

NUMBER OF MARKS OBTAINED OUT OF 100.

Senior.—Ethel McIntosh 90, Florence Storey 93, Ida Hinton 70, Lillie Hughes 80, No Name 75, Ruby Smith 60, Sarah Dennis 80, No Name 60, Phyllis Ingram 65.

Intermediate.—Elizabeth Butler 88, Violet Bennett 86, J. O. Ethell 85, Lilla Tinley 80, Florence Ashcroft 73, May Moore 70, Jannette Fullerton 60.

Junior.—Marion Moore 91, Ivy Hinton 90, Daisy Bennett 89, Ruth Moore 89, Blanch Langston 70, Ruth Tinley 75.

PRIZE WINNERS.

Senior.—Ethel R. McIntosh 1st, Lillie Hughes 2nd.

Intermediate.—Elizabeth Butler 1st, Violet Bennett 2nd.

No Junior prize, as all the above names have won prizes since March: Ruth Tinley, you should have answered the Intermediate questions, as you are 12. I marked your paper as it was your first one, and I hope you will win a prize next month. Two papers came in without any name or age!

QUESTIONS.

Senior and Intermediate.

1. Read St. Peter's sermon, Acts II, 14 to 37, and tell me in your own words what he said to the people.

2. What important events took place in the Church at Antioch, in Syria?

Junior.

1. Read St. Mark ii. 1-13, and tell me what it is about in your own words.

2. Tell me what you know about St. Barnabas?

3. Who said the following words, and to what do they refer: "I will make you to become fishers of men"; "All men seek for Thee"; "Is it lawful to do good on the Sabbath days?" They are all in the first three chapters of St. Mark.

Your AMICUS.

CHURCH MISSION.

HEADQUARTERS, 65 ELIZABETH STREET, CITY.—We desire to bring under the notice of the *Chronicle* readers the At Home, Sale of Work, and Social Tea which is to be held at Bishopsbourne, Saturday, June 25th, from 3.30 p.m., for the benefit of the Church Mission funds, the occasion being the fifteenth anniversary of our work in the Diocese; and we hope that you will help our work by being present on that day. The Gift and Coin Social which was held at St. Luke's on the 18th passed off most successfully, and we received quite an assortment of useful gifts and £1 16s. 6d. in coins, so that we should have quite a large sale; and given fine weather there should be a record gathering of Church people. Further gifts for the sale are wanted and would be gratefully received by us. Among the gifts promised are a pair of prize game fowls valued at £1; buyer wanted. During the month catechists J. Pearse (New Guinea) and E. C. Woodcroft (Texas) have visited us. We desire to thank the following for parcels of clothes, books, etc.:—Mr G. Vowles, E.B., Miss Walker, Nurse Haggard.

Parish Register.

BAPTISMS.

ST. PETER'S, GYMPIE.—April 11—Isabel Lily Ann Abbott; 24—Tryphena Myrtle Heilbronne, Edna Catherine Heilbronne; 25—Mary Jane Spiller. May 1—Keith Douglas Austin; 9—Beatrice Montgomery, Robert William Montgomery; 15—Arthur Chapman Huggins; 18—William Henry Beavis, Herbert Alexander Beavis, Vera Ellen Beavis.

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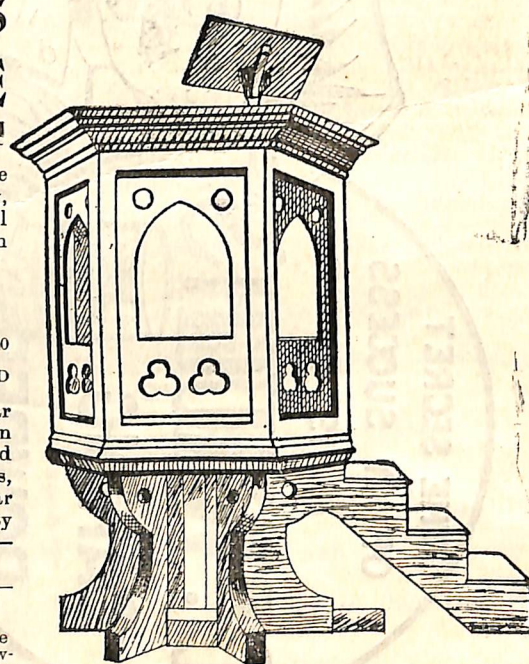
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Vol. XX.]

BRISBANE, JULY 1st, 1910.

[No. 240]

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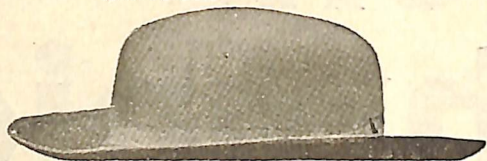


THE NEW SUB-DEAN.

Although Canon Pattinson has only been in Brisbane a month, he has already won for himself a host of friends, and there is every reason to believe that under his guidance the Cathedral will become a real strong centre of Church work. His whole ministerial life has been spent in the Diocese of Manchester, where he has had a varied experience of work in five different parishes, and where as secretary for the Diocese of the Church Schools Association, he became familiar with work of a Diocesan character. Besides all this experience he brings with him to Brisbane a proved capacity for hard and zealous work, which is (humanly speaking) the best guarantee of success. We may gauge the extent of Brisbane's gain by the fact that in Manchester Canon Pattinson's departure was widely and openly regretted by all the many with whom he had come into contact. We wish the new Sub-Dean all good things in taking up his new and important work.

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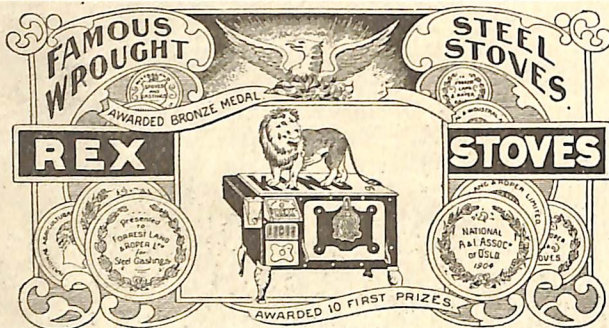
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*ORSOVA ...	12036	July 13	July 23	July 27	July 29
*OTRANTO ...	12124	July 27	Aug. 6	Aug. 10	Aug. 12
*OTWAY ...	12077	Aug. 10	Aug. 20	Aug. 24	Aug. 26

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The Church Chronicle.

Vol. XX.]

BRISBANE, JULY 1, 1910.

[No. 240]

THE ARCHBISHOP'S ENGAGEMENTS FOR JULY.

- 2—Cunnamulla. Confirmation.
- 5—Eulo. Confirmation.
- 10—Hungerford. Confirmation.
- 17—Thargomindah. Confirmation.
- 24—Adavale. Confirmation.
- 31—Charleville. Confirmation.

PREACHERS AT ST. LUKE'S CATHEDRAL FOR JULY.

- | | |
|--------------------------|-----------------------------|
| 11 a.m. | 7.30 p.m. |
| 3—The Sub-Dean. | Rev. F. de Witt Batt. |
| 10—Canon Tomlin. | The Sub-Dean. |
| 17—The Sub-Dean. | The Archdeacon of Brisbane. |
| 24—Rev. F. de Witt Batt. | The Sub-Dean. |
| 31—The Sub-Dean. | Minor-Canon Simmons. |

Editorial Notes.

We venture to think that the Synod which last month held its third and concluding session will deserve to rank high in the annals of the Diocese. At each of its three sessions it has done notable things. In 1908 its meeting was marked by the launching of that splendidly successful Cathedral effort which still stands as a remarkable incident in Australian Church history. Last year, the Report on the Religious Habits of the People, which was laid before Synod, attracted public attention far beyond the borders of our own State, and its practical results have already been seen, and will, we believe, be increasingly seen in the greater earnestness with which the Church faces her task. And now, in its third and concluding session, the Synod has done three great things. In the first place, it has passed a Consolidating Canon which will give us all the laws of the Diocese in a clear and compendious form. The Canons have been so often amended since their first passing that it has hitherto been difficult for anyone but an expert to discover what is the exact law on any given point at the present moment; but from henceforth this knowledge will be within the reach of everyone, and there will be no possibilities of mistake. The advantages of this are so obvious as to need no comment, but we should be doing less than our duty if we failed to acknowledge the debt of gratitude which the whole Diocese owes to Mr. A. A. Orme and Mr. F. W. S. Cumbræ-Stewart, B.C.L., for their strenuous work at a very exacting task.

In the second place, the Synod unanimously re-affirmed the principle, already assented to in 1909, that none but communicants should be eligible for the Synod. The fact that a man might deliberately ignore our Lord's command by habitually absenting himself from the great means of grace ordained by Him, and yet be qualified to take part in the government of the Church, has for a long time been felt to be an anomaly which ought to be ended. This feeling found expression last year in the resolution carried on

the motion of Mr. Winnett, asking the Diocesan Council to consider the desirableness of restricting membership of Synod to communicants. By the Archbishop's advice—as His Grace himself told Synod—the Council, whilst heartily sympathising with the proposal, deferred action until the matter had been further considered and debated in Synod. Mr. Winnett accordingly brought forward his motion again, and after a debate remarkable for its earnest tone, the principle was once more unanimously adopted. That such a motion should have been brought forward by a layman, and carried unanimously by a Synod in which laymen predominate, is a fact for which we cannot be too thankful. Amid the routine business—the passing of accounts, the amending of Canons, and the rest—it is easy for the religious aspect of the Synodsmen's work to be obscured. But Mr. Winnett's motion and the debate which ensued upon it show that it has not been forgotten, and that Synod is alive to its spiritual responsibilities. The communicant qualification for Synod will now definitely be recognised by legislation, and an obvious and distressing anomaly will thus become a thing of the past.

The third notable thing done by Synod was the adoption, with some small amendments, of the Report of the Commission on Church Finance appointed by last year's Synod. This Report—the credit for which is mainly due to Mr. P. A. Blundell—drew attention to the utter want of system which at present marks our efforts to raise the funds necessary for the maintenance and growth of the Church, and to the desirableness of adopting more systematic and less wasteful methods. With this end in view, the Report puts forward some tentative and practical suggestions, the outcome of much enquiry and earnest deliberation on the part of the Commission. These practical suggestions, as adopted by Synod, we print in another column. Suffice it to say, here, that Synod took a very important step when it agreed that it was desirable that every clergyman's stipend should be paid through the central Diocesan office. The Church in the Diocese will never attain its proper strength until it is everywhere and always recognised by Churchmen that the Diocese is something more than a collection of parishes, and that the welfare of every parish is the concern of the whole Diocese, and the welfare of the whole Diocese the concern of every parish. The proposed reform, if only it is generally adopted, will be a fresh and striking witness to a principle of vital importance.

THEOLOGICAL COLLEGE NOTES.

The term began on Friday, June 24th, and will end on Thursday, September 8th.

One new candidate has joined us this term, Mr Parker, who comes from Manchester, England. There are now fourteen students resident at the College.

The Rev. P. A. Micklem arrived by the S.S. "Perthshire" (upon which he acted as Chaplain to the emigrants) on Friday, June 24th, and has taken up his abode at the College.

The following gentlemen have recently accepted seats on the Laymen's Committee: Messrs J. H. Flower, W. Pike, A. A. Smith, and W. J. Weatherill.



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PERSONAL.

Although the news of Canon Tomlin's resignation had, to some extent, leaked out through the English newspapers,

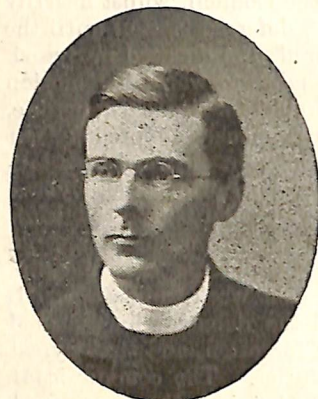


Photo. by Poulsen]

it was not generally known or believed until the Archbishop made the official announcement in his Synod address. And then it was received with something like consternation. We have all felt Canon Tomlin to be one of the Diocese's great assets, and he will everywhere leave those to whom his departure will mean a definite and personal loss. The work he has done for the Diocese, whether at Milton, or in connection with the Church Mission, or the Women's Shelter, or, latterly, as the first Principal of the Theological College, is work that stands, and will continue to stand, the test of time: whilst his example of strenuous and unremitting labour in face of obvious physical unfitness has been an example to us all. Happily, Canon Tomlin does not actually leave us till the beginning of next year, but we could not allow the announcement of his resignation to pass by without chronicling our sense of the loss that it means to the Diocese.

The Archbishop's announcement that he had appointed the Rev. John William Ashton, M.A., rector of St. Andrew's,



Photo. by Poulsen]

South Brisbane, to the Canonry vacant by the resignation of the Rev. T. St. J. Pughe, was received by Synod with the most cordial approval. And this approval has since been endorsed throughout the Diocese. Canon Ashton has served in the Diocese (with the exception of two years spent in England) for fourteen years, during which time he has worked in only two spheres, St. Andrew's, South Brisbane (his present living), and Christ Church, Bundaberg. As secretary of the Sunday School work of the Diocese, he has done admirable work in the past, and it was a cause for widespread regret when the pressure of parochial work obliged him to resign this position last year. He has the reputation of being one of the best parish priests in the Diocese, and he certainly has plenty of practice, working, as he does, single-handed in one of the largest of the Brisbane parishes. In congratulating Canon Ashton on his new dignity, we congratulate, also, the Diocese on having such men upon whom to confer its honours.

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ARRIVAL AND INSTALLATION OF THE NEW SUB-DEAN.

Canon Pattinson's arrival and installation is an event which concerns every Churchman in the Diocese. For if, as we hope and pray, the Cathedral is destined to become in an increasing sense the soul of the Diocese, the centre of its spiritual life, then the arrival of its new leader possesses an uncommon significance for us all. Canon and Mrs. Pattinson arrived in Brisbane by R.M.S. "Osterley" on Monday, May 30th. They were met and welcomed at Pinkenba by Mr. R. O. Bourne on behalf of the Cathedral Chapter. And at the Central Station their arrival was awaited by Mr. F. W. S. Cumbræ-Stewart, one of the Cathedral Wardens, and by the Archbishop's Chaplain. On arrival they were driven to Bishopsbourne, where they were to be the guests of the Archbishop until it was possible for them to move into their official residence at Adelaide House.

The Installation service took place on Wednesday, June 1, at 7.30 p.m. Unhappily the day was one of the stormiest Brisbane has experienced for a long time. Torrential rain fell all through the day, and by evening it became clear that anything like an adequate congregation could not possibly be expected. However, some thirty enthusiasts defied the elements and paddled their way to St. Luke's, and were rewarded by what was undoubtedly an inspiring service. Evensong was sung as far as the Third Collect, after which the Archbishop delivered a stirring address upon the part which the congregation were expected to play in the development of the life and work of the Cathedral. Taking as his text I. Peter iii. 8, "Finally be ye all of one mind, having compassion one of another; love as brethren; be pitiful, be courteous," his Grace reminded his hearers that God's greatest work was done through societies of men rather than through individual men. The unit of force in God's army was the congregation quite as much as the individual. A body of people all of one heart and mind became by that fact something much more than a collection of individuals in the influence exerted by such a body, although it was mysterious and indefinable, was none the less intensely real. It was for the creation of such a spiritual atmosphere that St. Peter appealed in the words of the text, and it was for the development of such an atmosphere that he appealed to the Cathedral congregation. In particular he pleaded for three things: first, the congregation by their reverence and earnestness must help to make the Presence of God a felt reality in the Cathedral; secondly, by their courtesy and consideration towards strangers they must help to make it a true spiritual home for all the Churchpeople of the Diocese; and, thirdly, they must cultivate the missionary heart, and be ready to hear and obey the call of God to whatever work is needed to be done. They were encouraged to hope great things of their new leader, whom with all his heart he welcomed amongst them. They had heard on all sides of the affection he had inspired in those amongst whom he had worked in England. They would help Canon Pattinson, he did not doubt, with their sympathy and support and prayer, but he appealed to them also to help him by learning to see with their own eyes God's will and mission for our Cathedral and its congregation.

After the sermon the solemn service of Institution was held, and at the conclusion of which the Archbishop led Canon Pattinson to his stall and instituted him as Canon and Sub-Dean.

A social gathering in honour of Canon and Mrs. Pattinson was afterwards held in St. Luke's Hall. Speeches were delivered by the Archbishop, the Archdeacon of Brisbane, and Mr R. O. Bourne. The Sub-Dean in a brief reply expressed his sincere appreciation of the kindly welcome he had received.

MOTHERS' UNION DISTRICT NURSES' HOME.—The committee acknowledge with thanks the following subscriptions and gifts:—His Grace the Archbishop, £2 2s.; Mrs. Clarke, Paddington, 5s.; per Miss Hill, 3s. 6d.; New Farm M.U., £5 2s.; S. Brisbane M.U., 2s.; Milton M.U., £1 12s.; proceeds West's picture benefit, £7 14s.; proceeds M.U. bazaar, £23 10s. 3d. Total, £40 10s. 9d. From Mrs R. S. Dods, lounge chair; a member of the M.U., groceries and kitchen towels; Mrs. Vowles, ½ dozen cups and saucers; Mrs. Bambury, vegetables; Mesdames Cumbræ-Stewart and Gilson Foxton, door mat; Mrs. Bond, small table; Rev. G. H. Dunbar, 100 lbs. flour; Mrs. H. Challinor, groceries; Mrs. T. L. Bancroft, eggs; Mrs. W. H. Aplin, 2 hall chairs; Mrs. Ashton, 2 pillows and 1 cushion; Mr and Mrs Edward Griffith, aluminium kettle; Mrs. W. H. Walsh, metal teapot; Mrs. Boundy, large parcel groceries; Mesdames Scougal and Rust, 10 lbs. tea. There is now a vacancy in the Home for one Lay Sister. The secretary will be pleased to receive names of those who would like to take up this work. Applicants must be over 20 years of age and send two references.

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BIBLE IN STATE SCHOOLS.

The elections for seventeen vacant seats in the Legislative Council of Victoria, which took place last month, were largely affected by the question of Bible in State Schools. Some few years ago a Bill on this subject was rejected in that House by three votes. Of the seventeen members returned a fortnight back only two of the successful candidates are definitely hostile to the proposal, and of the remainder eleven have been returned as avowed supporters and practically as Bible in State Schools candidates. Their return now ensures a large and decisive majority of the thirty-four members of the Legislative Council who have definitely promised to support the New South Wales system of religious instruction in State Schools, exactly the same as has been accepted by the resolution of the people of Queensland in the recent referendum.

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SYNOD, 1910.

GENTLEMEN,—I welcome you to the Third and concluding Session of the Fifteenth Synod of our Diocese, praying that the grace of God may be with us, and that the Spirit of counsel may be present as we deliberate upon the work and progress of our Church.

We meet at a time when the Empire is just emerging from a strange and sacred experience. The sudden news of King Edward's death created one of those spontaneous and universal outbursts of emotion which more than anything else prove to the world the unity of our common stock. Nationality is a mysterious thing. It depends neither upon geographical position nor yet upon strong military defences. It does not even depend upon community of interests: on the contrary, it is the nationality which more often makes the common interest. The bond of nationality is before all else a bond of sentiment. "A nation," says Dr. Edward Caird, late Master of Balliol, "ought to be composed of men who, however numerous, can feel the throb of one emotion and one impulse of life, and who by such community are at once differentiated from other nations and brought into living and organic unity with one another." It is true that this sentiment is itself based upon something deeper. "There is needed," Dr. Caird goes on to say, "a common history, the memory of great deeds done, great trials undergone, great experiences of sorrow and joy encountered together," and, deeper still, there is "the national idea, or sense of vocation" which is the nation's soul, and "makes its character, and gives unity to its history." But rising out of these elements the phenomenon which we see and recognise as welding a nation together is the bond of sentiment. Always present as a potent force beneath the surface it rises on occasion into view and asserts its power like the eruption of a volcano. This force has moved the Empire during the past few weeks, and our hearts have been enlarged at the sight. It means for us solidarity throughout the Empire, and solidarity in attachment to the Empire's Throne. With all his burdens and anxieties our new King will at least have learned that he has behind him the strength of a nation united heart and soul in his support.

THE CHURCH AT LARGE.

What we notice in the Empire we notice, with due distinctions, in the Church at large. In the Church of our Communion there is a growing sentiment of a world-wide mission. Never before, I believe, in our Church's history has there been a more earnest endeavour to rise to the spirit of our Lord's missionary command, and to go to all the world. The Pan-Anglican Congress of 1908 stamped this character upon our own Church: and in the World's Missionary Conference to be held in Edinburgh this month, our Church will join with other sections of the Christian world in studying that command in its widest aspects. Meanwhile a great movement is in progress from the Home Church to Canada. Our spiritual statesmen have seen the urgent need there—a need for the moment greater even than our own owing to the phenomenal influx of population—and are straining every nerve to meet the situation with both men and money. The result is striking: and although the movement towards Canada may involve the diversion of some reinforcements for Australia, yet we rejoice to see the Home Church "buying up the opportunity" with so much vigour and devotion. The missionary sentiment is in the air.

THE CHURCH IN AUSTRALIA.

The Primacy.

In Australia the most important ecclesiastical event of the year has been the appointment of a Primate. A long delay in this appointment was inevitable, but after ten months the Church's work was beginning to suffer, and we were all delighted to hear in Easter week of the settlement of the matter. Most cordially do we welcome

the Archbishop of Sydney as our spiritual chief. We rejoice to know that he brings many gifts, both spiritual and administrative, to his high office: and we assure him of our prayers and our loyal support in all that he undertakes for the well-being of the Church. The question of a "fixed" as opposed to a "wandering" Primacy naturally arose in the course of the election. I am one of those who believe that a fixed Primacy makes most for the solid progress of the Church, and there are many of us who regard Sydney as the natural and proper seat of the Australian Primate. But a fixed Primacy can only be restored if the Primatial Diocese is prepared to give the rest of the Australian Church a voice in the election. It is obviously unfitting that a single Diocese, or even a single Province, should have the exclusive right to appoint a Primate of the whole Church. In the recent election the Australian Church, through the Bishops, has shown its readiness to trust the Church in Sydney. Perhaps we may hope that the Church in Sydney will some day be ready to repay this confidence with a like generosity. You in Brisbane at least have a right to make this appeal, for you have taken this very step yourselves in giving to the other Dioceses of the Province a voice in the election to the Metropolitan See.

The Bishop of New Guinea.

Another great event has been the consecration of the Rev. Gerald Sharp to be Bishop of New Guinea. We cannot regard the long delay over the appointment with any satisfaction, for it means that suitable men are not easily found to undertake the more difficult posts of the Church. But our confidence in the Archbishop of Canterbury has been justified, and it was with a hope greatly encouraged by our brief association with him that we sent the new Bishop forth to his difficult and honourable task. I am sanguine enough to hope that his consecration has inaugurated a new era in the attitude of our Church, at least in this Diocese, towards Missions. In secular warfare the strength of an army in the field depends absolutely upon the support of the War Office and nation at home. The army's business is to fight: it is the nation's business to provide supplies. But in the spiritual warfare of the Church the army is often left to fulfil both functions. The missionaries on active service are expected not only to maintain the conflict with heathenism, but also to spend their hard-won furloughs in getting supplies of men and money. It is time we changed all this. We cannot and we will not allow Bishop Sharp to wear away his life, as we allowed Bishop Stone-Wigg to do, in the weary labour of galvanising the Home Church into life.

And surely a new era is dawning. It has been indeed a terrible year for our Missions, and in the darkness of last July and August it was difficult even to maintain hope. Yarrabah and New Guinea were each without a Head, and both were terribly in debt: confusion reigned in Sydney, and no Head was there either to help us out. The prospect was black all round. But the day dawned at last, and the response of the Church to the Bishops' appeal for £7,000 was a heart-stirring indication of the spirit of our people. I am very proud of the share of this Diocese in that response. I asked for £500, and you responded at once with £700. But a more permanent change will soon, I hope, be recognised throughout the Continent as the newly-organised A.B.M. Headquarters' Staff makes itself felt. The support of this Staff has rightly been made the first charge upon the missionary receipts, and there is reason to believe that it will more than justify its existence when the year's turnover comes to be reckoned. Meanwhile we shall be delighted to welcome Archdeacon Lefroy to-morrow on his first visit to our Diocese and to our Synod.

Yarrabah.

I have just mentioned Yarrabah, and I deem it necessary to say something further about the work there during the past year. The anxiety to which I have referred is due not only to the shortage of funds, but also to certain events connected with the administration and the *personnel* of the Mission staff. Nearly a year ago Mr. Gribble's health became so bad that his work was seriously affected, and a break-down seemed imminent. The doctors ordered him a year's absolute rest outside the tropics, and after further study of the case gave a definite verdict against any return to the tropics at all.

Mr. Gribble therefore resigned his position as Superintendent last February. I cannot pass on without paying my tribute of praise to the results Mr. Gribble has achieved during his sixteen years' self-denying work at Yarrabah. Although not himself the founder of the Mission, he took it over from his father, the Rev. J. Gribble, in a most primitive stage, and it is due to his care and insight into the aboriginal character, and his complete devotion to his work, that the Mission has grown to its present proportions. We assure him of our appreciation of his past work, and of our sympathy and good wishes for the future. It has been no small consolation to us that the Rev. G. W. Morrison has been on the spot to take charge during the trying interregnum which has necessarily ensued. I trust that we may soon hear of a permanent successor.

But—as if these serious changes were not enough—we have had a further trial lately in an unfavourable report from the Police Magistrate at Cairns, and some consequent newspaper notoriety. Of Mr. Grant's report in itself I need not speak at length, for it has been sufficiently dealt with in the public press. I claim that the replies of the Bishop of North Queensland and Mr. Morrison have entirely disposed of the few trivial charges which Mr. Grant brought against the administration, and have revealed the fact that his strictures upon the Mission are based upon prejudice far more than upon facts.

Nevertheless the views it expresses are in some ways typical of the attitude towards Missions in certain sections of the trading world: and for this reason I must say a few more words on the general situation. Missionaries are not particularly popular in the North. There may be some grounds for this here and there in the attitude of the Missionaries themselves, though this has never come to my knowledge, and I have not the slightest reason for thinking so. But unquestionably the main ground for the unpopularity is that the Missionaries stand for a policy towards the aborigines which does not suit the convenience of the trading world. I am anxious, therefore, to make clear what our policy is, for I am very certain that if the facts are known we shall have the public opinion of Christian Queensland on our side. Christian Queensland will not, I believe, tolerate any further exploiting of the feebleness of races. The conscience of Society is becoming increasingly alive to our responsibility for those people whom we have disinherited. And I know well that the Government are prepared to resist the pressure which self-interest is sure to bring upon them, and to act upon the principles which humanity and Christian duty alike demand.

Mr. Grant in his report says: "While recognising the benevolent intention of the Mission, I should prefer to see their efforts devoted entirely to the welfare of aboriginal children, and aged blacks." These words represent a view commonly held. But they indicate a veritable revolution in our missionary methods. The younger men and women at the Mission Station, thanks to the care and discipline of the Mission, have been transformed, from the deplorable condition in which we often find them in the aboriginal camps, to strong, healthy, self-respecting people. According to the view quoted above, these people are to be at once sent out to subserve the white man's interests. But this course would simply revolutionize the whole policy of the Mission. These able-bodied men and girls arrived at Yarrabah as the wreckage thrown up by our white civilisation, the victims of the white man's vices, the victims—directly or indirectly—of the white man's lust: and at the cost of much labour and nerve tissue the Mission has nursed them back to physical and moral health. But it has done so relying upon its undisputed right to continue to them the sheltered life which they have embraced with so much joy and relief. Yarrabah, like the Mitchell River Station, and like Mapoon and Cape Bedford, is a Reserve declared by the Government, in which blacks of all ages and conditions shall live as a free people in the way most suited to their temperament, while at the same time there is sufficient supervision to apply them to the pursuit of an industrious life, whether in agriculture or fishing, or mechanical trades. Thus guarded from disturbing influences and under a paternal *regime*, they can live a sheltered life, marrying as they will among their own people, developing their own home and family life in freedom and peace. This is no imaginary picture. It is what you can see for yourself any day if you will visit the place. It is what even Mr. Grant himself noticed during his recent visit to the head station.

But according to the view voiced by him, it is desirable to change all this. The Mission is to give up all the girls and young men upon whom it has spent so much labour, and to become a Benevolent Asylum for the aged blacks, and an Orphanage for the children. And what of the girls who are thus to be sent back to service? They are to be forced away from the life and surroundings they love and sent back to the lonely and dangerous conditions of the life from which they have been rescued, and from which no excellence in the mistresses and no strictness of supervision can ever effectually protect them; while the boys they might marry are left to compulsory celibacy on the Station at Yarrabah, or else are to be cast into the same dangerous conditions outside. Let us be plain in this matter. It is nothing but mere selfish regard for the white man's interests which prompts the proposal. In the dearth of domestic servants, these girls are regarded as desirable prizes. It is not the higher interests of the blacks and half-castes which are considered at all. And the plea that comparatively white half-castes are too high in the scale of civilisation to mate with blacks is sheer, sentimental hypocrisy—as everyone knows, who is acquainted with the facts of Yarrabah. For full details about the Yarrabah half-castes, I would refer to the Memorandum of the Bishop of North Queensland, which but recently appeared in the public press. Meanwhile, I claim, and confidently claim, that the Christian Missions to the Queensland Aborigines—and Yarrabah preeminently among them—are doing a most noble work. I believe that the Christian conscience of Queensland approves of their work; and I appeal to that conscience, to that Christian sentiment, to protect our Missionaries against the persecutions of worldly self-interest which threaten the very basic principles of it all.

The Religious Instruction Referendum.

But I can now turn to brighter themes. The decisive result of our appeal to the people on April 13th on the subject of religious education in our State Schools was not only a very great encouragement to us, but also of far-reaching importance to the rest of Australia, and possibly beyond that. The final numbers are: For the Religious Instruction, 74,226; Against, 56,672; Informal, 7,651, making a total of votes cast, 138,549. The total number of electors on the State roll is 260,021. The percentage of votes cast is therefore 53.28%, and the majority in our favour, 17,554. It is somewhat amazing, in view of this result, to find that questions are still raised in certain quarters as to the decisiveness of the people's answer. If this answer is not decisive, it would be difficult to say what a decisive answer is. You will notice that over 53% of the voters of the State have expressed an opinion; while, distributing the informal votes in proportion between the affirmative and negative, we find that over 30% of the voters on the roll have voted in the affirmative. But, indeed, these objections need hardly be taken seriously. It now remains for Parliament to take the necessary legislative action. We feel that we can fully trust the Government, and are sure that a satisfactory Bill will be introduced. With regard to the prospects of the Bill, it is interesting to note that no less than forty-four out of the sixty-one electorates shew a majority of votes in favour of Religious Instruction in State Schools. I need hardly say that the action of the members representing these forty-four constituencies will be very closely watched when this Bill comes on.

Meanwhile it is natural to make a few reflections upon the results of our campaign. First, and beyond all doubt, we owe a tribute of heartfelt gratitude and praise to our Organising Secretary. To him, beyond all others, and in an almost unique sense, the thoroughness and sufficiency of our victory is due. I am sure I voice the sentiments, not only of our own Church, but also of the League as a whole, when I thank him publicly for the thoroughness, the ability, and the whole-hearted devotion with which he laboured in the cause.

A second obvious feature of our campaign has been the devotion and the power manifested by women. Their influence in politics since they have received the franchise has been most significant. Women stand in politics for the Home life, and, viewing the world from that standpoint, they have already accomplished great things. They have shewn themselves the sworn enemies of Intemperance, that menace to the Home: and now, again, it is the women speaking

for their children who have fought for religion in the State Schools, and have carried the day. It is interesting, by the way, to notice that the areas where the vote was against us were chiefly those—e.g., mining centres and distant pastoral areas—where unmarried men were predominant, and heads of families in the minority. Nor is it only their point of view which has influenced the voting: their presence and influence on Election day was an obvious factor in the softening of the asperities of party strife. The women of Queensland certainly did a good thing for their country on April 13th last.

The third reflection I will make is in some ways the most important. The various Christian bodies which have united under the standard of the Bible League have undoubtedly been drawn closer together as comrades in the recent campaign. I recognise that we represent by no means the whole Christian community, but progress towards reunion may be none the less solid because it is partial; and to my mind the cause of reunion is served far better in the course of common work than by premature attempts at amalgamation. In the recent campaign we have shewn the possibility of complete unity of purpose, and of hearty and loyal co-operation, while preserving in every respect the integrity of our several denominational positions. In the more sacred relations of our work—in our prayer and worship, as for instance on the day of intercession—we freely followed our own lines. When a public appeal or demonstration was required we were able to rally together with a united front. It is thus that we shall promote reunion. Thorough-going denominational loyalty on the one hand, and on the other frank and cordial co-operation in neutral things, these are the principles upon which, by God's help, we may advance to a truer conception of God's purpose and of the religion which He has sown in our hearts.

The University.

One more event of the past year calls for our special notice. The University of Queensland is now an accomplished fact. For many years this object has been before an earnest body of workers, with the present Director of Education at their head. But the generous action of the Government has made their dream a reality almost sooner than we had hoped. The Senate has been formed, and is already at work, and lectures are to begin early in the new year. I cannot pretend to endorse the whole of the policy adopted, for I believe that a great opportunity has been missed in the relinquishment of the Victoria Park site, where a fine set of buildings would some day have been a magnificent feature of the city, and where a great academic quarter might gradually have grown up, with its atmosphere of culture influencing the whole State. Instead of this, we are committed to an unsuitable House, and a site which gives no room for expansion in the future. I would that even now it were possible to make an alteration. But apart from this one criticism, I want to bear my glad testimony to the wisdom and comprehensiveness with which the lines have been laid down. Both in its Constitution and in the instalment of its educational facilities it seems to leave nothing to be desired. I think the State owes a debt of gratitude to Mr. Kidston for his generous advocacy of the scheme; and I cannot but add my congratulations to Mr. Roe and his fellow workers upon this satisfactory accomplishment of their great object.

THE CHURCH IN THE DIOCESE.

Changes.

Our list of changes is as long as ever. The resignation of our Chancellor, Mr. Feez, has deprived us of the official services of one whose genial kindness no less than his great abilities have come to be recognised by us all. I do not know that any profession involves a strain of work so heavy as that of a Barrister in full practice, and at times I have reason to know that Mr. Feez's work as Chancellor was done at no small cost to himself: we owe him a debt of gratitude for the labour he has so freely given to the concerns of the Church. He is succeeded, as you know, by Mr. Justice Chubb; and we may count ourselves happy in securing a Chancellor who, by his position, his experience and his sagacity, will command the confidence of all. Mr. Justice Chubb was compelled, for private reasons, to take leave of absence from this Synod. Mr. Feez has most kindly consented to act in his place.

Among the Clergy a great change is impending, which you will all have heard with profound regret. Canon Tomlin, after a gallant struggle, has been forced to the conclusion that his health demands his return to England, and he will resign the Principalship of the Theological College at the end of the year. I can hardly express my sense of the service he has rendered to the Diocese and Province or of the loss which we shall sustain at his departure. The founding of a Theological College requires many and varied gifts, and Canon Tomlin has not only fostered our College's life during its early years, but has laid down traditions of service and devotion for which we cannot be too thankful. I might say more, but I spare his feelings; and since the day of his resignation is still far off, we need not yet begin to say farewell. I am thankful to be able to announce the speedy arrival of his successor. The Rev. P. A. Micklem, late Scholar of Hertford College, Oxford, and Assistant Master at Harrow, and more recently Vice-Principal of St. Augustine's College, Canterbury, will bring with him all the gifts of learning and experience which are needed for the post, while two terms of co-operation with Canon Tomlin will enable him to acquire that knowledge of the conditions of this country, before taking charge, which is indispensable to efficient work. Mr. Micklem is due to arrive on or about the 21st of this month.

Another important change in the very centre of our work is the separation of the office of Sub-Dean from that of Archdeacon of Brisbane. For five and a-half years Archdeacon Le Fanu has held what is virtually an impossible position. The office of Archdeacon, according to my conception of it, is to assist the Bishop in the supervision of the Diocese: to be the *oculus Episcopi* not only in respect of detailed knowledge of the parishes, but also in the sympathy and support and counsel which he can bring to the Clergy on the Bishop's behalf. For this there is more than enough work in the Diocese for two Archdeacons unencumbered with the responsibility of a parish: and much of the machinery of the Diocese goes awry for want of this delegated supervision. On the other hand, the Church in Brisbane has undoubtedly suffered of late years because it has been impossible to make the Cathedral in any large sense a centre of Church life. Not only is St. Luke's inadequate in structure and position, but the Sub-Dean has been so overburdened with the care of outlying districts, and by the emergencies which constantly call for clerical help on Sundays, that he has been more often than not away from the Cathedral. The results of such an arrangement must be obvious. The position is an impossible one, and the wonder is that St. Luke's has maintained its position as well as it has. I cannot refrain from paying a respectful tribute to the work which Archdeacon Le Fanu has done for the Church in this most difficult situation. His wise judgment, his consideration for others, his courage and patience: and his incessant and strenuous labour has been an example to us all—an example which we shall appreciate the more because his work has so little to show, from the nature of the case, in the way of results. With the new and, as I think, happier arrangement, Archdeacon Le Fanu will give his whole time to his Archidiaconal work. And a new Sub-Dean will take over the exclusive responsibility of the Cathedral. We accord to the Rev. J. A. Pattinson our most cordial welcome. We assure him of our sympathy, and we expect much strength from the experience, the ability, and above all the zeal which we know that he brings to his work. I may here say a word about the new Cathedral. The Consecration is fixed—barring the uncertainties of a great contract—for the Festival of SS. Simon and Jude (October 28), and invitations will shortly be sent out to the Church in Australia for that date. I trust that the position of the Cathedral among the Churches of Brisbane will be clearly understood. It will become, I hope, the leading Parish Church of the City, drawing its own congregation largely from its own district and interfering with no other Church, setting a standard in tone and reverence, in teaching and in ritual, which the whole Diocese will be ready to appreciate and copy. As the Cathedral Church of the Diocese and the Metropolitan Church of the Province, it will, of course, be more than this, but I emphasise the Parochial side in order to make it clear that in future the Sub-Dean cannot be looked for to assist other parishes and to act as a stop-gap when emergencies arise. He will be tied to the Cathedral as every Parish Priest is tied to his own Church.

But to continue our list of changes. Five of our Clergy have left the Diocese, I regret to say, since last Synod, viz., the Revs. J. Pranker and W. H. B. Carrie, who have gone to Carpentaria and North Queensland respectively, and are doing excellent work there; the Rev. B. Eva, who has gone to Melbourne; the Rev. J. H. Whitehead, who has recently resigned the living of Wynnum; and the Rev. H. J. Raymer, who, to the grief of us all, has broken down in health, and is ordered back to England at once. These are serious losses, and to these we must add the most serious temporary loss of the services of Archdeacon Rivers, owing to his accident last February. His character and his strenuous labours have so endeared him to us all that I know you will rejoice with me at his satisfactory recovery.

Against these losses we have but three gains to set. The Rev. J. Elliott and the Rev. L. J. Hobbs have joined us from England, and have made an excellent start in their new work; and the Rev. G. F. Hart, who did six years' work in this Diocese in the nineties, has returned, and is most gallantly tackling a new Bush parish. One more change remains to be chronicled, not, fortunately, a change of *personnel*. Canon Pughe some time ago resigned his canonry of our Cathedral on entering upon parish work in England: and I have great pleasure in announcing that I have appointed the Rev. J. W. Ashton in his place. Mr. Ashton's work is too well known to you to need comment. He has done, and is doing much valuable work in the Diocese, and he shows us at all times the example of a capable and devoted parish priest.

Spiritual Condition of the Diocese.

It will be within your recollection that a Report upon the Religious Habits of the People was laid before you at last Synod, and that you re-appointed the Commission who had drawn it up. That Commission has decided, and rightly as I think, that its work was done last year, and that any action to be taken in consequence of its Report lay in other hands. The history of the year, however, shows that the Report has not been ineffective. It may be hazardous to attribute certain effects in our Church work to this Report as the direct cause; and there may be some truth in the criticism that the Report gave undue prominence to the darker side of things. But the events of the year have shown that men's consciences have been stirred, and the facts disclosed have not been without their weight in the recent Bible League Campaign.

Whatever progress we may record, however, is trivial in comparison with the work which is required before our Church can even begin to rise to her responsibilities. Let me therefore indicate some of the lines on which I look for progress to be made.

Synodsmen and Holy Communion.

It is idle to deny that one of the most obvious features in our modern Church is the alienation of large numbers of professing and even worshipping Churchpeople from attendance at the Holy Communion. This is not the place to go into the spiritual realities which underlie this most holy Rite, and which lay so solemn an obligation upon every professing Christian. Our Church is really based upon it: all our services have grown up round it: our own spiritual life depends upon it. And since this is so, it is hardly possible to exaggerate the loss and danger involved in this neglect. You will remember that proposals were made last Synod for legislation providing that all Synodsmen should be Communicants. The matter was left to the Diocesan Council, and perhaps you will be surprised that the Council decided to recommend another year's delay. It did so, not because there was any doubt about the Regulation being carried, but because we desire to rectify the defect in the right spirit, and be sure that every member desires it with a deep and reverent conviction of his own duty towards his Maker. I hope therefore that the matter will not be forgotten.

A General Mission.

I spoke last year at some length on the subject of a General Mission for Australia. I thought then, and I think now, that the

Australian Church is ripe for an effort of this kind. I am sure that we might hope for great stimulus and blessing from it in our own Diocese. But, unfortunately, owing to the death of the late Primate, and the consequent interregnum, there has been no progress in the matter at all during the past year. I am delighted to find, however, that the new Primate is heartily in favour of the scheme, and I think you may look for some practical steps in the near future.

The C.E.M.S.

Meanwhile I gratefully recognise active work going on in many directions for the spiritual welfare of our people. During the past year the Men's Society has received a great stimulus through the visit and Mission of the Rev. H. S. Woolcombe, and I think we may fairly congratulate ourselves on the response which the men of Queensland have made to Mr. Woolcombe's appeal. The Society in Queensland now numbers forty branches, thirty-two of which are in this Diocese, comprising a thousand and thirty-six members, of whom eight hundred and fifty-two are in this Diocese, and—what is more to the point—there are signs that the real spirit of the movement is taking hold of the branches, and the secular and worldly tone, which is always the menace, has largely disappeared. The work of the Woolcombe Mission Committee last July and August, and the great audiences of men during the Mission in September, show the reality of the religious spirit among us, and have given us a solid ground to work on in the future. The Corporate Communion of our branches, wherever I have been privileged to attend them, have struck me as a supremely hopeful and a supremely important development. I do hope that in all branches a Quarterly Corporate Communion will come to be regarded as the centre and pivot of the whole work.

The Mothers' Union.

The Mothers' Union exists to foster the life of the family as the cradle of the spiritual life, and the stronghold of purity. For some months past its expanding work has been somewhat hindered by uncertainties as to the basis upon which it exists. Those uncertainties have now, I am glad to report, been removed, and it is recognised, under the Constitution, that officers of the Union must be members of our Church, except in Bush districts, where members of other denominations are eligible, with the consent of the Central Council. I earnestly commend this Union to the women of the Diocese, for I believe its potentialities for good to be incalculable.

A New Task.

But these two organisations are already at work. Another task, and a new one, may be thrust upon us before many weeks are out. We may reckon, I hope, that the State Schools will soon be open by Act of Parliament to our teachers. I shall look upon this as a golden opportunity and a clearly defined call for the energy and devotion of Christian teachers: and my hope is that all over the Diocese men and women will be found to offer their services at least once a week in the State Schools of the country. It is in this way that we shall show our earnestness in the struggle we have just fought for Christian Schools, and there is certainly no better safeguard than this for the religious life of the rising generation.

Council for Public Morality.

Although in no sense connected with our Church, I cannot but notice here an organisation which may prove useful, if wisely handled, in dealing with one great evil in our social life. The Council for the Promotion of Public Morality for Brisbane and neighbourhood, of which you will presently hear more, is a body comprising all classes and creeds, the object of which is to deal with sexual vice. Already the weight of the names on the Council gives promise of an effective witness before public opinion: and we may hope that the existence of the Council's Committee working wisely and quietly for the betterment of the city may be the means of achieving no small results in this difficult matter.

The Finance Commission.

I now turn to a movement of a different kind, but one which has made very significant progress during the past year. We are all disquieted from time to time by the insecurity of our Church finance.

There is really no excuse for us in this young and unendowed Church if we fall into the complicated and unbusinesslike condition of the Home Church. It is not too late for us to review our whole position, and to introduce everywhere into the disorganised area of Church finance the salt of business methods. There is certainly need for this. We all lament, and many laymen, I know, are ashamed of the miserable poorness of many of our livings, and, although the calibre of our men is still far above their remuneration, we cannot hope for this to continue. Small stipends in this, as in other spheres of this material world, must, inevitably, in the long run, lead to inferior men. The fault does not, I believe, lie in the parsimony of the people, but in the isolation of the parishes, and in the want of systematic method and co operation between them and the Diocese. This whole matter, as you know, was referred to a Commission last Synod, and the interesting Report of that Commission is before you now. I trust that the matter will be fully debated and that some practical results will ensue.

It is highly satisfactory to note in this connection that the legacy left for certain purposes in connection with the Church of England is now available, the interval during which an appeal might have been made having elapsed. This welcome addition to our income ought to be a great stimulus to the work of the Church.

The Business Paper.

Turning now to the work immediately before us, you will have noticed that the long-deferred consolidation of the Canons is now an accomplished fact; and I think you ought to know how great a debt of gratitude we owe for this important bit of work to Mr. Orme. For weeks past he has devoted his spare time, without charge, to this arduous task, and considering his thorough knowledge of the Canons, I think we may rely upon his work as accurate and complete. I ought to say that Mr. Orme has been materially helped in this by Mr. Cumbræ-Stewart, upon whom we have learned to depend for generous and self-denying help whenever he is needed. But there are two things I should like to say about the Consolidating Canon now to be laid before you. I hope members of Synod will exercise self-control, and restrict themselves to questions and comments on the Canons which are really necessary. You will easily understand that any thorough examination of Mr. Orme's work would take us many weeks; and the proper way to deal with the Canon—in my judgment—is to take for granted the Schedule containing the Consolidated Canons and pass it *en bloc*. My other remark shall be of a more general character. I hope the Synod will in future be slow to resort to legislation. No less than twelve Canons have been passed during my Episcopate, and that in four Synods—since, in 1908, no Canons could be passed. It cannot really be necessary to legislate at the rate of three Canons at each Synod; and as most of us must confess ourselves amateurs in the work of legislation, I suggest that it may be well to exercise a measure of reticence in the utterance of our sovereign will for the Diocese. The Standing Orders have been revised, with much kind help from Mr. Abell, in accordance with certain resolutions of last Synod, and will come before you immediately for consideration.

Gentlemen, I have done. I thank you for the patience with which you have listened to me, and I make, in conclusion, the appeal which St. Paul made of old to the Ephesian Church, "Brethren, I beseech you that ye walk worthy of the vocation wherewith ye are called." We live in days of progress, of ever-growing enlightenment, and therefore of ever-increasing responsibility. A young nation is daily growing in strength around us: Nature is favouring us: on all sides the opportunity to expand and grow is offered to our Church. Can we rise to the opportunity? Are we trustful enough, united enough, devoted enough to venture forth upon the path of progress? Our vocation is clear in the circumstances of our time. Shall we be found worthy? Not without much more earnestness of purpose, much more prayer, much more sacrifice than we have been ready to give in the past. God grant us more of the spirit of our Master who bade us take up the Cross and follow Him! God raise up among us men of devotion, both Clergy and Laity, who shall show us how to live that life, how to follow that vocation which shall glorify God on the earth, and shall manifest His love and power to the hearts of men!

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CONSECRATION OF ST. SAVIOUR'S CHURCH, LAIDLEY.

On Tuesday, June 21st, a great event took place in Laidley, when his Grace the Archbishop consecrated the new church. For many years the parishioners have been looking forward to the completion of what has been quietly going on since Canon Hay was rector. During the incumbency of the Rev. H. C. Beasley, the collection of funds went on, but it was whilst the Rev. H. Gradwell was at Laidley that real progress was made, and it was a fortnight after his appointment as organising secretary to the Home Mission Fund, and just as the Rev. A. Higgins became rector of St. Saviour's, that the Ven. Archdeacon of Toowoomba laid the foundation stone of the new church.

On Tuesday, the 21st, an early celebration of Holy Communion took place in the old church, which will, in future, be used as a Sunday School. At 11 o'clock, the consecration of the new building took place. There were two processions—one of the choir (in surplices for the first time) and the clergy, headed by a cross carried by Mr. Willis, lay reader in the Pittsworth parish. The second procession was headed by the Churchwardens (Mr. John Cook and Mr. Wright), and consisted of the acting Registrar, Hon. L. E. Groom, the parochial clergy, Mr. Higgins and Mr. Ayscough, Canon Jones and Canon Hay, and the Archbishop, with his chaplain, the Rev. H. Gradwell, who carried the Archbishop's pastoral staff. The Deed of Consecration was read by Mr. Groom. The Archbishop in turn said prayers at the font, the lectern, pulpit, altar-rails, and altar. The Holy Eucharist, sung to Woodward, and accompanied by Miss Henson on the organ, and Mr. and Master Bryant on two cornets, followed. The Archbishop preached from the words: "The temple of God is holy, which temple ye are." His Grace urged the people of Laidley to continue as they had begun; to remember that earthly temples were but the scaffolding erected whilst the spiritual temple, of which we are the stones, was being built; and he spoke of the need of reverence, unity,



ST. SAVIOUR'S, LAIDLEY. Interior.



ST. SAVIOUR'S, LAIDLEY. The Archbishop's arrival at the Church door.

loyalty, and zeal in the building of this spiritual fabric. The clergy present at the service, besides his Grace and Rev. A. Higgins, rector, and Mr. Ayscough, assistant curate, were Revs. Canon Jones, Canon Hay, D. J. Garland, H. C. Beasley, and Harry Gradwell, who had all worked in Laidley parish, and also Mr. Oerton, Mr. Lewis, Mr. Elliott, and Mr. Atkins.

The service was followed by luncheon in a large tent. The luncheon was provided by the ladies of the parish. A very large company of people sat down. There were present, in addition to the clergy and wardens, the Mayor of Laidley, the Presbyterian and Methodist ministers of Laidley, Hon. L. E. Groom, Dr. and Mrs. McDowall, Mr. and Mrs. C. Hooper, Mr. Macklin, Mrs. Hay, Mrs. Gradwell, Mrs. Fowles, Mrs. Porter, Mr. and Mrs. Daniels, Mr. T. H. Gartside, Mr. Lewis, and very many others. Mr. Higgins proposed the health of the Archbishop, who responded. Mr. John Cook, who has for many years been a loyal and devoted worker in the parish, proposed the health of the former rectors of Laidley, who all responded. Mr. Wright proposed the visitors, and Mr. Macklin and Hon. L. E. Groom replied. Mr. Lewis proposed the ladies, and Mr. Ayscough replied. An apology was received from Archdeacon Rivers.

Festal Evensong was sung at 7.30, when Canon Jones preached, and the festal services were continued on the Sunday following, when the Rev. H. C. Beasley, a former rector, preached three times. The collection on the opening day reached £67. A debt of some £200 remains, which Messrs. J. Cook and S. Cooper have guaranteed, thus enabling the consecration to take place. The cost of the Church is £1,000. It is built of reinforced concrete. The sanctuary is an apse, and there is a baptistry. The Church is fully furnished in silky oak. The pulpit is the gift of Miss Campbell, in memory of her father, and the lectern is in memory of Mrs John Cook. All the furniture was made by Mr Neumann, of Laidley. The contractors were, Mr Andrews, builder, and Mr Waldron, plasterer, of Toowoomba; Mr H. Marks, of Toowoomba, was the architect.

Hearty congratulations to Mr Higgins and the parishioners of Laidley on the possession of a most beautiful Church.

The Church Chronicle.

Vol. XX.]

BRISBANE, JULY 1, 1910.

[No. 240]

Furnishing of the New Cathedral.

FITTINGS REQUIRED.

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

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

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

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

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

AN APOSTLE OF DOUBT.

Mr. Joseph McCabe ought really to be more careful. He was advertised to give a series of lectures on "Evolution," a task for which he appears to be well qualified. But towards the end of his visit he seems to have lost his head. He left the subject which had been announced, and embarked upon another. And the result was, we venture to think, disaster to his reputation for lucid thought and forcible utterance. We quote the following paragraph from the *Brisbane Courier* of June 20 last:—

"Addressing his remarks to a considerable audience, he (i.e. Mr. McCabe) observed that there was a great conflict between science and theology as rival interpreters of a material universe. Dogmas were taught in theology which were diametrically opposed to scientific teaching. For instance, theology taught the fall of man, and he had no hesitation in declaring emphatically that there was no fall of man. Nor was the Biblical statement that the world was 4004 years old warranted by the proofs of science."

The lecturer, it appears, made a general statement on the subject of the relation of science and theology, and illustrated it by two examples. And in order that we may gain some idea of the strength of the Materialist position (of which Mr. McCabe is said to be an eloquent and forcible exponent) we will examine these arguments one by one. In the first place the lecturer asserted that "there is a great conflict between science and theology as rival interpreters of the material universe." Now, this of course is simply untrue. There is not and cannot be any such conflict. The characteristic belief of modern science that the world has come to be what it is through a gradual process of evolution does not and cannot come into conflict with the belief that God made it. There are of course some (a very few, we fancy) who would claim that it does. Their argument, so far as we understand it, runs as follows:—"The world, we find, was created in a particularly wonderful way, and therefore we cannot believe that God made it." But this is something perilously like lunacy. It is like saying that a man could not have come to a particular place by appointment because he is known to have come by train. And Mr. McCabe must not expect to be taken very seriously if he identifies himself, however remotely, with that section of the "scientific" world which holds to such a preposterous position.

But Mr. McCabe went on to give particular examples of his general statement. Science, according to him, has disproved the theological doctrine of the fall of man. One wonders (the thought is almost a blasphemous one) whether Mr. McCabe quite knew what he was talking about when he said this. The fact of original sin (as the theologians call it) of that peculiar moral twist which makes man everywhere and always inclined away from what is right and towards what is wrong, is a fact of universal human experience. Our whole system of law, and all our methods of education, are based upon it. We expect its appearance in children before it actually does appear, and we are horribly conscious of it in ourselves: like the Roman poet, we see and approve the better, but follow the worse. It is a fact about which we can be more sure than about anything else in the whole world. But, according to Mr. McCabe, science has disproved it! He did not, apparently, enter into the difficult question as to how physical science could prove that man was not morally imperfect. But "he had no hesitation in declaring emphatically" that it had been so proved. We may, perhaps, be pardoned if we ask for something more than Mr. McCabe's emphatic assertion before we deny the most certain fact of human experience.

Mr. McCabe's further reference to theological inaccuracy had reference to what he called the "Biblical statement that the world was 4,004 years old." But surely Mr. McCabe must know that there is no such Biblical statement. It is true that in one particular edition of the English Bible a calculation of dates made by Archbishop Ussher was inserted. But this table of dates had never appeared in any previous edition, nor has it appeared in any subsequent edition, and of course it forms no part of the Bible. If Mr. McCabe is not aware of this fact he can scarcely complain if we do not rate his theological knowledge very high, or attach much importance to his views on theological subjects.

To sum up. We are to reject orthodox theology, says Mr. McCabe, first because the world was made in a particular way, secondly because physical science cannot find any trace of a moral fact which admittedly lies beyond its ken, and thirdly because an Irish Archbishop in the

seventeenth century is proved to have been wrong upon a question of chronology! However incredible it may appear, these really seem to have been the sort of arguments which Mr. McCabe brought against the Christian faith. If he really thinks they constitute a strong and valid attack upon the accepted Christian theology, then our estimate of his mental acumen will have to be revised. If, on the other hand, he knew that his arguments were rotten but thought they were good enough for Brisbane, then Brisbane has a right to feel rather insulted.

THE FINANCE COMMISSION.

Last year Synod, on the motion of Mr. P. A. Blundell, appointed a Commission to enquire into the whole question of Church Finance, and report to its next Session. The Commission met frequently throughout the year, and enquiries were made all over the world for information which would throw light upon the question. The result of these labours is embodied in the eight-page document which formed the basis of a most interesting discussion in Synod. We could have wished to publish it in full, but, unhappily, our space does not admit of this. But the following are the practical suggestions made by the Commission:—

1. The Treasurer shall prepare an Annual Statement of the total needs of the Diocese for the year next ensuing, irrespective of local expenditure.

2. The Diocesan Finance Committee shall suggest the amounts required from each parish.

3. The sums so suggested should be regarded by the parishes as part of their several obligations for the year, and should be raised by the parochial authorities by such means as they think best.

4. The offertories collected on days appointed by Canon for Diocesan objects, together with the amount received under the Assessment Canon, shall be credited *pro tanto* towards the sum which each parish is asked to contribute.

5. The Commission affirm the desirableness of paying all stipends through the Diocesan Office.

6. The Archbishop is respectfully asked to request the Archdeacons to explain the suggestions in the various parishes.

The Commission do not deem it prudent to lay down any hard and fast scheme for improving income receipts, but offer the following further suggestions for the guidance of parochial authorities:—

(A) In addition to the Roll Book referred to in the Parishes Regulation Canon, each parish should compile as complete a list as possible of all possible contributors to the funds. It has been suggested that the Roll Books of the State Schools might be consulted for the purpose of ascertaining the names of the parents of all scholars who claim to be adherents of the Church of England.

(B) Every parishioner is expected to have his name on the contribution roll, which should not be considered satisfactory until at least 75 per cent. of the parishioners have their names recorded upon it.

(C) When the list of contributors has been compiled, the parish shall be divided into districts, to each of which a collector shall be appointed, who shall call upon the contributors periodically for their subscriptions, or may adopt the envelope system, as explained in the appendix.

(D) The collectors shall enter all receipts in a book issued by the Wardens for that purpose, and shall forthwith pay the total amounts collected to the Wardens, whose signature shall be a sufficient discharge.



THE CLERICAL MEMBERS OF SYNOD, 1910

THE VISION OF THE INVISIBLE.

A SERMON

Preached at the Opening of Synod, June, 1910, by the Rev. CANON TOMLIN, Principal of St. Francis' College, Nundah.

HEB. ii. 27.—"He endured, as seeing Him who is invisible."

Moses, as a historical figure, is colossal, like the statue of him by Michel Angelo. He is greater than Alexander or Caesar. Alexander, by his conquests, prepared the way for the spread of Greek influence. Caesar was the greatest of Roman conquerors. Both were instruments in God's hands in preparing the road for the Gospel of Christ. The work which they turned to do was greater than that of Moses. A few half-civilized tribes in this little land of Canaan were conquered by a race not more civilized than themselves. That was all—a very poor accomplishment compared with the victories of the great Greek and the great Roman.

But Moses' influence upon the future of the world's history was infinitely greater than that of the other two. For he produced a spirit which was never quite to die out from the nation. He gave a tone and a character to the Israelites which was to prepare them to be, in very truth, the chosen people of God—the people from whom the Christ should spring.

Nor is there any doubt as to the qualities which made him capable of the work. "The man Moses," we are told, "was very meek above all the men that were upon the face of the earth" (Num. xii. 3).

This meekness and the endurance mentioned in our text are one and the same thing. He was able to bear burdens because he suppressed himself. There was no self-complaining or self-assertions or self-seeking to make the burdens intolerable. Only twice did the weakness of human nature break down—enough to show us that Moses was but a man, strengthened by the grace of God: once, when he threw the tables of stone from his hand, and again, when he smote the rock in anger. These just spoilt the perfectness of his work. But the chief secret of his success was that he endured. Brought up in a palace, he endured the hardships of the wilderness life; learned in all the wisdom of the Egyptians, he endured the ignorance of the untutored Hebrews; having given up all for his brethren, he endured the murmurings of the impatient people.

And the secret of his endurance was that he saw "Him, Who is Invisible"—The Vision of God sustained him—"With him," we read, "will I speak mouth to mouth, even manifestly, and not in dark speeches; and the form of the Lord shall he behold" (Num. xii. 8).

Could the writer to the Hebrews have summed up more accurately the source of Moses' strength? "He endured, as seeing Him Who is Invisible." Let us illustrate this by four vignettes painted from his life:—

1. A lonely Shepherd with bared feet and bowed head stands, rapt in communings with the Invisible God, amidst the pastures of the Granite Mountains, while his Sheep wander for the scanty pasturage among the rocks. He had turned aside to see the burning bush that yet was not consumed. He is learning that the great God Himself knows a field for the sorrows of His people, and means to save them. Moses shall be His instrument. Moses, who had tried his own strength, but had failed, and who now was hiding, disconsolate, for the wrath of the King. Now, strengthened by this vision, he could endure the King's wrath.

2. See a great multitude hemmed into a corner of the wilderness, the Mountains to the South, the Sea to the East, and on the North the pursuing hosts of Pharaoh. Hear the voice of Moses above the rumble of the people's murmurings (Ex. xiv. 13). "Fear ye not, stand still, and see the Salvation of the Lord. . . The Lord shall fight for you, and ye shall hold your peace." He endured, as seeing Him, Who is Invisible.

3. Now behold a Mountain wrapped in clouds and thick darkness. High up in the Mountains Moses is alone with God. From God he is receiving laws for the people; from God he is learning the pattern of the tabernacle and the arrangement of religious ordinances. Even for this nation of slaves there is, now he learns, an Ideal in the Mind of God. So he endures.

4. Another Mountain top, and Moses standing there alone! Shading his eyes with his hand from the rays of the setting sun, he takes a survey of the land which he is not allowed, himself, to enter. He is content. His work is not wasted. God has shewn him that the work will be finished—by other hands. There on the top of the Mount he gives back himself and his work into the hands of God. "He endured, as seeing Him, Who is Invisible."

From this text, and from these scenes, let us try to draw our inspirations this morning.

For the secret of the Church's strength is always the same. She endures, as seeing Him, Who is Invisible. Only we should have a clearer vision than ever Moses had. To Moses' prayer, "Shew me, I pray Thee, Thy glory," the answer came back: "Thou canst not see My face, for man shall not see Me and live" (Ex. xxxiii. 18-20), but we behold "the glory of God in the face of Jesus Christ" (II. Cor. iv. 6).

Stephen saw Him standing ready to help in the hour of his martyrdom. Saul heard Him on the Damascus Road. St. John saw Him in the Isle of Patmos.

With the eye of faith, we, too, can behold Him—as the Shepherd of the Sheep, as the Captain of our Salvation, as the Head of the Church, as the Saviour of the World.

Let us try to do so, before we meet in Council.

1. All who were present at last year's Synod will remember how our whole proceedings were solemnized by that grave report upon the religious knowledge and habits of the people which was put into our hands. We felt for the moment that all our efforts had been useless, that large numbers of the people were permanently enslaved to the three task-masters of indifference, ignorance, and immorality. But there was no feeling of despair, because we saw a Vision—the Vision of Jesus, mourning with us over the sorrows of His people, and we heard His command that we should go forth as His instruments to put our hands once more to the work in which we had so miserably failed.

The further report of that Committee will be laid before us this week. It states that the need for further investigation had come to an end. We know the facts. But the general strengthening of the Church's work, and the deepening of the religious life amongst profoundly religious people, shows how the Vision is already working. Indeed the year just passed has been a remarkable one in the religious history of Queensland. I need only refer to the wave upon wave of religious revival that has spent its force upon us, and left us, surely, upon higher ground than before. No sooner had we become conscious of our shortcomings than the Chapman-Alexander Mission came with its great trumpet blast to repentance, followed by the Woollcombe Mission, with its serious call to men. Who can say how

far these Missions were responsible for the victory which took place on the 13th of April last? We have won a great victory, with the help of our God. But our eyes should not be concentrated on these more striking events alone. A greater joy is ours, as we contemplate the growth of those organizations—especially the C.E.M.S.—upon which the hope of the Church is at present fixed.

So we meet this year under happier auspices than before. The Church is alive and glad. She has seen the Lord.

But the demands upon the Church's energies grow ever greater. Queensland, smiled upon by prosperous seasons, opens wide her doors to immigrants from many lands. The problems of the U.S.A. and of Canada may soon become our problem too. "Whence shall we buy bread—the bread of life—that these may eat?" There is but one answer, "He Himself knows what He will do."

There are resources hidden within the Church herself which He can draw forth. There are men innumerable, and women, too, whom He can call out to His service. And we, in faith, must seek His wisdom prayerfully and hopefully, to order all things for the benefit of His Church and the Salvation of His people. Is it possible that our larger centres ought to show more concern for the weaker parts of the Diocese, and that the strongest congregation in each parish ought to be more of a spiritual focus sending out its Lay Missionaries and Lay Helpers to the remoter parts of the parish to minister to the growing settlements, as in the ancient Church every town Church became a Missionary centre for the surrounding country? Is it possible that we ought to take a lesson in expansiveness from another body of Christians who are chiefly famed for their marvellous permeating zeal?

Again, we shall be asked to consider the question of Church Finance, which has a direct bearing on the extension work of the Church. In this difficult subject we are sure to trip, unless we keep our eyes fixed upon Him, Who is Invisible. Church Finance is a spiritual thing. The resources of the Church are not properly utilized. Bread is not provided for the people. Progress is hindered because the commissariat is out of order. How can we systematize the money of the Church that it may go furthest? Before we apply our minds to this question, may we catch a glimpse of Him, in Whose hands the loaves and fishes were multiplied!

Again, it would seem that God is calling us, especially at this time, to see to it that no vocation is crushed in the breasts of the lads and young women of the Church. We must be a recruiting Church, with keen and tireless eyes searching for those whom God hath chosen.

2. We have had one striking instance during the last year of how the Lord is ready to save His Church when pushed into a corner.

Our Foreign Missions were in jeopardy. Lack of system had brought discredit upon us in the eyes of the outside world. It looked as if the scorn of the world or the waves of financial ruin would overwhelm them. But now we stand upon dry ground, the waves of the sea left behind, because the leaders of the Church heard the voice of God saying, "Speak unto the children of Israel that they go forward" (Ex. xv. 14). Brethren, let us endure, "as seeing Him, Who is Invisible."

3. The Invisible is the Home of Ideals. The man who sees the Invisible is ever seeking that which is perfect, that which is in the mind of God—and he becomes a creator, moulding into concrete form "the patterns which he has seen in the Mount." It seemed a waste of good material

to use red and blue and purple hangings for the tabernacle in the wilderness. Surely it would be an encumbrance in their wandering life! A less ornate tent would have served their purpose better—so a man might have argued—but Moses knew the value of ideals. It must all be done, as the Lord commanded Moses.

This year we are looking forward to the opening of the first part of our Cathedral. Already it has become an ornament to the city, and an inspiration to the Church. More and more will it justify its existence, because it is a striving after an ideal, because it is being built after the pattern that has been seen in the Mount.

Will it not make us ashamed of all that is "makeshift" in the Church's work?—"Makeshift" buildings, "makeshift" ways of raising money, "makeshift" schemes of every kind, "makeshift" Christians. There was a time when "makeshifts" were partly excusable. That time is past. We must aim at the best. We must try—like true artists—to give shape and colour to that which is, in the mind of God, not bartering the future for an immediate gain.

Oh, if we draw a circle premature,
Heedless of far gain,
Going for quick returns of profit; sure
Bad is our bargain.

4. How inspiring is the future of the new countries of the British Empire—and of Queensland not the least! There it lies, spread at our feet—as we behold it from the Mount of contemplation—waiting to be filled with a chosen people, waiting to be the home of a settled and indigenous Church!

It matters not whether we ourselves are called to see that day, provided that, while we are here, we are working for posterity. Moses knew, as he stood upon Mount Nebo, that he had laid the foundation of sure laws and true religion and sound traditions which would be a heritage to his people for ever. The rest he could leave in the hands of God.

We must not any longer be content with a "hand to mouth" existence. The Church's funds, the Church's institutions, must be built up with a farseeing eye to the future.

We are not asked to do the work which posterity should do. We are not asked to have such endowments that posterity need not provide for its own needs. But we are simply asked to lay such true foundations that the work of posterity will not be hampered. We never need fear that posterity will not have enough to do.

There our work lies before us. We must hold in our minds three thoughts—Expansion, Ideals, Posterity. They must be the result of that Vision of Jesus, which is the secret of the Church's strength.

May that Vision remain with us throughout our deliberations! We have received together this morning His Body and Blood. We are united in Spirit to Him, and to one another. Before we leave this sacred building let us behold Him with outstretched hands inviting the people of Queensland to come unto Him—unto Him Who was meek and able to endure even the pains of the Cross, because there was nothing of self to kick against the burden.

"Come unto Me all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me, for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy and My burden is light."

Official Notes.

CONTRIBUTIONS TO DIOCESAN FUNDS.

DIOCESAN ADMINISTRATION.			
Marriage Fees	...	£14	8 4
Assessments	...	39	17 6

£54 5 10

HOME MISSION FUND.

Mrs J. W. D. Graham	...	1	0 0
Rev. H. E. and Mrs Hone	...	10	0
Mr H. Lawson	...	1	1 0
Miss Lyon	...	1	0 0
Mr A. E. L. Mort	...	1	0 0
Mrs Morton	...	5	0
Mrs Noble	...	2	6
Mrs A. Powell	...	10	6
Mrs Weinholt	...	1	1 0
Public Meeting (Albert Hall)	...	27	12 0

Offertories.

Brisbane—St. Luke's Cathedral	...	22	13 7
All Saints	...	20	17 2
Christ Church, Milton	...	8	9 5
St. Barnabas, Ithaca	...	3	5 0
St. Martin's, Rosalie	...	1	2 1
St. Andrew's, S. Brisbane	...	10	10 5
St. Peter's, West End	...	2	0 5
St. Paul's, E. Brisbane	...	2	9
St. Peter's, Wynnum	...	3	4 1
Beaudesert, St. Thomas	...	2	18 10
Boonah, St. Andrew's, Maroon	...	18	6
Charleville—All Saints	...	5	17 6
St. Alban's, Cunnamulla	...	9	2
Cleveland, St. Paul's	...	2	0 6
Dalby—St. John's	...	3	15 9
St. Cecilia's, Chinchilla	...	1	16 11
Drayton—St. Paul's, Umbiram	...	14	2
Ch. of the Ascens. on, Greenmount	...	16	6
Esk, St. Agnes	...	2	12 4
Gayndah—St. Matthew's	...	1	16 8
Winders	...	1	14 0
Gympie—St. Peter's	...	4	8 7
St. Andrew's	...	1	17 6
Indooroopilly, St. Andrew's	...	4	0 0
Ipswich, St. Thomas	...	2	13 6
Jondaryan—St. John's, Gowrie Junction	...	1	5 6
St. Mark's, Goombungee	...	12	8
Laidley—St. Alban's, Gatton	...	1	11 0
Helidon	...	8	4
Lutwyche Parish	...	2	14 2
Maryborough—St. Paul's	...	8	15 0
St. Matthew's, Howard	...	1	8 7
St. John's, Pialba	...	1	13 9
Nanango, St. Anne's	...	11	1
Nundah—St. Colomb's, Clayfield	...	3	10 0
St. Matthias, Zillmere	...	10	0
Pittsworth—St. Andrew's	...	3	8 2
St. Peter's, Milmerran	...	11	0
Pine Creek	...	8	0
Redcliffe—St. Mary's	...	3	4 9
Rosewood, St. James', Lowood	...	1	0 8

£287 7 2

SELF-DENIAL FUND.

Gin Gin, St. Mary's	...	1	2 1
Maroochy—Buderim Mountain	...	5	0
Eudlo	...	13	7
St. John's, Nambour	...	5	0
Rosewood, St. Luke's	...	3	2 10
Toowong, St. Thomas	...	3	0
Toowoomba, St. Luke's	...	5	3 3

£10 14 9

Southport, St. Peter's	...	5	19 6
Stanthorpe, St. Paul's, S.S.	...	5	4
Toowoomba, St. James	...	16	10 5
Toowong—St. Thomas	...	7	4 6
St. Paul's, Taringa	...	1	15 2
Warwick—St. Mark's	...	11	16 11
Christ Church, Killarney	...	3	5 10
St. Peter's, Yangan	...	15	9
Farm Creek	...	10	6

Branch Collections.

Allora, St. Andrew's, Glengallan	...	16	5
Brisbane—All Saints	...	7	0
„ (for March quarter)	...	8	3 6
Christ Church, Milton	...	9	6
St. Andrew's, S. Brisbane	...	5	0 7
St. Paul's, E. Brisbane	...	4	7 9
Beaudesert—St. Thomas	...	1	17 4
St. John's, Mundoolun	...	16	1
Woodhill	...	19	0
Christmas Creek	...	6	4
Knapp's Creek	...	1	3 0
Wyreema	...	8	9

Boonah, Christ Church	...	10	6
Milford	...	14	3
Charleville—All Saints	...	1	12 7
St. Alban's, Cunnamulla	...	9	3
St. Andrew's, Yeulba	...	8	1
Cleveland, St. Paul's, and Ormiston	...	1	3 0
Dalby—Cecil Plains	...	2	0
Drayton—All Saints, Cambooya	...	15	3
Gayndah—St. Matthew's	...	2	10 3
St. John's, Biggenden	...	8	5
Gin Gin—St. Mary's	...	15	0
St. Anne's, Mount Perry	...	5	0
Jondaryan—St. Augustine's, Oakley	...	3	6 6
St. John's, Gowrie Junction	...	2	7 6
St. Jude's, Gowrie Little Plain	...	2	17 2
St. Gregory's, Kingsthorpe	...	17	9
Laidley, St. Saviour's	...	10	6
Lutwyche—St. Augustine's, Hamilton	...	3	1 11
St. George's, Windsor	...	4	1 7

Maroochy (Montville)	...	5	0
Maryborough—St. John's, Pialba	...	1	11 3
Nundah—St. Francis	...	6	0
St. Colomb's, Clayfield	...	12	2
Roma, St. Paul's	...	1	0 0
Rosewood, All Saints, Marburg	...	2	3 8
Toowong, St. Thomas, and St. Paul's, Taringa	...	4	3 10
Warwick, St. James', Pratten	...	15	0
Winton	...	4	7

£113 0

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(Income A/c.)

Anonymous (St. Luke's Cathedral) £8 0 0

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MISSION CHAPLAINS (Income A/c.)

Lutwyche, St. Mark's, Albion ... 2 19 4

Warwick, St. Mark's, and St. James', Pratten ... 5 10 7

£8 9 11

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Anonymous ... 5 0 0

„ ... 1 1 0

„ (Pialba) ... 1 0 0

Rev. H. E. and Mrs Hone ... 2 0 0

Mr S. G. Rowson ... 1 1 0

Brisbane, St. Luke's Cathedral ... 3 17 8

Pittsworth, St. Andrew's ... 11 0

£14 10 8

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Archdeacon of Brisbane ... 12 10 0

Nurse Crosse (for credence table for chapel) ... 10 0 0

Rev. H. E. and Mrs Hone ... 5 0 0

Mrs. F. W. Jerrard ... 3 0 0

Mr F. S. Taylor (for organ) ... 1 1 0

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ST. MARY'S HOME.

Rev. H. E. and Mrs Hone ... 10 0

WOMEN'S SHELTER.

Mrs J. W. D. Graham ... 1 0 0

Miss Hall ... 3 0

„ Widow's mite ... 10 0

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Mr C. Owen ... 10 0

Brisbane—St. Luke's Cathedral ... 9 4 8

Christ Church, Milton, S.S.

(for child) ... 9 6

Lutwyche, St. Mark's, Albion ... 3 3 0

Redcliffe, St. Mary's ... 10 11

Roma, St. Paul's S.S. ... 2 14 4

Toowong, St. Thomas' S.S. ... 15 7

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Missionary Notes.

Archdeacon Lefroy, the organizing secretary of the Australian Board of Missions, visited Brisbane in June, in order to attend Synod and discuss the promotion of Mission work in the Diocese. The Archdeacon met members of Synod and others at an informal conference at the Synod Hall, on Friday morning, June 10th. The meeting, by resolution, assented to its obligations to Missions, and pledged the Diocese to raise £1,000 a year for Foreign Mission work. The sum sounds a large one, but as £1,623 5s. 2d. (including the Special Emergency Fund) was contributed last year to this object, there is no doubt whatever that with *system in each parish*—viz., the regular use of Intercessions, circulation of A.B.M. Review, use of Mission boxes, giving of annual subscriptions either large or small, etc., £1,000 can easily be raised. There are numbers of people in the Diocese willing to help, but suffering from a usage of polite society, which demands that one must “wait to be asked,” and if those could be found willing to “do the asking,” much might be accomplished. (Here is an opportunity for the missionary hearted!) Many people are not wilfully callous, but just need to have implanted a knowledge of Mission work, which will, by stimulating practical interest, eventually become a power to the cause. Other matters brought before the conference were the necessity for the wider circulation of the A.B.M. Review, the probable formation of a Women's Auxiliary in connection with Mission work, and suggested arrangements for an annual Foreign Mission Festival throughout the Diocese during the month of November.

Archdeacon Lefroy left Brisbane on the 10th of June, in order to visit Yarrabah, and be present at the Synods of the North Queensland and Rockhampton Dioceses.

A suggestion has been made to form, in Brisbane, an association for Missionary study, and it is hoped that the proposal will assume a practical form at no distant date. The secretary would be glad to receive the names of any in sympathy with the movement.

St. James's Day, July 25th, is the day for Special Intercession on behalf of the New Guinea Mission.

The last Annual Report of the Melanesian Mission may be obtained free of cost by application to the Secretary, Church House, Ann Street, Brisbane.

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Notes from the South.

Our Southern Correspondent writes:—

By an unfortunate accident of the post, some notes on the difficulty at St. James's, Sydney, arrived too late for last month's *Church Chronicle*, so that it is necessary briefly to describe the events which have happened during May and June. It will be remembered that the Dean of Hobart (Very Rev. J. B. Kite) was elected by the joint Board of Nominators. The Primate, however, required Dean Kite to give a pledge that he would not continue the use of the Eucharistic vestments at St. James's, and, as his Grace insisted on this point, the Dean ultimately withdrew his name. A heated controversy at once arose in the Sydney press, and has lasted ever since. The Archbishop wrote to the congregation of St. James's, asking them to lay aside the fears which had been excited by unfounded rumours, and announcing his intention of preaching at St. James's, at Evensong, on June 5th, to explain to the congregation, as their Father in God, his position in the matter. The acting rector (Rev. S. Marston) replied that the congregation had paid no attention to unauthorised rumour. They had, however, been genuinely distressed by the authenticated announcement that his Grace had imposed conditions on the duly elected nominee which had led him to withdraw his name. In view of the fact that these conditions appeared to many to be unconstitutional and uncanonical, the parishioners felt that the matter needed elucidation, and they would, therefore, welcome his Grace's proposed explanation. In the meantime, the parochial representatives nominated Rev. W. I. Carr Smith, the late rector. The Synod nominators unanimously rejected him. Mr. Carr Smith, in his thirteen years' incumbency at St. James's, had raised the parish from a state of lifelessness to a most flourishing condition both materially and spiritually: but he had introduced the wearing of vestments, and, consequently, the Synod nominators would not allow him to return. The rejection of Mr. Carr Smith raised popular excitement to fever heat, and an enormous crowd assembled at the church on June 5th to hear the Archbishop's address, but as admission was by ticket, very few of the general public succeeded in gaining entrance. A congregation of well over 1,000 persons, most of them regular worshippers at the church, completely filled the building. Among those present were the Governor-General and Lady Dudley, whose official residence is in the parish.

The Archbishop assured the parishioners that no attempt would be made to convert St. James's into a "Low" Church parish. They would still have the bright, musical services to which they have been accustomed: and the doctrines of the leaders of the Oxford Movement would still be taught from their pulpit. In ceremonial, also, they would retain all that was associated with the best types of churchmanship, within the bounds of the Prayer Book. The "Eastward position," for example, could be retained—he might not like it himself, but he recognised that it had been declared to be "not illegal." All he had requested, and would continue to request, was that they would suspend the use of the Eucharistic vestments, which his Grace termed "medieval," and "an excrescence on true High Churchmanship." He did this because, from a careful study of the question, he was convinced that the vestments were not permitted by the constitution of the Church: and he was fortified in his opinion by the fact that the Privy Council had taken the same view.

The acting rector next day wrote to the Archbishop pointing out that his Grace had not explained his action in imposing uncanonical conditions on Dean Kite, and informing him that the correspondence would be sent to the press. His Grace curtly replied that he was not as fond as Mr. Marston seemed to be of writing letters and then seeing them in print in the newspapers, and he would consequently content himself with acknowledging receipt of Mr. Marston's letter.

Friday, June 10th, was observed at St. James's as a day of intercession and fasting in the present difficulty. The Holy Eucharist was offered every hour from 6 a.m. till noon, and other services were held during the afternoon and evening. A large number of sympathisers from other parishes attended, and services were also held in many other churches in New South Wales and elsewhere. On the previous evening a crowded meeting of the congregation passed a unanimous vote of confidence in the parochial nominators.

So the position remains at present. A memorial to the Archbishop is being widely signed by clergy and laymen of the most moderate views, praying for the same measure of toleration and liberty on debatable questions of ceremonial as is accorded to Churchmen in most other dioceses of the Anglican communion. The right of appointment to the parish does not lapse to the Archbishop till the

middle of July, but it is currently reported that the parochial nominators are so amazed and disheartened at the rejection of their late rector that they will make no further nominations, but will throw on the Archbishop the entire responsibility for the future of the parish.

Needless to say, the effect upon the diocese at large has been deplorable. The Archbishop's liberal and tolerant address to his first Synod in December appeared to foreshadow a policy which would unite a diocese so long crippled by party spirit and suspicion. As it is, the condition of the diocese in this respect is worse than has ever been known. The publicity which has been given to the dispute has fanned party spirit to a fierce flame, and has given to the enemies of religion a welcome opportunity to scoff at the Church.

Some trouble was also experienced in electing a Rector at St. John's Bishopsthorpe, Glebe Point. The parishioners vehemently demanded the appointment of Rev. Clive Statham, who had been acting as *locum tenens*, but the Parochial nominators, who evidently do not represent the present feeling of the parish, did not even nominate that gentleman. It has transpired that the Archbishop and the Synod nominators led them to understand that it would be useless to propose Mr. Statham, as he lacked the necessary seniority for such an important parish. Eventually the Parochial members of the joint Board accepted the nomination of Rev. E. G. Cranswick, Rector of Castle Hill. The parishioners shewed much dissatisfaction at their representatives' action, and a deputation waited upon the Archbishop; but before the date fixed by his Grace to receive the deputation, the living had been offered to Mr. Cranswick, and accepted by him. It appeared at the time that serious trouble would follow, and noisy demonstrations were, in fact, made at the Glebe, but Mr. Statham's tact and loyalty succeeded in quelling the unrest which the daily papers had sought to magnify into a rebellion. No considerations of "party" were ostensibly involved, but it is freely reported that the Synod nominators objected to Mr. Statham, not so much on the ground of his youth, as because he has frequently worn vestments in celebrating the Eucharist at Christ Church, St. Laurence.

The Social Questions Committee of the Melbourne Diocesan Synod has been doing valuable work during the year. A deputation, organised by the Committee, recently waited upon the Federal Prime Minister on the subject of unemployment insurance, which the Committee has been studying in detail. Mr. Fisher's reception of the deputation was most sympathetic, and he promised carefully to consider the points which they laid before him. The Committee has also collected information from various parts of Australia and New Zealand with regard to the proposed legislation of the totalisator. On this subject, unfortunately, the clerical and lay members of the Committee are at variance. As some of the information received was to the effect that the totalisator undoubtedly minimised the evils of racecourse gambling, the lay members of the Committee wished to obtain further reports on the matter. The clerical members, who are in the majority, declined to postpone a decision on the question, and they also refused to report that the totalisator would minimise the more glaring evils of gambling. As a result, the Committee merely carried a resolution declaring gambling to be a grave national danger.

The Dean of Ballarat and Rev. Charles Perry, of the Church of the Holy Advent, Malvern, have been invited by Archdeacon Peacock to conduct a Mission at Warrnambool during the month of July.

Owing to long continued ill health, Rev. Canon Godley has been compelled to resign the parish of St. George's, Malvern (Victoria).

Right Rev. Bishop Moorehouse has sent to the Archbishop of Melbourne a further sum of £1,000 to be added to the endowment of the Moorehouse Lectureship at St. Paul's Cathedral, Melbourne. The capital sum is now £3,000, with an annual income of £120. The lectures are selected annually by the metropolitans of Australia and New Zealand. The electors have appointed the Archbishop of Melbourne to be the lecturer in Lent, 1912. His subject will be: "Studies in the English Reformation," which will be treated doctrinally, as well as politically.

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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.

All Saints', Wickham Terrace (Rev. DOUGLAS PRICE).—A most successful Sunday School Excursion was held on June 6th. Perfect weather and many helpers made the day a complete success. On the following Monday, some of the Sunday School teachers organised a social evening, and the Tennis Club held another on June 18th. The members of the Ministering Children's League are practising a little play which they hope to present on Saturday, July 30th. The next corporate communion of the C.E.M.S. is to be on Sunday, July 3rd.

New Farm, St. Michael's (Rev. W. THOMPSON).—The Sunday School treat was held, by the kind permission of Dr. T. Brown, in the Merthyr Grounds, and a very happy day was spent. The C.E.M.S. entertained the Sunday School teachers and their friends at a social evening in the Parish Hall, which passed off most pleasantly. Confirmation classes are now being held, and all parishioners are asked to remember the rector and candidates constantly in their prayers, that the work of preparation may be guided and blessed by the Holy Spirit. The Rev. H. H. Green kindly gave an interesting address at the monthly meeting of the Mothers' Union last month, and we hope he will visit us again.

Lutwyche-cum-Grovely (Rev. Canon OSBORN).—A series of papers on Church History are being read at the Lutwyche C.E.M.S. monthly meeting. The course was opened by a paper by Canon Osborn on "The British Church," and was followed by a capital discussion. At the next meeting the paper will be "The Saxon Church." The Grovely Corporate Communion of the C.E.M.S. was attended by nearly every member, and 3 new members were admitted. The quarterly meeting was held at Upper Kedron, and was a very enjoyable one. The tenders for St. Mark's Schoolroom have been called, so we shall hope next month to chronicle some decided progress. The special committee have decided to recommend to the Council to take immediate steps for the better lighting of Lutwyche Church. The Rev. N. Osborn is now living at Allen Street, Hamilton, so as to be more accessible to the parishioners living on that side of the parish. As several important meetings have been held in connection with the removal of the Church from its present unsatisfactory position, we hope next month to be able to state that the Church will shortly be removed to a much better site.

Nundah-cum-Clayfield (Rev. C. M. ...).—Tableaux arranged by ... proved successful beyond an expression, the debt fund benefitting to the amount of £8 13s. Very many thanks to all who helped, especially to Miss Mosely. Annual Sunday School picnic was held at Nundah, all parts of the parish, with the exception of Chermide (and that on account of distance) combining, and so making a monster gathering, children of Tufnell Home and Industrial School being invited, as in former years. We miss Sister Mary, who has gone for a six months' holiday to England. The Vicar has received a contribution of £4 5s. from several members of the Diocese of Truro, to go towards building a Church at Chermide.

St. Colombe's.—The Ladies' Guild, which is one of our most energetic organizations, issued invitations to a social gathering in the hall on Saturday, the 4th, at 8 p.m. The hall was nicely decorated with flags, and a great feature was the display of hanging ferns and greenery kindly lent by Messrs. Hewett & Spry. The whole function was quite a success from beginning to end, about 150 parishioners were present. We should not be doing our duty if we did thank all the contributors for their efforts, whether in the decoration of the hall, the ladies and gentlemen who furnished the numbers of songs and other items, and last, but not least, the Ladies' Guild, who promoted and carried it through with so much success. M.C.L. and G.F.S.: We are bound to say that both these organizations want strengthening, and we commend them to the fostering care of the Ladies' Guild. A Tennis Club is in process of being formed in connection with St. Colombe's.

Milton (Rev. E. A. SELBY-LOWNDES).—Owing to the meetings of Synod, Mrs. Le Fanu was unable to fulfil her promise of addressing the Mothers' Union on June 8th, but the Rev. Walter Thompson kindly stepped into the breach and gave an address to a fair number of members. The Sunday School treat passed off very successfully. Through the generosity of Mr. A. D. Walsh in lending his pony and trap, the Acting-Rector was able to visit all the Sunday Schools of the parish at their respective treats on June 6th.

St. Barnabas', ITHACA.—Our patronal festival services on June 12th were well attended. Canon Tomlin preached in the morning, and Mr. Batty at night, and the choir did its part well. On the previous evening (St. Barnabas' Day) a variety concert was given in the hall. We have to thank Miss Moseley for arranging several pretty tableaux. We have had several socials lately. On May 23rd Mr. Taylor's singing class gave a most successful social, including the fairy play, "Daisy Dell"; the result must be encouraging to him and his class. Then, on June 4th, there was the Gordon Club Social, which never fails to provide an enjoyable evening to those who are fond of dancing. The Sunday School picnic was held on June 6th, in Mrs. Woodcock's paddock, and was followed by a social evening, well managed by the elder scholars, in the Parish Hall. The Sunday School teachers also gave a social, on June 14th. Rev. G. H. Dunbar preached at all the services on Sunday, 29th May; and on that day the new green superfrontal and falls, worked and presented by Miss Morris were in use for the first time. On Sunday, 19th June, Rev. Cyril Mayhew preached at evensong. We have to congratulate V. G. Hawkins on his splendid win in the Mile Championship and his good place (fourth) in the Cross-country. Enthusiasm is being shown by many members of the Harriers, and the football team is getting together better, as an 8 points to nil win over the hitherto unbeaten St. Patrick's on June 4th showed. Please note the following: Special sermons at 11 and 3 by Rev. H. Gradwell on 26th June on the subject of Home Missions; Preparation service at 8, preceded by Sunday School Teachers' Instruction at 7.30, on Tuesday, June 28th; Sermon by Mr. H. Lilley at Evensong, July 3rd; Lantern Service in the Parish Hall on Tuesday, 12th, at 8; Sermon by Mr. H. Lilley on 24th, at Mattins; Teachers' Instruction and Preparation Service on Tuesday, August 2nd.

St. James', ENOGGERA.—During the month our services have been well attended. Mr. T. A. Fallows, who at one time was in charge of the district, visited us on June 19th, and preached at Evensong. His address was much appreciated by the large congregation present.

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Our Dedication Festival falls this month. As usual, the whole week is to be observed as a Church Festival. At Evensong on Sunday, the 24th instant, the first address will be given. On Monday, 26th (St. James' Day), Evensong will be said at 8 p.m., and it is hoped we will be visited by one of the Brisbane clergy. The Festival Social for adults is to be held on Tuesday evening in the Oddfellows Hall, and on Thursday evening the children's social. On Sunday, 31st, the services will be: Celebration of Holy Communion at 7.30 and 11 a.m., Children's Service at 3 p.m., and Evensong at 7.30 p.m. It is hoped at all services to have special preachers. The great event of the past month was our Children's Picnic. It was a great success. Our thanks are due to Mr T. McWilliams for his great generosity in giving us such a large number of prizes, and also for his kindness in arranging a dance for the teachers and choir members and their friends on June 7th. The success of both our picnic and teachers' dance was due to the energy and work of Messrs S. B. Sneyd and P. Murrell (the Superintendent and Secretary of the Sunday School) and their Committee. At last our branch of the C.E.M. Society will be able to finish our Parochial Room, as the timber is at hand. The financial side of this problem has also been solved by them, as at their Minstrel Entertainment last week they cleared over £8 for this object. This success is due to our President, Mr J. Murrell, who organised the troupe. Our Ladies' Sewing Guild is now in full working order. They now consist of fourteen members, and they are working for proceeds towards renovating the Church building, i.e., painting and lining, etc. They meet every second Thursday.

ST. MARTIN'S, ROSALIE.—The Sunday School Treat was a great success, and the children had a very happy day at Mr Cumes' grounds. Thanks are due to him, and the ladies and Sunday School teachers who worked so hard to make the treat a success. The services have not been at all well attended during the month; probably this is due to the indifferent weather. The Sale of Work will be held in the Albert Hall, Rosalie, on Saturday, July 2nd. We hope Mrs Tomlin will be able to open the Sale. The proceeds are to clear off the Church's debts.

TOOWONG (Rev. P. P. N. NOTT).—Our Sunday School treat was a great success, the weather being perfect. Mr. S. Davis has kindly taken in hand the matter of a Sunday School banner, and a children's concert, surpassing all previous achievements in this direction is in preparation. At the annual meeting of the C.E.M.S., Mr G. F. Weatherlake was elected President, Messrs F. B. Smith, and H. C. Eva, vice-presidents, and Mr S. Reader, secretary. It was decided that all meetings of the society in Toowong should, in future, be preceded by an intercession service in church. A service of prayer for C.E.M.S. and church workers will be held on the Saturday preceding the third Sunday in the month, the C.E.M.S. corporate communion Sunday.

TARINGA.—Six members of the congregation of St. Paul's were admitted as members of the C.E.M.S. on Sunday, June 6th, a large number of the branch being present. The service was well attended. The choir is making good progress under the leadership of Mr. Abell.

St. Andrew's, Indooroopilly (Canon JONES).—Our thanks are due to Miss Day Bird, Miss W. Hart, Miss Martin, and Miss S. Kemsley, for the red hangings which were used for the first time on Whitsunday. The M.C.L. Quarterly Service was held on Sunday, June 6th, when a large number of things were presented to be handed over to the Church Mission for distribution. We also received a similar gift from the Girls' High School, Armidale, through Miss Hooper, worked by herself and her fellow pupils, and for which we are much obliged.

St. Andrew's, South Brisbane (CANON ASHTON).—Friday, May 20th. Holy Communion was celebrated at 8 a.m.; and a memorial service for the late King Edward VII. was held at 11 a.m.; at which the Rector preached. The black and violet drapings on the reredos, pulpit, lectern and reading desk were relieved by a wreath of beautiful white flowers resting against the brass altar cross, and also two crosses of white flowers, one on the pulpit, the other on the lectern, reminding us of our hope in a joyful resurrection. A very successful social evening was given by our rector and Mrs Ashton, to the parishioners, on Tuesday, May 24th. The Parish Hall was comfortably filled, a programme of songs and recitations was gone through, and afterwards light refreshments, were served round by our hostess and lady friends, and a very pleasant evening was spent. On Sunday, May 29th, Rev. T. L. H. Jenkyn, from Ipswich, preached at evensong. On Monday, June 6th, upwards of 400 teachers and children from our Sunday Schools, including the Bridge Land Mission, together with a large number of parents, went

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doing their best to make it a great success. We have now installed our gas in the Church, which we trust will be instrumental in giving more light spiritually to East Brisbane as well as inside the church. Our progress, speaking generally, has been well maintained since my last report.

Bulimba (Mr. T. H. FALLOWS).—Another very successful social gathering was held during the month at Hill's Hall, Morningside, in connection with our work there. The Secretary informs me that subscriptions promised towards the Building Fund have come in very well, and it is hoped that, by the time the returns are handed in from the Fete and Flower Show held in September, the desired object, i.e., the erection of a House of God, will be much nearer realization. The Sunday School prizes in connection with St. John's were distributed on Monday, June 6th. At 8 o'clock, after a number of games had been indulged in, the Catechist in charge handed the prizes to those scholars who, by regular attendance and conduct, and for lessons, had merited them. After the prizes were distributed, the inner man was looked after. As usual, Mrs Kent and her assistants were well to the front in this matter, looking after the wants of the scholars and their friends. One of the most pleasing features of the function, however, was the presentation made by the Catechist, on behalf of the scholars, to the retiring venerable Superintendent, Mr S. Woodlands, who, at the age of eighty, and after fifteen years good service in the Sunday School, has resigned. The gift consisted of a beautifully-polished black ebony Walking Stick, with horn handle and silver mounted. Mr Woodlands was completely taken by surprise, and was at a loss for words to express his appreciation of the honour done to him. He expressed himself as pleased at the appointment of Mr F. T. Cross as Superintendent, for the reason that Mr Cross was at one time a scholar under his superintendence. We are sorry to say that, owing to Miss McDougall leaving Brisbane, she has been compelled to relinquish the position of organist, which she has held since February last. We are pleased to say that Mr Ken Lloyd, who at the last Confirmation received the laying on of hands, has consented to fill the position.

Tingalpa - with - Wynnum (Vacant).—The Annual Sunday School Treat was held on June 6th, by kind permission, in the Wynnum Gordon football ground. About 80 scholars were present, including the Lindum School. The Superintendent and teachers were assisted by a committee of ladies. Our thanks are tendered to Messrs. Richards and Atkins for taking charge of the sports, and to Messrs Allen and Anning, whose unselfishness and geniality lightened the task of many. The Ven. Archdeacon Le Fanu presided at the adjourned Easter meeting, and effected the following

to Yeronga Park, for the annual treat. The Mission Band, under Mr. Miles, enlivened us with music; games and sports were indulged in, everyone seemed to spend a very happy day, and the commissariat was severely taxed to provide for so large a gathering.

St. Philip's, Thompson Estate (Mr. HARVEY).—On May 31st, our branch of the C.E.M.S. held an open night in the Church. There was a good number present when the Rev. Cecil Edwards delivered an address on "The History of the Church of England." This was very much appreciated, and at the close of the address a hearty vote of thanks was given to the lecturer. Mr Connah has kindly consented to give us a paper at our next meeting. Mr Harvey will be pleased to receive the names of any young men desirous of joining the society. Confirmation classes are being held at St. Andrew's on Monday evenings for girls, and Friday evenings for boys; and at St. Philip's on Saturday afternoons. Our annual Sunday School picnic was held on June 6th, at the Junction Park State School. On Sunday, the 26th, will be Mission Sunday, at the Church. Special services will be conducted, and Holy Communion will be celebrated after the 11 o'clock service. The boxes for the Home Mission Fund have now been opened by the collectors, who are pleased to say that this Fund will receive from St. Philip's a very good sum. If anyone is desirous of taking one of these boxes, kindly make application to Miss K. Woodcroft or Mr J. Neil.

St. Mary's, Kangaroo Point (Rev. W. MAITLAND WOODS). The last month has been a quiet one for us, with the exception of the Sunday School treat, which was very well carried out; it was more of a Parish Picnic, and a very happy day for all. We have now a complete staff of Sunday School Teachers, who are most regular in their duties. The Saturday afternoon working parties on the Church grounds are making great improvements under the direction of the People's Churchwarden. The Church of England Men's Society met on Tuesday, 14th, and a very spirited debate was held, the resolution being, that "The effect of the Modern Drama was not beneficial to Public Morality"; the resolution was carried by a fair majority. At the next debate Mr Lawson will move, "That the increasing disregard of Sunday Observance is harmful to the Commonwealth." There is a movement on foot to start a Parish Brass Band; a preliminary meeting has already been held. There are still vacancies in the choir for some ladies' voices. Miss Heaton was married, on the 2nd June, to Mr Leslie Marshall, and, on the 10th, Miss Rugia Trenear was married to Mr Tom Smith. We wish both these happy couples God's blessing on their union. Our Mothers' Union is growing in numbers; we had a very helpful and instructive address from Mrs Exley, who has been asked to come and address us again. The Girls' Friendly Society has promised to help the New Guinea Mission.

St. Paul's, East Brisbane (Mr. C. KITCHEN, Catechist-in-charge).—Our Sunday School picnic passed off well, at Barker's Paddock, on June 6th. Games, races, and real good times were the order of the day and all were apparently in high glee. St. Paul's Band was also in strong evidence, and was much welcomed. The Sunday School teachers spent a good time at Mr Bass' residence the same evening. Miss Bentham and Miss Fletcher's mandoline party gave a splendid entertainment in the Nile Street Hall, on Wednesday, June 15th, and the proceeds, which were good, will be donated to the Church. The Tennis Club is going well and are now calling for tenders for the construction of their court. Many Church of England people in East Brisbane are not yet in possession of a Home Mission Box, which can be obtained from Mr. Kitchen. The boxes are collected by Mr Kitchen every three months. We are indeed pleased to see so many interested in the garden fête to be held at St. Paul's on September 17th. Miss Watson and her staff of helpers are



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appointments Wardens: A. J. Davidson (People's), W. L. Hambleton (Rector's). Parochial Council: Messrs. Wm. Allnutt, L. Burguez, Craig, Jas. Cummings, W. Lees, G. A. Senior, and Hornby. Rector's (proposed) nominees: Walter Bennett, Craig, and John White, junr. Auditors: Messrs. Bennett and Craig. Ladies' Committee: Mesdames Bowden, Busing, Coultis, Craig, Godé, Hambleton, Lister, Kerr, Marr, Marsh, Stark, Thomason, Waters, Watson, and the Misses Blunt, Champnesq, Cummings (2), Hazlett, Senior, Foxwell, White and Wilson, to whose management the Parish Tea and Social, to be held on 9th July, at 6 o'clock, in the Shire Hall, has been entrusted.

Allora (Rev. H. T. MOLESWORTH).—The Sunday School Picnic at St. David's Church was held in the Show Grounds on 24th May. Weather was delightful, and the day was all that could be desired. The teachers and friends looked after the wants of the children with great attention. Games of the usual kind were indulged in, and, during the day, a great number of adults were present from various parts of the parish. A splendid day was brought to a conclusion by an address to the children, and three cheers for the King and the teachers, the whole assembly joining in "God Save the King." The Glengallan School held their picnic on Monday, 6th June. Rain somewhat spoiled the roads, and, in consequence, they did not have quite such a number as usual, though the ground at Glengallan was dry enough. The picnic was held close to the State School, and the day was thoroughly enjoyed by all. There is some idea of putting these picnics later in the year, as the days are so short for people from a distance. St. Matthew's Church grounds at Spring Creek have been fenced round by the male members of the congregation, and now we mean to do up the front fence, and the grounds will look quite spick and span again. The Goomburra Church is on the way to completion, and we hope it will not be long before it is finished now.

Bundaberg (Rev. W. S. HEATHCOTE, B.A.).—The most important and interesting event in this parish during the last month has been the conference held in the Queen's Theatre on the subject "Why men don't go to church." The conferences were held on three successive Sundays, after church, from 9 p.m. to 10 p.m. On each occasion the theatre was full, and on the last night, when the rector summed up the discussion, the theatre was not large enough to hold the people who sought admission. The matter was discussed from many points of view, and some interesting speeches were delivered, notably by Mr John Redmond, Hon. C. Neilson, M.L.C., and Mr. Chas. Ruddle. The interest created in the district was quite remarkable. It was satisfactory to notice that attendance at church was in no way adversely influenced on those Sundays—on the contrary, it was as full as ever each night. The arrangements in connection with the meetings were admirably carried out by the members of the C.E.M.S. It is intended to have another conference shortly, on the subject of "The Church and the Drink Problem." The C.E.M.S. held their monthly meeting on Monday, June 13th, when the rector read a paper on "The Cosmogony of Genesis." Although no public notice had been given of this meeting, about seventy men were present. Seven new members were elected, and four more names were nominated for election at the next meeting. The little church at North Bundaberg was full when the rector conducted service and preached at the monthly service, which has lately been renewed. Miss Stumm has organised and trained a very good choir.

Cleveland (Rev. G. HERBERT DUNBAR).—Church services at Cleveland and Ormiston are very well attended. The new Sunday School at Ormiston seem to be well established now, all the available children attending. Archdeacon Le Fanu paid us a visit at the beginning of the month, and was driven round the Redland Bay district. The Rev. G. L. Hunt, who officiated at the services on 29th ult., accompanied him. A Young Men's Club has been started in Cleveland, and a preliminary meeting or two in connection with a

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Girls' Club has been held. We have to report the death of a very old Church member, Mr Boddington, father of Mrs Abercrombie, of Wellington Point. Mr Boddington was 88 years of age, and died on 6th inst. Our sympathy goes out to the relatives left to mourn their loss. *Chronicle* Subscriptions.—It is very inconvenient for the collectors to have subscriptions due on all the different months in the year. Payment up to the end of December at the rate of one penny per month would end the inconvenience by making all subscriptions fall due in the same month, e.g., 1st January.

Charleville (BUSH BROTHERHOOD).—Prior to his departure from Charleville, the Rev. A. F. Eva was presented with a dressing case by the members of the Choir, Sunday School Teachers, and Scholars. The members of the congregation, town and country, and town's-people also, presented Mr Eva with an illuminated address and a purse of £51 as a token of appreciation of his five years' work as a member of the Brotherhood. Mr Eva, after thanking all for their tokens of appreciation, handed over the £51 to the Parish Hall Fund.

Harrisville (Rev. C. H. FISCHER).—Owing to serious illness the Rector has been obliged to obtain a month's leave of absence, and is now recruiting at Sandgate. Services are being conducted by visiting clergy and the lay readers. Holy Communion was celebrated by the Rev. S. Baggaley on the 12th inst. Our organist, who has been away in the North for the past fortnight, has returned, and choir practice will be held as usual. We hear with regret that Mr. Bondey, of Rosevale, has been suffering from an attack of influenza, which has prevented him from holding services there.

Paiba (Rev. C. C. COMPTON).—A very pleasant and successful concert and dance, at which Mr Win Dawson presided, was held in the Shire Hall, June 11th, in aid of St. John's Building Fund. The proceeds were very satisfactory, leaving a balance of £7 odd. Our thanks are due to the ladies' committee who worked so hard to make it such a success, and also to others, who came from Maryborough to assist our local talent. It was decided at our last meeting to have an outdoor treat for the Sunday School scholars to be held during the midwinter holidays in Polson Park. Our local secretary of the *Church Chronicle*, Miss Smith, would be glad to receive subscribers for the coming year, also to remind subscribers whose subscriptions are not paid that she will be glad to receive same.

Redcliffe-cum-Kilcoy (Rev. VICTOR H. WHITEHOUSE).—Death has been busy among us, and many now in the rest of Paradise will be sadly missed here in the Church militant. On May 21st Mrs Leis, of North Pine, succumbed, after much suffering, to injuries received through a burning accident. On June 6th the only surviving boy—a bright little chap—of Mr and Mrs Francis, also of North Pine, died. On June 13th Dudley Nunn, a five-year-old, and promising son of Mr and Mrs Nunn, of Mt. Kilcoy, "crossed the flood"; and on June 7th we were shocked to hear that Mr W. G. Hayes, of Redcliffe, died very suddenly in Brisbane, while attending Synod. A keen and good Churchman, careful in the performance of his duties, treasurer of the parish, Synodman, and a staunch friend to many, he will be sadly missed. Our loss is more than words can tell. Our deepest sympathy goes to all the relations of all mentioned. We were sorry to learn that Miss Butler, our organist at Kilcoy, has had to undergo an operation which may mean a long absence, though we sincerely hope not. We are grateful to Mrs Dimond and Mrs Watson for kindly playing the organ for us. The Sunday School at North Pine has been re-started, Mr Roggenkamp kindly undertaking to take charge. Much sickness is about, and so some of our organizations are suffering. We are looking forward to a visit from Mr. Gradwell. Services for July:—Sunday, July 3rd: Terror's Creek, 11 (Holy Communion); North Pine, 3.30; Redcliffe, 7.30; Woody Point, 11; Kilcoy, 11. Sunday, July 10th: Woodford, 7.30 a.m. (Holy Communion); Kilcoy, 11 (Holy Communion) and 7.30; Stanley River, 3.30; Caboolture, 11 and 7.30; Upper Caboolture, 8; Redcliffe, 7.30. Sunday, July 17: Redcliffe, 8 (Holy

The Children's Column.

Dear Children,—

I hope you all had a very happy day on the 6th June. Also I hope those of you who asked me about the manifestations of the Holy Spirit found what you wanted to know in the letter I referred you to last month.

Now let me tell you of another talk about the Commandments. The boys began by reading out to me the verses they had found about the duty of obeying our parents, and then I explained to them that the first four Commandments set forth our duty towards God, the last six our duties to each other. The Fifth Commandment expressly tells us it is our duty to obey our parents. The reasons why we are to obey them is, first, because God gives us to our parents to take care of and train for Him; and, secondly, because they do so much for us—nourishing, loving, and planning for our future—that out of gratitude we are impelled to love and obey our parents.

One of the boys looked up and asked why is this Commandment accompanied with a promise of prosperity? I replied by saying that there can be no happiness in the world without reverence, order, and obedience to God-given authority. The promise refers to both the individual and the nation. You see, no one can be happy if he is always rebelling and striving to have his own way. Some of the most wretched people to-day can trace their misery to having got their own way. And no nation can be happy if it is always in a state of rebellion against its laws and its King. And you know, the kind of life lived when we are little at home shapes the character of the nation. If home life is selfish and lawless, then the national life will soon be so too. Now see how the Catechism teaches this. What does it say? All the boys repeated the explanation: "To love, honour, and succour my father and mother; to honour and obey the King and all that are put in authority under him; to submit myself to all my governors, teachers, spiritual pastors, and masters; to order myself lowly and reverently to all my betters."

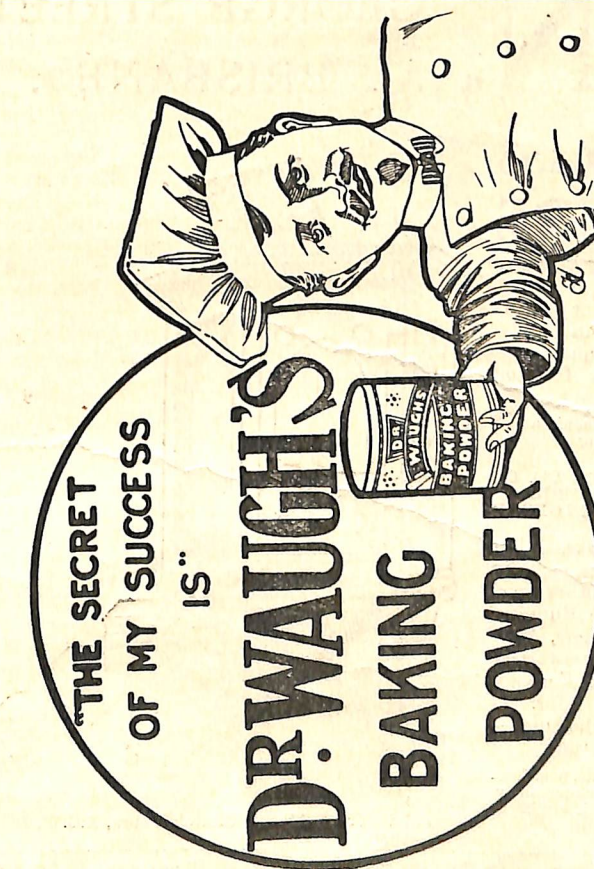
We are to begin life in obedience to our parents at home; then, when we go to school, and then to learn how to earn our living, we are to extend the duty of obedience to our parents to our teachers and masters. So that, when we are grown up, we shall have learned at home to loyally obey the will of God, and then help, as occasion offers, to carry out God's will in both Church and State as the years lead us on to old age.

One thing, boys, I want you about. Sometimes you will be jeered at for obeying those who are in authority as though obedience were a weak and unmanly thing—when, as a matter of fact, obedience is the sure sign of a strong character and a religious mind.

Sometimes obedience is made ridiculous, as in "Casabianca." "The boy who stood on the burning deck" was wanting in sense if he believed it was his father's will he should be burned alive. So Philammon, in Chapter v. in C. Kingsley's book "Hypatia," shows the distortion of the principle of obedience; both are silly, but genuine and honest obedience from the heart is a fine thing. It is Divine—Jesus came to obey His Father's will, and did obey, though it led Him to the Cross. We must go in now, come along.

NUMBER OF MARKS OBTAINED OUT OF 100.

Senior.—Florence Storey 95, Lila Tinley 70, Dorothy Rosser 68, Lottie Hart 65, Sarah Dennis 60, Ida Hinton 60, Rose Bennett 70, Lilly Hughes 50.



Intermediate.—Harold Tinley 85, May Moore 70, Elizabeth Butler 65, Jeanette Fullerton 65, Florence Ashcroft 60, J. O. Ethell 55, Violet Bennett 45.

Junior.—Blanche Langston 80, Marian Moore 80, Ruth Moore 78, Ivy Hinton 80, Arthur Tinley 83, Daisy Bennett 80.

PRIZE WINNERS.

Harold Tinley, Arthur Tinley.

No prizes are to be given for less than 70 marks. Your papers were not so good this month. Some of them, as you will see by the poor number of marks obtained, were not at all your best work.

QUESTIONS.

Senior and Intermediate.

1. Read Jeremiah xxxv. 1-15, and tell me what it is about in your own words.

2. Read Acts xiii. 1-13, and write carefully an account of the Mission to Cyprus.

Junior.

1. Write a short story of St. John the Baptist's life.

2. Who said the following words, and under what circumstances?—"Because it had no root it withered away." "With what measure ye mete it shall be measured to you." "How is it that ye have no faith?"

Your AMICUS.

Intercessions and Thanksgivings for July, 1910.

That it may please Thee—

1. To sustain and strengthen the work of the Bush Brotherhood, and to give wisdom and courage to the new head.

2. To bless the Archbishop's tour in the Bush Brotherhood district.

3. To give to all candidates confirmed this month the grace of perseverance.

4. To give continual encouragement to the clergy of bush parishes.

5. To bless the congregation of St. Saviour's, Laidley, and to grant that their new Church may inspire them with fresh zeal.

6. To send us men for the vacant parishes.

7. To guide and overrule all the preparations for the Consecration of the new Cathedral in October.

We thank Thee, O Lord—

1. For the signs of progress, as shewn by the Synod Reports.

2. For the stimulus given to the Missionary zeal of the Diocese at Synod time.

3. For the increasing interest of laymen in the affairs of the Church.

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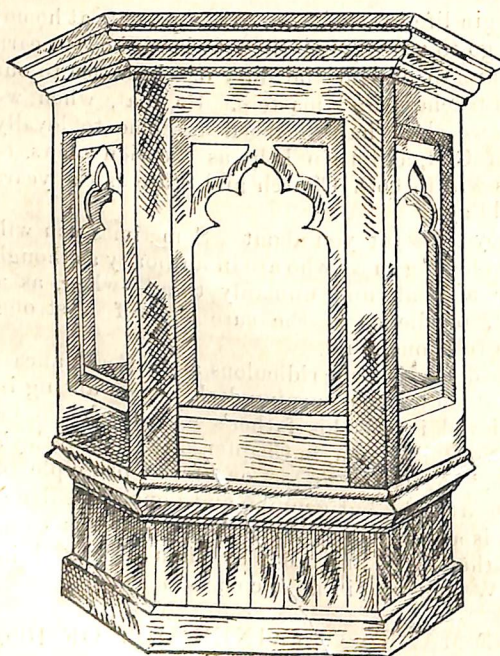
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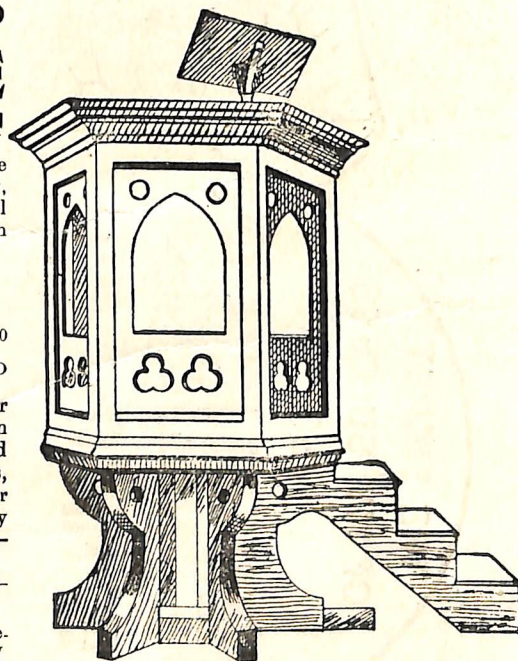
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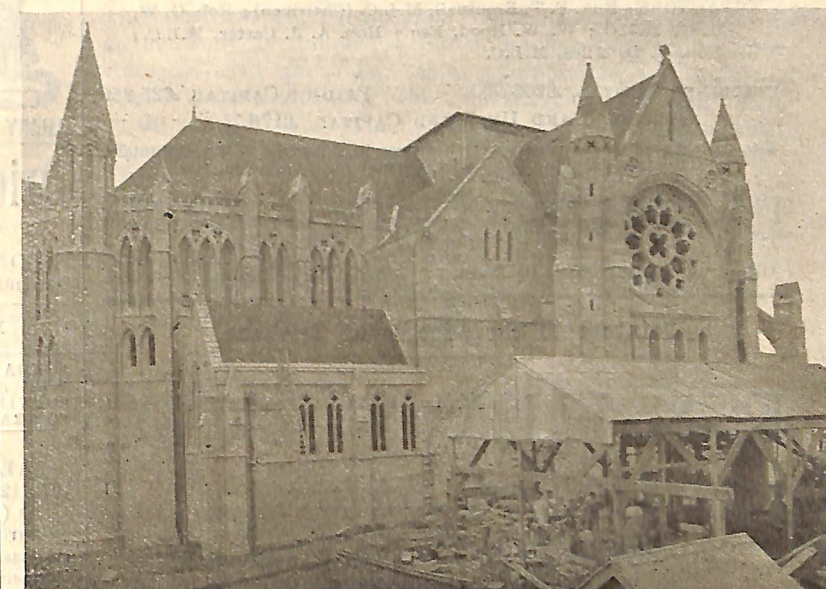


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THE NEW CATHEDRAL (from the North-East).

The above photograph gives an excellent idea of one very attractive aspect of the new Cathedral. The beautiful "rose" window in the North Transept at once catches the eye. It is one of the features of the building, and is almost certainly the most beautiful thing of its kind in Australia. It is to be filled with stained glass, which is being presented as a memorial to the late Mr. William Collins, and has been designed and executed in England by Messrs. Burlinson & Grylls. The unfinished work to the left of the Transept marks the place where the permanent Vestries will be built at some future time. Pending their erection temporary Vestries will be put up. The work of levelling the ground between the Cathedral and the Sub-Deanery (from which the photograph was taken) is now proceeding, and as soon as it is completed the erection of these Vestries and the temporary Belfry will be at once taken in hand. Inside the Cathedral the contractor's work is very near completion, and he expects to have finished his contract by the middle of August. The Consecration of the Cathedral has been definitely fixed for October 28th, and the official invitations have already been issued.