	0
Ipswich, St. Paul's	32	18	3
Lutwyche, Alderley	4	0	
Maryborough—St. Paul's	3	7	9
St. Matthew's, Howard	1	8	6
St. Philip's, Tiaro	7	0	
St. John's, Pialba	1	0	4
Nundah, St. Matthias', Zillmere	8	1	
Nanango, St. Anne's and Kingaroy	1	18	9
Sunday School	5	0	
Pittsworth—St. Andrew's	5	8	5
Missionary Association	3	3	
Redcliffe, St. Mary's	1	11	7
Rosewood—St. Luke's	17	6	
St. James', Loowood	7	3	
St. Mark's, Fernvale	8	5	
Sandgate, St. Nicolas'	1	10	7
Sherwood, St. Mark's, Slack's Creek S.S.	7	6	

Toowong—St. Thomas'	...	2	14	7
St. Paul's, Taringa	...	17	1	
Toowoomba, St. Luke's	...	9	0	0
Warwick, Christ Church, Killarney	...	1	10	0

## A.B.M.—New Guinea Mission.

Glennie Memorial School (for child)	1	17	0
Mrs E. H. Pike (Machine Fund)	...	5	0
Mrs Stotten	...	9	3
Mrs Warner	...	6	6
Miss Warner	...	7	1
Brisbane, Holy Trinity, Woolloongabba	10	6	
Christ Church, Milton, S.S. (for child)	...	10	1
Charleville, St. Andrew's, Yeulba	18	7	
Lutwyche, St. Andrew's and St. Mark's, Albion	4	8	7
St. Matthew's, Groveley	7	6	
Pittsworth, St. Andrew's S.S.	1	5	0
Stanthorpe, St. Paul's M.C.L. (Machine Fund)	...	5	0

## Yarrabah Mission.

Glennie Memorial School	1	12	0
Brisbane, Holy Trinity, Woolloongabba	10	6	
Charleville, St. Andrew's, Yeulba	18	6	
Cleveland, St. Paul's	2	1	3
Sunday School	2	6	
Gympie, St. Peter's, S.S.	1	1	
Kilcoy, St. Mary's	10	0	
Pittsworth, St. Andrew's M.A.	1	0	0
Mitchell River Mission.	...	...	...
Cleveland, St. Paul's S.S.	2	6	
Moa Island Mission.	...	...	...
Mr E. Stevens	1	0	0
Carpentaria.	...	...	...
Kilcoy, St. Mary's	10	0	
	£135	11	4

## WOMEN'S SHELTER.

Brisbane, Holy Trinity, Woolloongabba	...	£1	1	1
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## ST. MARY'S HOME.

Maryborough, St. Paul's	...	1	1	0
Toowoomba, St. Luke's	...	1	8	0
	£2	9	0	

## CLAYFIELD INDUSTRIAL SCHOOL.

Mrs E. Wilson	...	£2	2	0
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## PORT DOUGLAS CYCLONE FUND.

Anonymous	...	3	0	
Mrs F. J. Garrick	...	10	10	0
Esk, St. Agnes'	...	2	14	0
	£13	7	0	



# Church Chronicle

FOR THE  
DIOCESE OF BRISBANE.

SUBSCRIPTION (18. PER ANNUM  
IN ADVANCE BY POST 6D. EXTRA

Vol. XXI.]

BRISBANE, JULY 1ST, 1911.

[No. 252]

Registered at the G.P.O., Brisbane, for transmission by Post as a Newspaper.  
All matter intended for insertion should be sent to the Editor, Church House, Ann Street, Brisbane. Business Communications should be sent to the Manager, A. S. LUFF, Church House, Ann Street, Brisbane.

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FIRE  
MARINE  
ACCIDENT



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WRITE FOR PARTICULARS.

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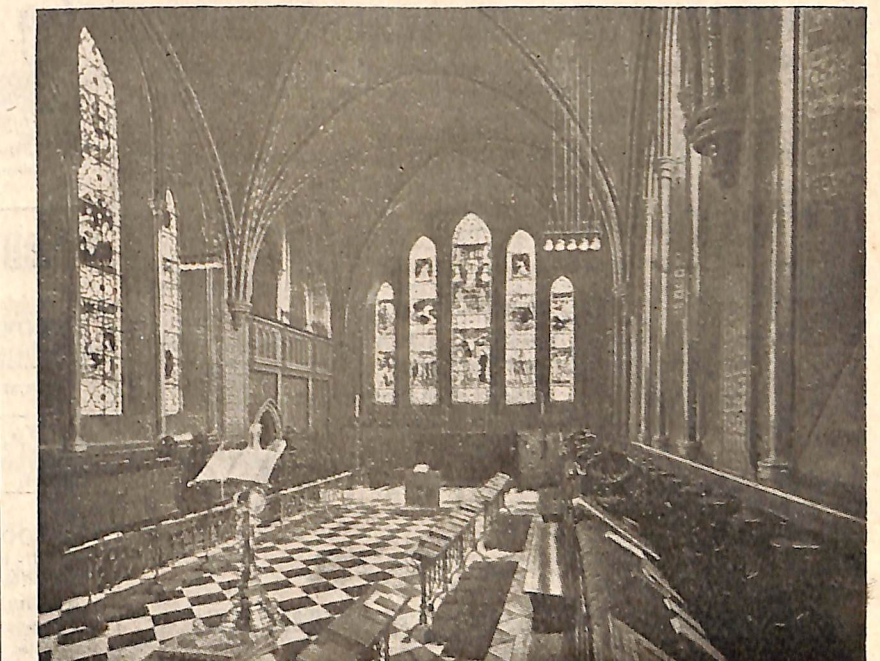
DEATH	PER WEEK.	PRICE.
£1,000	6 0 0	6d.
500	3 0 0	3d.
150	1 10 0	1d.

OBTAINABLE ALL BOOKING OFFICES.

SPECIAL TERMS TO  
SEASON TICKET HOLDERS.

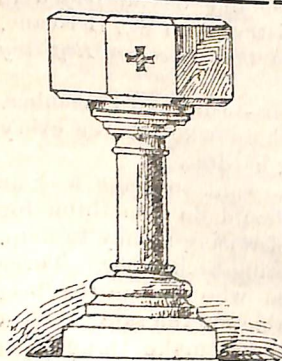
### QUEENSLAND BRANCHES:

SOUTH	NORTH
BRISBANE - W. H. SAGAR	TOWNSVILLE - E. T. GROSE
MARYBOROUGH - L. J. CRAN	CAIRNS - H. WILSON
ROCKHAMPTON - A. T. PARROT	CHARTERS TOWERS - S. P. MCCREADY
TOOWOOMBA - W. KINGSFORD SMITH	
WARWICK - W. H. McCLYMONT	



LAMBETH PALACE CHAPEL (looking East).

No place is more intimately associated with the history of the English Church than the Chapel of Lambeth Palace. During six centuries it has witnessed the consecration of a larger number of Bishops than any other church in the kingdom. Within these walls over 400 have received their consecration, and many of them have gone forth from that place to plant the standard of the Church in distant lands. Amongst these were William White, Samuel Provoost, and James Madison, the earliest Bishops of the American Church, with the exception of Bishop Seabury; Charles Inglis, the first Bishop for the colonies; Thomas Middleton, the first Bishop for India, and his successor, Reginald Heber; and William Broughton, the first Bishop of Australia. The Chapel, built by Archbishop Boniface, was beautified by Cardinal Morton, who filled all the windows with stained glass. The Chapel was afterwards wrecked and desecrated by the Roundheads. It was restored by Archbishop Juxon, and a lofty groined roof was substituted by Archbishop Howley for the earlier flat ceiling. The restoration of the windows was carried out by Archbishop Tait. Amongst the notable events which have taken place in the Chapel was the appearance of John Wyclif before Archbishop Sudbury, in 1378, to answer a charge of heresy. The proceedings were interrupted by the citizens of London, who forced their way into the Chapel; and a messenger arrived from the Princess of Wales forbidding the condemnation of Wyclif. (From *The Archbishops of Canterbury*, by G. M. BENSON).



FONT.  
As supplied to Dalveen Church.

## XXIeth CENTURY FURNITURE

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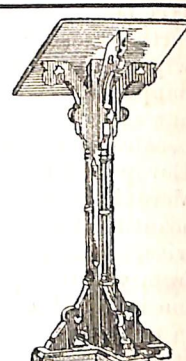
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