

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.

F. TRITTON, GEORGE STREET . . BRISBANE . .

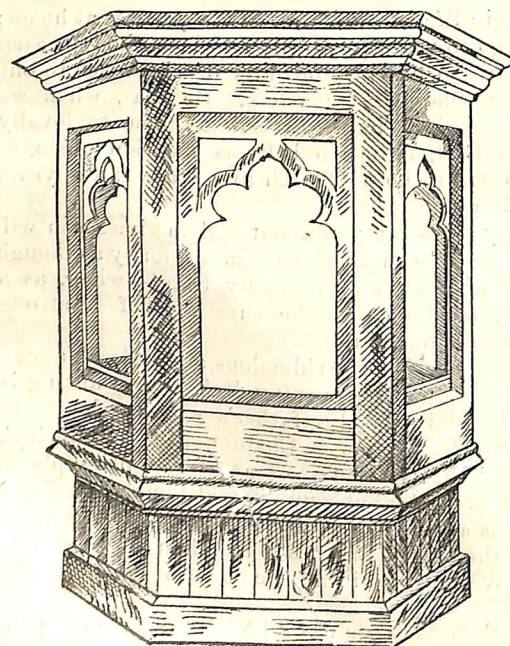
For HIGH-CLASS FURNITURE

Just arrived a Shipment of Fine Ecclesiastical Carpets in Body, Borders, and Aisle Runners; all widths. Samples post free on application.

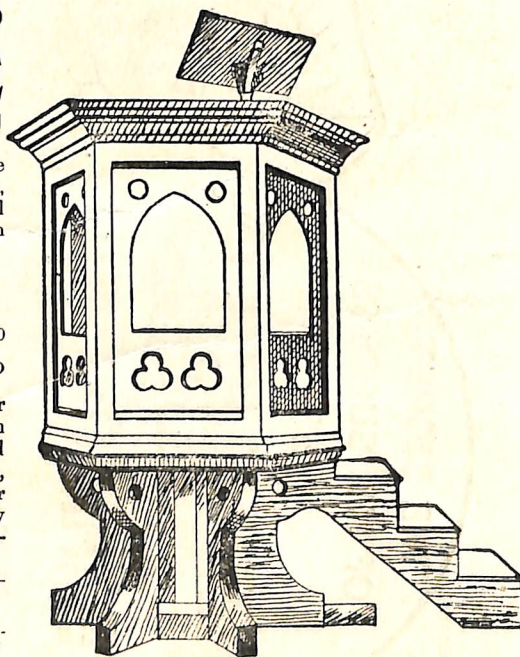
Ecclesiastical, School, Masonic and General Furnishing.
ORGANS:
"Miller," £15, £18 10s., £24, £30, £40
ESTIMATES FOR CHURCH FURNITURE FREELY TENDERED

Lecterns, Litany Desks, Altar Tables, Prie Dieus, Fonts, made in Silky Oak, Maple or any other wood
Church Carpets, Aisle Runners, Hangings, Drapes, Kneelers, Altar Cloths, Linoleums—endless variety
School Furniture, Desks, Forms—any quantity tendered for.
Masonic Furniture, Linoleums—prices on application.

Send for our New Catalogue, post free, or come and view our Spacious Show rooms, where every attention will be given in showing you through.



Pulpit made for St. Alban's, Cannamulla.



Pulpit for St. Alban's Church, Leura, N.S.W.



Church Chronicle

FOR THE
DIOCESE OF BRISBANE.

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

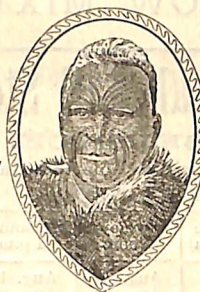
Vol. XX.]

BRISBANE, AUGUST 1ST, 1910.

[No. 241]

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

FIRE MARINE ACCIDENT



ESTABLISHED 1859.



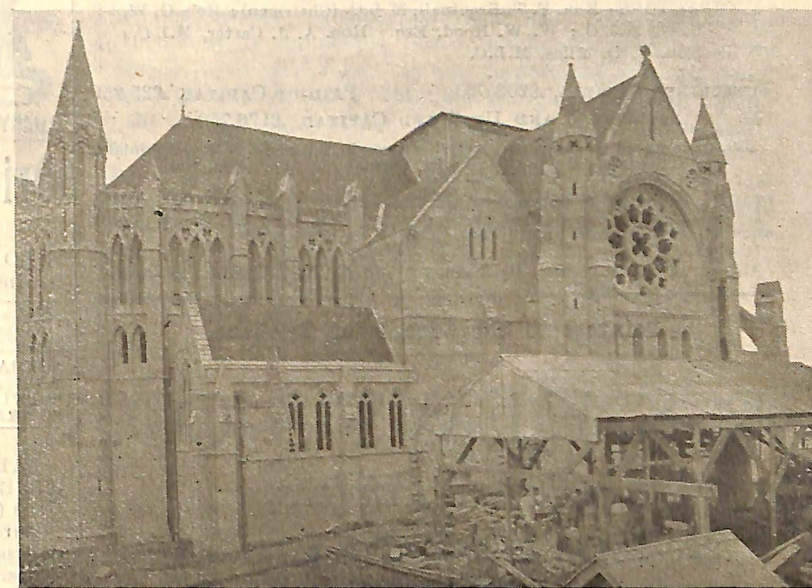
OBLIGATIONS FAITHFULLY MET
FOR FIFTY YEARS HAS SECURED
TO THE
NEW ZEALAND INSURANCE COMPANY
LIMITED.
A WORLD-WIDE
AND HIGHLY ENVIED PRESTIGE.

AND GENERAL INSURANCE

STATE OF QUEENSLAND
HEAD OFFICE - BRISBANE

DISTRICT BRANCHES

TOWNSVILLE	MARYBOROUGH
ROCKHAMPTON	TOOWOOMBA
CHARTERS TOWERS	CAIRNS
WARWICK	



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.

PIKE BROTHERS

LIMITED.

HIGH-CLASS

CLERICAL
HATTERS

The Anglican Soft Clerical Hats, special value, 10/6, 15/-
Linen Surplices, to measure, 10/6
Special Quotations given for Cassocks, Robes, Stoles, etc.
Write for large Illustrated Catalogue.

Brisbane, Townsville, and London.

QUEENSLAND TRUSTEES LIMITED

DIRECTORS: Hon. F. T. Brentnall, M.L.C. (Chairman); Hon. G. W. Gray, M.L.C.; W. W. Hood, Esq.; Hon. A. J. Carter, M.L.C.; Hon. E. D. Miles, M.L.C.

SUBSCRIBED CAPITAL, £202,000. PAID-UP CAPITAL, £25,250
RESERVED AND UNCALLED CAPITAL, £176,750.

£20,000 invested in Government Debentures in the name of the Colonial Treasurer, in compliance with Special Act of Parliament.

THIS COMPANY undertakes all Executors', Trustees', and Agency Business. The Company's Charges are less than the Court usually allows to private executors. Prospectus on application.

Offices 41 Queen Street, Brisbane. P. A. BLUNDELL, Manager.

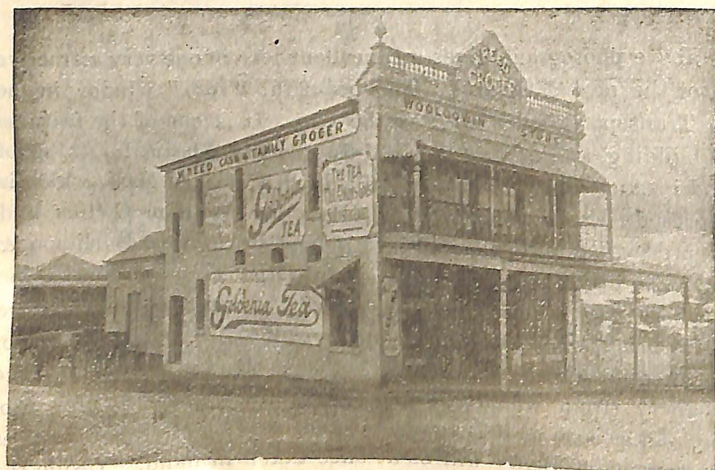
Printers to the Diocese of Brisbane.

R. S. HEWS & CO.,

Church Printers,

229-231 ELIZABETH STREET,
BRISBANE.

Our twenty years' experience as Printers to the Diocese of Brisbane enables us to execute every description of Church Printing with accuracy and economy. A trial order respectfully solicited.



W. REED, CASH AND FAMILY GROCER. WOOLLOOWIN.
Telephone No 285 (Albion)

F. CULLEN,

Grocer, Wine and Spirit Merchant,

TELEPHONES:
Kangaroo Point.....790
Edward Street.....1939

KANGAROO POINT; and
EDWARD STREET, BRISBANE

TRADE MARK



LUCKY DIGGER

W. AITCHISON & CO.

THE OLDEST ESTABLISHED
TOBACCONIST IN BRISBANE,

146 QUEEN STREET

(NEAR ALBERT STREET)

F. & J. SMITH'S

"GLASGOW MIXTURE."

Orient Line of Royal Mail Steamers.

DIRECT SERVICE.

LONDON, via Naples and Marseilles, Colombo (transhipping for all Indian ports), Suez Canal ports, every fortnight.

R.M.S.	Tons.	Brisbane (Pinkenba)	Sydney Noon.	Melbourne 1 p.m.	Adelaide 2 p.m.
*OTRANTO ...	12124	July 27	Aug. 6	Aug. 10	Aug. 12
*OTWAY ...	12077	Aug. 10	Aug. 20	Aug. 24	Aug. 26
*ORVIETO ...	12130	Aug. 24	Sept. 3	Sept. 7	Sept. 9
*OMRAH ...	8130	Sept. 7	Sept. 17	Sept. 21	Sept. 23

* Twin Screw Steamers.

SALOON TO LONDON: Single, £44 to £84/14/-; Return, £72/12/- and £126/10/- Return Tickets available Two Years. Third Class (liberal dietary scale), £18, £20, £22: Return, £32, £36, £39. Through rates to New York, £21 to £83/12/-.

Passengers booked to Interstate Ports.
Special Holiday Rates to Colombo.
Round World Tours (Saloon), £143.
Passages from any port can be prepaid.
For all particulars apply to

MOREHEADS LIMITED, Agents,

Telephone 1164. MARY STREET

BELL ORGANS

REDUCED IN PRICE
WHOLESALE AND RETAIL

Having made special arrangements with the manufacturers, we intend selling the Bell Organ at a great reduction in price. We have just landed a large shipment of the latest models suitable for Church, Chapel, or Home use. After 25 years' experience with the various makes that come to Australia, we can honestly state that no Organ will give greater satisfaction than the Bell.

SOLE AGENTS:

B. B. WHITEHOUSE & CO.,

185 GEORGE STREET.

The Church Chronicle.

Vol. XX.]

BRISBANE, AUGUST 1, 1910.

[No. 241]

THE ARCHBISHOP'S ENGAGEMENTS FOR AUGUST.

- 1-2—Charleville.
- 3—Mitchell. Confirmation.
- 5—Jackson. Confirmation.
- 7—Roma. Confirmation.
- 8-9—Confirmations in Dalby Parish.
- 10—Opening of Glennie School, Toowoomba (new building).
- 14—Preach, St. Luke's, 11 a.m.
- 17—St. Andrew's, South Brisbane. Confirmation.
- 18—Public Morality Council Meeting, School of Arts Hall.
- 19—Leaves for Kingaroy.
- 20—Leaves Kingaroy for Nanango.
- 21—Dedicates Nanango Church, 11 a.m. Confirmation, 3. Preaches Kingaroy in evening.
- 22—Returns to Brisbane.
- 24—Leaves for Thursday Island.

PREACHERS AT ST. LUKE'S CATHEDRAL FOR AUGUST.

- | | |
|-------------------------------|----------------------------|
| 11 a.m. | 7.30 p.m. |
| 7—The Sub-Dean. | The Sub-Dean. |
| 14—The Archbishop of Brisbane | The Sub-Dean. |
| 21—The Sub-Dean | Rev. P. A. Micklem |
| 28—The Sub-Dean | The Archdeacon of Brisbane |

SUNDAY SCHOOL EXAMINATIONS.

The Annual Examinations will be held on Sundays, 18th and 25th September. All entries must be sent to the Rev. E. Oerton, Sherwood, not later than 1st September. The Scripture paper will be set on the New Testament Lessons, including those for special days, from Advent Sunday to Trinity Sunday, and will be a two hours' paper, on 18th September. The Catechism and Repetition papers will be set on 25th September, one hour each.

Editorial Notes.

Most people certainly thought that with the taking of the recent Referendum the question of Religious Instruction in State Schools was ended, and no longer a matter for debate. The history of the question in Queensland would seem scarcely to admit of any other opinion. A certain modification of our educational system had been demanded by a section of the community for years. Parliament declined to carry out the proposed modification on its own authority, but referred it to the sovereign people in order to ascertain their wishes in the matter. A Referendum was accordingly held, and a perfectly plain and unambiguous question put to the electors, who were asked to say "Yes" or "No" to the proposed reform. The result is a decisive "Yes." In other words Parliament asked the people, "Do you want us to do this thing?" and the people answered decisively, "Yes, we do." It is surely natural to think that this would settle the matter, and that it only remained for Parliament to carry out the expressed wish of the people.

But this opinion, though natural, is apparently wrong. The short debate in Parliament on the introduction of the Religious Instruction Bill revealed the fact that there is a considerable number of Members of Parliament who are even at this stage prepared to oppose their own personal views to the expressed wish of the people of Queensland. The Leader of the Labour Party announces that he and his party will vote as one man against any attempt to comply with the people's wishes in this matter. It is a singular and not very edifying spectacle to see the representatives of advanced Democracy repudiating the Referendum method—the ruling plank of their platform—simply because the people's answer is adverse to their own opinion. Indeed Mr. Bowman's announcement must have been a severe shock to that section of Christian public opinion which feels drawn towards the ideals of the Labour Party. For it at once exposes that party to an obvious charge of insincerity. The position of "democrats" who say, "We believe in government by the people, but only when the people's views coincide with our own," is an impossible position, and would be ludicrous if it were not fraught with such danger to the root-principle of democracy. And yet it is practically the position of the Queensland Labour Party in this matter. The action of those six Labour Members who, at the last General Election, gave a written pledge that they would assist in carrying out the will of the people if the Referendum resulted in an affirmative answer, will be closely watched in this connection.

The real point was put with great lucidity and force by the Premier in the course of the debate. He spoke as one who was personally opposed to the proposed change, who had himself voted against it, and who had hoped that the electors would reject it. But the result of the Referendum had shown him that he was in a minority in the matter. The people had spoken quite clearly and unmistakably, and by a majority larger than that which gave Queensland Federation had indicated their desire for Religious Instruction in the State Schools. Parliament had now to carry out the instructions which it had sought and received. It was no longer a question of whether individual members of Parliament believed in Religious Education or not. That aspect of the question was a thing of the past. The question now before members was whether or not they were prepared to be true to the principles of democratic government. They had deliberately gone to the people and said, "Tell us your wishes in this matter," and the people had answered clearly and decisively. The only thing that remained, in his opinion, was for Parliament to carry out those wishes speedily and effectively. And certainly to the plain man the Premier's view would seem to be the only possible one. The Religious Instruction Bill ought to be passed through all its stages by a unanimous vote.

It is not, of course, within our province to teach members of Parliament their own business, but it certainly seems to us that the Premier's view is the right one, not merely from the point of view of justice, but from that of worldly wisdom also. For it furnishes the nervous M.L.A. with an unassailable reason

for his vote, "I voted for the Bill because I had no choice in the matter. We were merely acting on instructions sought and obtained from the sovereign people." But, on the other hand, if he ignores the people's wishes and votes against the Bill, he will be on very dangerous ground. For he will have to find an excuse for doing a most inexcusable thing, an excuse for opposing his personal prejudices to the command, clearly and constitutionally expressed, of seventy-four thousand voters. And, judging by the samples which have already been hinted at, such an excuse will be very hard to find. We certainly hope for every reason that wiser counsels will prevail with some at least of those who are at present proposing to vote against the Bill. That an organised attempt will be made to defeat the Bill seems now certain. That the attempt will fail is to be desired, not only in the interests of education and democracy, but also for the sake of those who still want to believe in the honesty of politicians, and to attach some value to their election pledges.

All right-thinking people must surely sympathise with the effort which the Imperial Government are now making to modify the language of the religious profession which the King is required to make upon ascending the Throne. Hitherto the English Sovereigns have been required at their accession to declare in most emphatic and violent terms their rejection of the dogma of transubstantiation, one of the cardinal doctrines of the Roman Catholic Church. Apart from the fact that the English Sovereign rules over some twelve millions of Roman Catholic subjects, to whom the doctrine in question is a central article of belief, there is something repugnant in the law's requiring any man to insult the religious beliefs of others. The object of the Declaration is of course to secure the English Throne against occupancy by a Romanist Sovereign, but this object can assuredly be achieved without recourse to violence and bad manners. It is a question not of Protestantism but of good taste, and it is an open secret that the late King was more than averse to taking the Declaration in its present form. It is true that Mr. Asquith has not so far been happy in his suggestion as to the exact form of alteration. The words he proposes have proved to be unacceptable to a large section of English Church people on the one hand, and to many leading Nonconformists on the other. But we venture to think that good feeling and common sense will triumph over the initial obstacles, and that a form of words will be found which will safeguard the object desired without insulting the religious convictions of anyone.

The Rev. Alford Davies writes that the persistence of a very mistaken idea has come under his notice. Many people are apparently under the impression that the officer of a certain undenominational Mission in Brisbane is the only representative of religion who regularly visits Dunwich and the Lazaret. This is an entire mistake. For many years past, the Church of England has regularly ministered to her people both at Dunwich and at Peel Island. At present, the Rev. H. H. Green is chaplain, and spends three whole days in every month in visiting the Benevolent Asylum and the Lazaret, holding services (including the Holy Communion) in both places. Mr. Green also spends one Sunday

a month at St. Helena, where he does excellent work amongst the prisoners. An account of these activities on the part of the Church appeared in our March number, under the title, "The Church's work in the Bay." May we ask all our readers to note the facts to which we have alluded, and to make them as widely known as possible. The Mission Chaplains Fund, of which Mr. Green is an agent, is in great need of financial assistance, and it is more than a pity that the money of Churchpeople should be given—under a mistaken impression—to an undenominational work.

DIOCESAN NOTES.

The Annual Retreat for the Clergy of the Diocese will be held at St. Francis' College, Nundah (by kind permission of the Principal), on September 13-16. The Retreat will be conducted by the Rev. Dr. Radford, Warden of St. Paul's College in the University of Sydney.

The Archbishop is to pay an official visit to Thursday Island at the end of the present month, in connection with the tenth anniversary of the Diocese of Carpentaria, which came into existence when Dr. Gilbert White was consecrated a Bishop on St. Bartholomew's Day (August 24) 1900. In the course of his visit the Archbishop will be present at the meeting of the Diocesan Conference, conduct a Quiet Day for the Clergy of the Diocese, and address a meeting of the Mothers' Union.

The Archdeacon of Brisbane, as Commissary for the Archbishop, last month instituted the Rev. Arthur Lionel Edwards to the Rectory of Pittsworth, in succession to the Rev. H. J. Raymer. The Archdeacon was also to have visited Cooyar for the purpose of dedicating the Church there, which has recently been handed over to the Diocese. But the state of the roads made cross-country travelling impossible, and the visit had to be abandoned.

The parish of Nanango is distinguishing itself just now by its acquisition of new Churches. Besides the vesting of the Cooyar Church in Synod, the Archbishop is to dedicate during his forthcoming visit the beautiful new Church at Nanango itself, and it is probable that his Grace will also be asked to lay the corner-block of a new Church (to cost nearly £1,000) at Kingaroy.

The many friends of the Rev. J. Spooner, late Rector of Holy Trinity, Valley, will be sorry to hear that the condition of his eye-sight is such as to necessitate an operation. It is satisfactory, however, to hear that the operation is expected to be of permanent benefit.

Another clerical invalid is the Rev. Canon Osborn, who recently suffered a severe sprain of the ankle—one of the small bones of the foot being also broken. We are glad to hear that the patient's progress towards recovery has been rapid, and that he will probably be about as usual by the time this number of the *Chronicle* sees the light.

The Rev. A. E. Bevan, who has been Head of the Charleville Bush Brotherhood since the resignation of the Rev. H. L. Puxley in 1906, has resigned his position after five years' excellent work, and is returning to England *via* America at the close of the present month. Mr. Bevan was one of the priests who accompanied the Archbishop

from England in 1904, and had served as Curate to his Grace at Hornsey. His first work in Queensland was in the Burnett, but after six months there he joined Mr. Puxley as one of the original members of the Western Brotherhood. His departure is a loss to the Diocese, and will be keenly felt in the West where he has made many firm friends. His plans for the future are at present quite uncertain, but it is sincerely to be hoped that his present visit to England will be no more than a furlough, and that it will eventually be possible for him to return to work in the Diocese of Brisbane. Meanwhile he carries with him to the Old Country our gratitude for the work he has done, and our best wishes for the future. His last engagement in the West has been to escort the Archbishop on his tour through the Bush Brotherhood district, and he will accompany his Grace on his return to Brisbane.



Doings on the Downs.

The address which Canon Hay, of Warwick, was to have given at the end of June to men at Drayton had to be postponed until September, owing to the very wet weather; indeed, for two or three weeks everything was at a standstill in the country districts owing to the almost impassable condition of the roads. There has been a wonderful rainfall all over the Downs during June and part of July, and so far a very mild winter.

The Pittsworth branch of the C.E.M.S. is arranging for an address to the men working on the new railway line in that parish.

The new Rector of Pittsworth, in his parish magazine, has written a letter to his parishioners, in which he assures them that there is to be no break in the continuity of the work, and expresses his pleasure at being allowed to remain in their midst, and pays a warm tribute to the work of Mr. Raymer, the late Rector. For the present Mr. Edwards will have to work without the assistance of another priest.

Mr. Edwards was instituted by the Archdeacon of Brisbane on Sunday, July 3rd.

There is a scheme on foot for the support of a Downs student at the Theological College by the Downs parishes. Rev. T. W. Cockell is the treasurer.

Mr and Mrs Raymer left Brisbane by the "Orontes" on June 29th, and sailed for England in the "Suevic" on July 6th.

Confirmation classes are being started shortly at Pittsworth, Yarranlea, Milmerran, Leyburn, and Rossvale, and at Greenmount, Westbrook, and Umbiram.

On July 18th Mr. R. W. Bligh, of the White Cross League, gave two lectures on Purity at Pittsworth.

The Archdeacon of Brisbane visited Dalby Parish during the last week in June.

A meeting was held on Monday, 27th June, at Toowoomba, of the Toowoomba Committee and others interested in the Bible in State Schools League. Rev. D. J. Garland was the chief speaker.

A most successful Dramatic Entertainment under the auspices of the St. James' branch of the C.E.M.S. was recently given in the Toowoomba Town Hall in aid of the St. James' Parish Hall.

Two meetings of the Mothers' Union have had to be postponed at Cambooya on account of weather.

The Rev. P. A. Mickletham kindly came and preached at Cambooya and Greenmount on Sunday, July 17th.

A Choir has been formed at All Saints', Cambooya, and meets weekly for practice, under the care of Mrs. Barker, who has undertaken the duty of Organist at this Church.

Rev. A. Davies was away ill for a short time just after Synod. Mr. Garland officiated, and preached at St. Luke's in his absence. We are glad to see Mr and Mrs Davies back again.

AN EXAMPLE TO BE FOLLOWED.

It costs a good deal to paint a large building, but the principal item of the cost is the labour required. Consequently, if you can get this item given, your expenses are reduced to something quite nominal. This was the interesting discovery made by the members of the St. Thomas', North Ipswich, C.E.M.S. Their Church wanted painting, but the cost of having the work done in the ordinary way was more than the churchwardens cared to face. So the men of the congregation said they would give up their Saturday afternoons and do the work themselves. Mr. George Dellar acted as overseer, and he had under him a staff of twenty painters, including the Catechist-in-charge (Mr. J. D. Anderson) and the two churchwardens (Messrs. G. P. Lewis and F. Cooper). The ladies of the congregation—not to be outdone—volunteered to supply the painters with refreshments during their work. Both contracts, the painting and the tea, were successfully carried to completion, a fact which was celebrated by a social on a recent Saturday evening. The St. Thomas' people have set an excellent example to the rest of the Diocese, and we trust it will be widely followed. Our photograph represents the painters and refreshment providers at the close of their work. The newly painted Church is seen in the background.

NEWS FROM ARCHDEACON TROTTER.

The following extract from a letter recently received from Archdeacon Trotter (who is rapidly approaching three score years and ten) will be read with interest by his many friends in Queensland, and will show that the life he is now leading in South America is not exactly one of leisured retirement.

"I have just come off from a very interesting pioneering work among the miners and others in the Orinoco district. English people have been out there—some 6,000 at present—for 25 to 35 years, and I have been the first to go and minister to them. I spent Good Friday, Easter Day, and the Sunday after at the mines. I hope it may lead to two priests coming out and working the whole of that part of Venezuela. It was very rough travelling riding across country some 600 miles. No kind friends to give you a welcome and hospitality *en route*. I only got a bed in one place all the time I was on the journey; so different from the Western Downs.—Caracas, Venezuela, May 4, 1910."

Wanted : A NATIVE MINISTRY FOR QUEENSLAND.

I. John ii. 14.—I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the evil one.

GIVE US MEN!

Give us Men!

Men—from every rank,
Fresh and free and frank;
Men of thought and reading,
Men of light and leading,
Men of loyal breeding,
The Nation's welfare speeding:
Men of faith and not of fiction,
Men of lofty aim in action,
Give us men—I say again,
Give us Men!

Give us Men!

Strong and stalwart ones:
Men whom highest hope inspires,
Men whom purest honour fires,
Men who trample Self beneath them,
Men who make their country wreath them
As her noble sons,
Worthy of their sires,
Men who never shame their mothers,
Men who never fail their brothers,
True, however false are others;
Give us Men—I say again,
Give us Men!

Give us Men!

Men who, when the tempest gathers,
Grasp the standard of their fathers,
In the thickest fight:
Men who strike for home and altar,
(Let the coward cringe and falter.)
God defend the right!
True as truth though lorn and lonely
Tender, as the brave are only;
Men who tread where saints have trod,
Men for Country—Home—and God:
Give us Men! I say again—again—
Give us such Men!

Bishop of Exeter.

THE victories of the world are to the adventurous and the brave. It is the spirit of adventure which has won for us every step in human progress. The unknown heroes of prehistoric times—the man who first had the courage to tame the wild bull, or who first paddled his canoe out of sight of land—are every bit as much our creditors as the great men whose lives are recorded—Columbus, who sailed across the Atlantic, or Livingstone, who opened up the Dark Continent of Africa.

This spirit of adventure is of the very essence of the Christian life. "Whosoever will save his life, shall lose it; and whosoever will lose his life for My sake, shall find it" (Matt. xvi. 16). In these words Jesus appealed to the adventurous and romantic spirit in his disciples. They certainly needed it. These are some of the adventures which St. Paul encountered. "Thrice I suffered shipwreck: a night and a day I have been in the deep. In journeying

often, in perils of waters, in perils of robbers, in perils by my own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren." (II. Cor. xi. 25, 26.)

There are some modern missionaries whose list of experiences would equal St. Paul's. It must have required a marvellous courage for Samuel Marsden—the first Australian missionary—to have thrown himself amongst the savage Maoris on the coast of New Zealand: and the long list of modern missionary heroes need not make us ashamed of our age.

But is there any adventure or romance in the life of an ordinary clergyman? It is not very difficult for a Queenslander to say—yes. The life of a bush parson calls for really self-denying courage, and is full of that spice of adventure which naturally appeals to every strong young man.* But it is not of this kind of adventure only that we must think. The nature of the clergyman's work—even in the tamest parish—if it is undertaken in the right spirit, can satisfy this instinct of ours. When Jesus called his first disciples, he told them that henceforth they were 'to catch men.' Their future work would be just as exciting as catching fish. To bring the hearts of men into obedience to Jesus Christ is just as exciting a pursuit (and infinitely more difficult) as fishing or hunting.

QUEENSLAND'S NEED.

It is for true "fishers of men" that the Queensland Church is looking—Is God calling you to be one of them? Anyone who has read Ralph Connor's books, "The Sky Pilot," "The Prospector," or "The Settler" will recognise that the conditions described in them are the same, with local differences, as exist in Queensland. The raw manhood of the country, especially in the remoter parts, is splendid material; but it needs to be brought into captivity to Christ.

Drink and other vices are working havoc, especially in the North, and even where life is not lurid it is terribly lacking in ideals. True soldiers of Jesus Christ are needed to establish His Kingdom through the length and breadth of the land.

Again, Queensland is just beginning to put forth the blossoms of a settled country. Her young men and young women are looking for knowledge. Our university will give a new impetus to thought. We want men who will be teachers of the young and leaders of thought.

WHY NOT?

Perhaps God is calling you to this work. Why not? There are many other ways, no doubt of serving your country and doing good to your fellow men, but there is no other profession or occupation which gives you such a chance of going to the "root of the matter." For unless the heart of man is right, everything else will be wrong, and the Church's work is to get the heart of man right and to keep it right. Many reasons exist, deterring young men from seeking Holy Orders.

(1) Some are hindered by the bad financial outlook. There is no money in it. They may not be exactly "on the make"; but they do want to see something more than a bare living ahead. They hear a good deal about the poverty of the clergy. They are told that in such and such

* "A Parson in the Australian Bush," by C. H. S. Matthews (Edward Arnold) is well worth reading.

a parish a clergyman was "starved out" because the parishioners did not like him. They have heard the churchwardens saying that the parson's stipend is in arrears; and they don't like the prospect for themselves. Now, it would be possible to put on a very superior look and to say, surely you are not going to think of money; but that would be a hypocritical thing to say, especially in view of the fact that the Lord ordained "that they which proclaim the Gospel should live of the Gospel" (I. Cor. ix. 14).

The truest answer would be to say that the man who seeks ordination must not expect to be rich, but he may expect sufficient to live upon. And in this respect his chances are just as good as the ordinary civil servant. In some respects they are better; for a clergyman never need fear that he will be thrown out of work. And, moreover, clerical prospects are growing distinctly better as superannuation funds increase.

It may be that this objection will appeal more to parents than to boys, for no boy who is strong and plucky shrinks from small pay, if he has really set his heart upon some attractive kind of life.

(2.) "But then," I hear another say, "the clergyman's life doesn't seem attractive to me. I call it tame. It has too much to do with women and children." This objection comes from ignorance, and at the beginning of this paper I tried to show that the life of a priest was in the highest degree an adventure—an adventure for the greatest of all commanders, Jesus Christ.

Compare the life of a clergyman with that of a bank clerk. Which of the two would you call the tame life? Why, the life spent on a stool behind the counter. Your work will have to do with men more than with women and children. If men don't come much to Church in your parish, it will be your business to get them there. The growth of the C.E.M.S. is a sign that men are soon going to take their proper place in the Church life.

(3.) Greek and Latin are a stumbling block to some boys. They think that they are too old to begin; and after all they don't see the good of them. My own belief is that it is well worth while to know even a minimum of Latin and Greek. They are the foundations of our own language, and our own language is much plainer to the man who knows something of these languages.

Nor are they so difficult as they seem at first sight. They require a good deal of perseverance. But, with perseverance, the young man of average ability will find no difficulty in acquiring enough of these languages to benefit himself and to satisfy the examiners. But you are not going to be stopped by this obstacle, are you? Obstacles are things to be overcome—not barriers.

(4.) "But I have no money for my education." Ah! there you have hit an objection, which has debarred many a boy in the past from carrying out his wishes. But it need not debar you. For the Church is willing to help you, if you are fitted for this work. This is the principle upon which the Church in Queensland is working, that "If satisfactory evidence is given of a man's vocation to the Ministry, and he or his relations are not able to provide the full means, it is the duty of the Church to see that his vocation is not frustrated."

(5.) "But there is another reason," you say, "which puts the Ministry out of the question as a vocation for me. I am not good enough. I understand that a man has to be very devoted indeed to be worthy of such a privilege.

He must give up all sorts of things which I don't want to give up. He must be without a flaw, and I have a good many flaws. If I were to be ordained, I should wish to be a thoroughly genuine parson, and I don't think that I could be."

Now this is very good talk, but the conclusion is not altogether sound. It is a good thing to have a high ideal and to realise that a very high standard is required. But it is an entire mistake to think that there is one standard for the parson and another for the layman. Whatever your profession, the same standard of life is put before you, if you are a Christian. You must aim at the highest. If, then, you were ordained, you would have to live a different life, but not a better life.

You might have to give up things which you like, not because they are wrong, but because they would interfere with your duty. But so has a soldier, or an explorer, or even a bank clerk. You need not be afraid of the sacrifices that you will have to make. If you are in earnest, they will only seem part of the game. And there is some honour in being called to make sacrifices for the great general, Jesus Christ.

These are some of the obstacles that present themselves to men and boys when the thought of ministerial life is put before them. They are not, as you can see, very serious obstacles; and if there is a genuine desire to be ordained, no obstacle will seem insurmountable.

WHAT STEPS SHOULD BE TAKEN

I will now suppose that you have come to a decision, and are able definitely to say that you wish to be ordained. What must you do? The answer to this question is very simple. Write to the Principal, St. Francis' College, Nundah, and tell him. The rest will follow. He will enrol you as a Postulant, which will neither bind you nor anyone else as to the future. If, later, you find that you have made a mistake, no harm is done. But if God is really calling you to this work, you will get all the encouragement and help that is possible towards the fulfilment of your desire. If God is really calling you to the work, you are not likely to be happy in any other.

THE HOPE OF THE FUTURE.

You are very fortunate if you are marked out for the Ministry, for your lot has fallen upon most interesting times.

"I want to live," said Phillips Brooks, the great American Bishop, shortly before his death. When asked why, he replied that the next twenty years would offer greater opportunities for the Christian minister than any other like period in history. For the age upon which we are entering is bound to be an age of marvellous change, and, it must be hoped, of great progress. In times of stagnation, when everything seems settled, and people are only asking to be let alone, the ministerial work does not afford the same opportunity as when the world is astir.

I will suggest five reasons for thinking that Phillips Brooks was right.

(1.) The first great movement which is going on in our midst, and which will produce immense changes within the next generation, is what is commonly called **The Social Movement**. This movement must not be confused with Trade Unionism, or the Labour Party, or Socialism. It is bigger than all these things. These are only signs that the movement is going on,

The Social Movement is the great up-push of democracy. It is being brought about by education, by railways, and a hundred other agencies, but behind it all is the Spirit of God. It is an advance in the progress of the race, breaking down barriers between class and class, and giving equal opportunities to all men.

All this is very beautiful; but there is also a great deal in the Social Movement that is very ugly, because men's prejudices and passions are at work. Only one thing can keep the movement straight, and that one thing is Religion—the Religion of Jesus Christ—the Religion of Human Brotherhood.

To have a share in Christianising the Social Movement is one of the good things in store for the Christian Minister of the future.

(2.) Our age is also remarkable for the way in which the waste places of the earth are being won over to civilisation. No race has such a great share in this task as the British. **New nations within the Empire are rising up all over the world.** Of these new nations Australia is by no means the least. We say of young men or young women, of a certain age, that they are at the most impressionable time of their life. The same may be said of nations. There comes a time in the growth of a new land like Australia when impressions for good or for evil are indelibly stamped upon the people. This is the time. The Ministers of the Church will have more to do than any other class of men in the community in forming the character of the Australia of the future. Is not this a task fit for any patriot?

(3.) Not so very long ago a great many people were saying that Christianity had had its day, and that it must now give way to some higher form of Truth. That higher Truth has not yet appeared upon the scene in spite of the many invitations that have been offered to it. It was thought by some that Christianity would not be able to reconcile itself to Modern Science. All those prophecies have proved vain. **Christianity and Modern Science are now very good "pals,"** and we are likely to see within the next generation a wonderful revival of religious faith. The signs of it are already evident.

The power of Christ through His Church will be manifested to the world in new ways; and men will band themselves together to fight under the banner of the Cross, counting it a greater privilege to belong to the Church than to any other human organisation whatsoever. It will be your business to be the herald of a victorious faith—a gospel, which will commend itself to the instincts of the age—as being in very truth a gospel for human needs.

(4.) In June of this year, 1910, a **World's Missionary Conference** is being held in Edinburgh. This conference marks a great fact. The fact is that the Church is at last trying to obey her Lord's command to "make disciples of all the nations." The world is now a known quantity. The North Pole has been reached, and the South Pole is within an ace of discovery. Scarcely a corner of the earth remains undiscovered. The gospel is being carried everywhere. The possibility of a Christian world is no longer considered a mad dream. You will be working in an age when evangelisation is regarded as the first and most important work of the Church. Perhaps you yourself will be called on to go forth as a pioneer. Never before has there been such a grand outlook!

(5.) But there is still another vision which you ought to see. Not only is it possible that the world will become Christian, but it is also possible that **Christians will become one.** We know that to be our Lord's will. All Christian bodies are beginning to desire it, and although it may be a slow process, you may possibly live to see a united Christendom. A united Christendom would present such a spectacle as has never been dreamt of hitherto. It would indeed usher in, in comparison with all other ages, an age of gold. You may have some share in bringing this happy event about, and you would start your ministry with a lively hope of better things. Any township in Queensland is an object lesson at the present time of the disastrous results of the divisions of Christendom. Five churches, where one is needed, five ministers giving a scrap of their time, where one minister should be giving his whole time, five congregations, few in number, uninspiring and uninspired instead of one crowded congregation inspired and itself an inspiration—much waste of money, much waste of energy, with very inferior results; such are some of the consequences of disunion which can be seen all over the land. The Reunion of Christendom would alter all that.

CONCLUSION.

Is God calling you? That is the question for you to settle. You must not have any false idea of vocation. You won't get a sign from Heaven. You won't be driven on by an irresistible impulse. You won't suddenly burst out into prophecy. You will have to settle this question with the same calm judgment as you might settle whether you ought to join the Australian Navy.

Your parents' wishes, the great need of the Church, the opportunity for service, your own abilities and tendencies are things to be taken into consideration. If you are really thinking about it, if you seek good advice, and if you ask God in your prayers to show you His Will, you will, in time, most certainly know your own mind. If the life and work of a minister is not for you, there are many other ways in which you can serve your God and country. But if God is really calling you to the ministry, you are a lucky fellow. There is an open door before you. Enter into it, and prove yourself a devoted servant and a faithful soldier.

Artificial Teeth,
Gold and
Porcelain Fillings,
Painless
Extractions

THOMASON'S
DENTAL ROOMS,
98 Queen Street,
opposite
Pike Brothers.

Telephone 32.

Cable Address: "Bonita."

T. A. BOND, F.I.A.Q.,

Member Brisbane Stock Exchange

SHAREBROKER, ACCOUNTANT, ETC.

Mrs. K. M. SMITH,

Undertaker and Certificated Embalmer

GEORGE STREET (Telephone 161), and
WICKHAM STREET (Telephone 332), VALLEY.

Official Notes.

CONTRIBUTIONS TO DIOCESAN FUNDS.

DIOCESAN ADMINISTRATION.	
Marriage Fees	£68 17 2
Assessments	41 6 0
	£110 3 2

HOME MISSION FUND.

Anonymous	5 0 0
Mrs H. J. Bager	1 10 0
Mr H. W. Templeton	1 1 0

Offeratories.

Allora—St. David's	2 5 11
St. Andrew's, Glengallan	18 2
Brisbane—St. Luke's Cathedral	2 6
St. James', Enoggera	1 7 10
Goondiwindi, Holy Trinity	1 12 5
Laidley—St. Saviour's	1 15 0
St. Stephen's, Ma Ma Creek	12 9
St. George's, Thornton	4 3
Nundah—St. Francis'	15 5
St. Francis' College Chapel	7 4
Rosewood (Glamorgan Vale)	6 7

Branch Collections.

Allora—St. David's	4 11 5
St. Matthew's, Spring Creek	1 1 0
Brisbane—St. Luke's Cathedral	10 3 10
All Saints'	9 14 4
Trinity, F. Valley	1 16 6
St. Michael's, New Farm	1 15 6
Christ Church, Milton	9 6
St. James', Enoggera	2 12 3
Holland Park	8 8
St. Peter's, West End	3 18 1
St. Philip's, Thompson Estate	5 4 5
St. Mary's, Kangaroo Point	6 19 9
Holy Trinity, Woolloongabba	1 15 6
St. Peter's, Wynnum	15 0
St. John's, Bulimba	9 6
Beaudesert—(Glenapp)	19 0
(Tambourine)	16 0
Bundaberg, Christ Church	3 17 10
Charleville, All Saints'	13 0
Dalby—(St. Ruth)	3 0
(Cecil Plains)	5 0
Gayndah, St. Mark's, Eidsvold	3 0 11
Goondiwindi—Holy Trinity	1 16 7
All Saints', Texas	5 9
Indooroopilly, St. Andrew's	3 4 0
Ipswich—St. Paul's	5 10 0
St. Thomas'	1 8 1

Jondaryan, St. Augustine's, Oakey	3 6
Lutwyche—St. Andrew's	1 9 11
St. Mark's, Albion	6 2 0
Maryborough, St. Paul's	13 8 3
Nanango, St. Anne's	8 3
Nundah, St. Francis'	3 4
Pittsworth—St. Andrew's	1 12 9
St. Augustine's, Leyburn	4 9
All Saints', Yandilla	8 1
St. Michael's, Yarranlea	9 9
St. Paul's, Tummaville	1 6 10
St. John's, Springside	5 0
St. Peter's, Milmeran	6 0
St. Mary's, Southbrook	8 6
(Kincora)	9 10
Rosewood, St. Luke's	1 17 6
Southport, St. Peter's	5 7 5
Toowoomba—St. James'	13 0 0
St. Luke's	3 13 0
Toowong, St. Thomas'	1 6 5
Warwick—St. Mark's	5 0 11
St. Andrew's, Swan Creek	1 2 0

Lectures.

Warwick—St. Mark's	2 5 0
St. James', Pratten	1 1 8

£153 14 3

SELF-DENIAL FUND.

Laidley, St. Saviour's	3 6
------------------------	-----

THE ARCHBISHOP OF BRISBANE'S FUND FOR

MISSION CHAPLAINS (Income A/c.)

Brisbane, St. Luke's Cathedral	1 1 3
Charleville, St. John's, Surat	1 1 3

£2 2 6

CATHEDRAL BUILDING FUND.

Mr H. S. Breese	10 10 0
The Pilton Estates Co., Limited	500 0 0
Mr A. D. Ramsay	100 5 0
C.B.S. (for altar for chapel)	10 0 0
Mr J. D. Steele	1 1 0
Mr Edgar W. Walker (for font)	150 0 0
Brisbane, St. Luke's Cathedral	7 9 6

£779 5 6

BISHOP WEBBER MEMORIAL FUND.

Anonymous	1 1 0
Hon. L. E. Groom, M.P.	1 1 0

£2 2 0

WOMEN'S SHELTER.

Mr Free	2 0 0
Mrs M. C. Horwood	5 0

£2 5 0

BIBLE IN STATE SCHOOLS LEAGUE.

Killarney, Christ Church	10 0
--------------------------	------

DIOCESAN BOARD OF MISSIONS.

Chinese.

Rev. H. H. Green	2 2 0
------------------	-------

General.

Mrs Lethbridge (per)	9 0
Mikra	2 0
Mr J. H. Stanley	10 0 0
Cleveland, St. Paul's	3 0
Esk (Toogoolawah Sunday School)	14 6
Jondaryan, St. Augustine's, Oakey	1 5 3

Melanesian.

Mr J. H. Stanley	2 0 0
------------------	-------

Mitchell River.

Mr J. H. Stanley (for medical stores)	8 0 0
---------------------------------------	-------

A.B.M.—New Guinea.

"A little Thankoffering"	10 0
--------------------------	------

Lady Musgrave—per Bishop Stone-	
---------------------------------	--

Wigg—"for native workers	
--------------------------	--

in New Guinea Mission")	50 0 0
-------------------------	--------

Miss Thompson	5 3
---------------	-----

Brisbane—Christ Church, Milton,	
---------------------------------	--

S.S. (for child)	7 9
------------------	-----

Sale of Curios	11 9
----------------	------

Cleveland, St. Mark's, Dunwich S.S.	5 0
-------------------------------------	-----

Dalby, St. John's, M.C.L. (for child)	5 0 0
---------------------------------------	-------

Indooroopilly, St. Andrew's	1 5 0
-----------------------------	-------

Ipswich, St. Paul's S.S. (for child)	5 0 0
--------------------------------------	-------

Jondaryan, St. George's, Crow's	
---------------------------------	--

Nest S.S.	7 8
-----------	-----

Pittsworth, St. Andrew's S.S.	
-------------------------------	--

(for child)	1 5 0
-------------	-------

Yarrabah.

Anonymous	100 0 0
-----------	---------

Brisbane—All Saints' S.S.	5 0 0
---------------------------	-------

Sale of Curios	4 6
----------------	-----

Indooroopilly, St. Andrew's	10 6
-----------------------------	------

Nundah (Chermside)	11 7
--------------------	------

Lutwyche, St. George's, Windsor	10 0
---------------------------------	------

Carpentaria.

Brisbane, Sale of Curios	19 9
--------------------------	------

£197 9 6

"THE CLERGYMAN'S TONSORIAL ARTIST."

CHARLES A. SPURGIN,
Hairdresser and Tobacconist,
262 QUEEN STREET, BRISBANE (G.P.O. right opposite).
Seven first-class Assistants. Shaving, Singeing, Shampooing.
Razors Ground and Set. Hair-Cutting and Beard Trimming Specialities.
Absolute Cleanliness. Personal Attention.

H. G. NOBLE & CO., Brisbane,

Coal Contractors and Colliery Proprietors.

CUSTOMS AND FORWARDING AGENTS, CARRIERS, STORERS.

EXCURSION STEAMERS "VERA," "UNDINE."

Office: Eagle Street. Depot: Roma Street. Wharf: Kangaroo Point

COLLIERIES: SWANBANK, BOGSIDE, NOBLEVALE.

SEASONABLE FOOTWEAR!

As a customer remarked the other day—that's the best of Morris & Heathwood. You can always be sure of getting the latest styles. Perhaps YOU'VE found that to be so? If not—it's only because you haven't called.

MORRIS & HEATHWOOD,

"Where the Good Boots are,"

QUEEN STREET—BRISBANE.

Satisfaction
awaits you

Notes from the North.

Our Northern Correspondent writes:—

The Synod of the Diocese of North Queensland was in Session during the last week in June.

It is the quaint conceit of its members (including the present writer) that it was the best of all the Synods held this year in Queensland. The Synod was preceded by a three days' Retreat for the clergy, at which the Bishop and all but four of the priests of the Diocese were present, as well as three lay-readers, of whom two were black Aborigines. The conductor was the Reverend J. O. Feetham, Principal of the Brotherhood of the Good Shepherd, Dubbo, N.S.W.

The blessed unanimity which prevails among the clergy of North Queensland made it possible to conduct the services of this Retreat in accordance with the ideal which the assembled priests are striving to attain in their several parishes. Like "Faith," it was the substance of things hoped for, the evidence of things not yet seen in many parishes. It would hardly be in good taste to speak of the helpfulness of the conductor's ministrations, but he has carried away with him the gratitude and affection of all who were privileged to take part in the Retreat.

This being over, and before the advent of the lay representatives, the Bishop and clergy met for several days in succession in Sacred Synod. Here again, the unanimity of ideal was most noticeable. Consequently, discussion was of the most profitable kind. Everyone could speak freely of all that was in his mind, without fear of being misrepresented or misunderstood. All the main difficulties of practical ministerial work came up for discussion, with the result that they will be met by the Bishop and his staff of priests, moving compactly together, with mutual reliance and loyalty.

Then followed the Synod Sunday. The great service of the day was, of course, the Eucharist at 11 a.m. The Crucifer, Precentor, Choir, Wardens, Diocesan Clergy (in choir habit), the Preacher (the Rev. J. O. Feetham), the Diocesan Registrar (in cassock and gown), Epistoler and Gospeller, Bishop's Staff-bearer, followed by the Bishop (vested in his cope) attended by his server, entered the Cathedral at 10.45 chanting the Church's Litany. Then followed the Holy Mysteries, the Bishop celebrating. The musical setting was "Merbecke" and the service was not overloaded with hymns.

It was a hearty demonstration of the Church's faith. Whatever could be done, was done to emphasise the Eucharist, as the essential act of Christian worship and to express the Church's confidence in her divine origin, her historical continuity and her abiding prophetic mission. Evensong at night was solemnly sung and (after it was over) a "Te Deum" by the choir and clergy massed before the Altar. But care was taken that this service should not rival the Eucharist in dignity.

All this will be read with a yawn as obvious and trite. But its importance is real. People look to a Cathedral for something to aim at, something better than anything they have achieved in their parishes. And Northern Churchmen will look to the Brisbane Cathedral for something better still.

At present some of the Cathedrals of the South are a cruel source of weakness to the strugglers of the North. Visitors from these regions have their ideals lowered, rather than raised, by what they find in the great cities of N.S.W. and Victoria. Consequently, earnest Churchmen of North Queensland are looking with anxious longing to the opening of the new Cathedral in Brisbane. Will the priests of the North be able to say to their flocks, "When you visit Brisbane attend the Cathedral services, you will find there realised every Sunday what we here are merely aiming at?"

Finally, on Tuesday and Wednesday, June 28th and 29th, the legal Synod of North Queensland sat to conduct the sacred business of the Diocese. And very useful work was accomplished—thanks, no doubt, to the preliminaries above noted and the Divine aid thus secured.

The most important accomplishment was the passing through all its stages of a "Tribunal Canon." Brisbane Churchmen will, no doubt, be gratified to learn that this Canon was deliberately framed upon the Brisbane model. One of the chief objects of the Northern Synod was to bring the practice of this Diocese into strict conformity with that which prevails in the Southern Dioceses of the Province. Yet (while care was taken not to materially alter procedure) some important amendments were passed by which it is maintained the North Queensland Canon can be shown to be an improvement upon that of the Brisbane Diocese. Notably in the clause which defines the sentences which can be pronounced by the Bishop and his assessors, the Brisbane Canon would seem to prohibit

the Court from giving a sentence of degradation from Holy Orders or of excommunication. Indeed, it appears that if an Archbishop of Brisbane and his assessors were to exercise these ancient prerogatives of the Church, they would render themselves liable to action in a secular court. The Synod of North Queensland has been careful to secure our Church Courts in the exercise of these ancient and important powers.

Southport High School for Boys.

(Under the Recognition of the Queensland Education Department and also under Diocesan Sanction.)

Visitor: HIS GRACE THE ARCHBISHOP OF BRISBANE.

Head Master: REV. HORACE H. DIXON, M.A., Cantab.

The High School is situated on the banks of the beautiful Nerang Creek. The site is one of the finest in Southport and commands a grand view of the Pacific Ocean. The buildings are in a most excellent state of repair, well ventilated, lighted by acetylene gas and fitted with modern improvements.

ILLUSTRATED PROSPECTUS ON APPLICATION.

SPECIAL REDUCTIONS FOR BROTHERS.

GLENNIE SCHOOLS.

Church of England Grammar School for Girls

ST. ALBAN'S HOUSE, TOOWOOMBA.

PRINCIPALS - - - - THE MISSES LAWRENCE
(from London and the Continent, assisted by a highly qualified resident Staff).

The School is under the direction of
His Grace the Archbishop of Brisbane, and Council.

Thorough Education. Pupils prepared for University Examinations.

MUSIC AND LANGUAGES SPECIALITIES.

Pupils prepared for the Examinations of the Associated Board
R.A.M. and R.C.M.

The health and comfort of the pupils is specially studied. The house is large and well-built; situated over 2000 feet above sea level, and has spacious, shady grounds.

For further particulars, apply to The Principals.

The Church of England High School for Girls,

ST. MARGARET'S HOUSE, THE ALBION, BRISBANE.

(ETON HIGH SCHOOL).

Under the management of the Sisters of the Sacred Advent.

PRINCIPAL: THE SUPERIOR OF THE SACRED ADVENT.

Head Mistress: MISS J. M. LYON, L.L.A.,

On London Register of Head Mistresses for Secondary Schools.
Pupils prepared for the Sydney University Examinations and for the Trinity College and Associated Board R.A. Exams.

TERMS FOR BOARDERS ... UPPER SCHOOL, 10 GUINEAS.

LOWER " 8 "

TERMS FOR DAY PUPILS ... UPPER SCHOOL, 2 GUINEAS.

LOWER " 1½ "

Music, German, Dancing, Painting—1 Guinea extra.

For Prospectus, apply to Sister-in-Charge, St. Margaret's House, or to Church House, Ann Street, Brisbane.

Stanthorpe High School for Girls.

Under the management of the Anglican Sisters of the Society of the Sacred Advent.

PRINCIPAL: THE SUPERIOR OF THE SACRED ADVENT.

HEAD MISTRESS: SISTER EVELYN, S.S.A., assisted by
a staff of competent Teachers.

Pupils prepared for the Sydney University Examinations and for the Trinity College and Associated Board R.A. Exams.

The House is situated 2,500 feet above sea level, and is fitted with all modern improvements as a Boarding School for Girls.

Prospectus on application to the Sister-in-Charge High School for Girls, Stanthorpe, or to the Eton High School, Hamilton, Brisbane.

Notes from the South.

Our Southern Correspondent writes:—

The Parish of St. James', Sydney, was still vacant at date of writing. After the rejection of the late Rector, Rev. W. I. Carr-Smith, the Parochial nominators made no further nominations, realising that it was useless to propose anyone who would continue the accustomed ceremonial of the Church. The right of appointment lapsed to the Archbishop of Sydney on 19th July. It is understood that his Grace would have preferred the parishioners to have nominated a so-called "Moderate High Churchman" who would have been willing to pledge himself not to wear the Eucharistic vestments. The Parochial nominators, however, were determined to take no step which might appear to be an acquiescence in the abandonment of the vestments, and in this attitude they have been supported by a unanimous vote of the congregation. They have consequently written to the Archbishop recapitulating the efforts made by them to obtain a Rector, and the way in which those efforts were thwarted, and they have laid the full responsibility for the future of the parish on his Grace's shoulders.

The immediate result no doubt will be that the wearing of the vestments will be suspended. It is freely reported that his Grace is by no means pleased at his Pyrrhic victory, and that up to the last he had hoped for some sort of compromise. One would imagine that the Archbishop would have some difficulty in finding a priest of even the slightest "High Church" sympathies who be willing to accept the parish under the circumstances. Rumour is busy with the names of possible nominees among the local clergy, but as the appointment will now rest absolutely with the Primate, it would be idle to attempt to make any prediction.

In the midst of this uncertainty, the parish was preparing to keep its Patronal Festival. The principal preachers during the octave were to be Rev. Dr. Radford and the Archdeacon of Goulburn (Ven. A. R. Bartlett).

The Right Rev. Bishop Stone-Wigg, formerly of New Guinea, suggested to the Archbishop that he should be appointed to St. James', and that the Archbishop should then prosecute him under the Diocesan Tribunal Ordinance for wearing vestments. It is not difficult to foreshadow the verdict of the Diocesan Tribunal, but as questions of property would be involved, the matter would come before the State Courts, from which an appeal lies to the Privy Council. In this way the question of vestments might again have been brought before that body, as a purely secular court. Possibly this was Dr. Stone-Wigg's intention. At all events, the Archbishop declined to entertain the suggestion.

A memorial, signed by a number of clergy and lay officials of various parishes, was presented to the Primate in July. The signatories criticised the working of the Presentation Ordinance, and also deprecated an inflexible attitude on disputed questions of ceremonial. They state that they do not ask for license either for themselves or for others, but for the same toleration which is granted on such matters in almost every Diocese in the Anglican Communion. The general body of Churchmen, apart from Parochial officials, were not invited to sign the memorial, as it was thought that a remonstrance from responsible persons, even though comparatively few in number, would be of more weight than a popular petition.

A "Church Defence League" has been formed in Sydney with a constitution and objects closely resembling those of the English Church Union, though there is no connection between the two bodies. The League owes its origin to the strong public feeling which was aroused by the recent attack upon the Catholic position at St. James', Sydney. Mr. C. E. Hawley is the president, and the secretary is Mr. C. Hillyar, of 13 Macquarie Place, Sydney. The League aims particularly at educating the Church opinion of the Diocese, and one of its first objects will be to establish a strong Church paper, to be published weekly at a price of one penny.

Rev. W. I. Carr-Smith, late Rector of St. James', whose return to the Diocese of Sydney was vetoed by the Synod nominators, has been offered the position of Diocesan Missioner by the Archbishop of Melbourne. The Bishop of Ballarat was also anxious to obtain Mr. Carr-Smith for a similar position in his Diocese.

Affairs at St. John's Bishopsthorpe, Glebe Point (Sydney), have calmed down. Mr. Statham's tact and loyalty have succeeded in quelling the attempts at rebellion which were made by his disappointed supporters, and, although a large section of the parishioners still absent themselves from St. John's and attend the services of neighbouring parishes, no doubt the new Rector (Rev. E. G. Cranswick) will in time win them back to their allegiance. Mr. Statham has recently been assisting the Rector of St. Thomas', North Sydney.

The Emergency Fund of the Australian Board of Missions has reached the sum of £5,000 which was originally asked for, but much remains to be done before the full amount of £7,000 is raised, which will be needed to put the Missions on a proper financial footing. Sydney has so far contributed £1,500 of its quota of £2,000. Melbourne is more backward, having sent to headquarters only £700 of its assessment of £1,500. Seven Dioceses have equalled or exceeded the amount of their assessment, viz., Adelaide (assessed at £500, contributed £892), Brisbane (assessed at £500, contributed £695), Perth (assessed at £300, contributed £300), Grafton and Armidale (assessed at £200, contributed £204), Rockhampton (assessed at £100, contributed £113), Bunbury (assessed at £100, contributed £102), and Carpentaria (assessed at £50, contributed £50). No contributions had been sent in from Gippsland or North Queensland up to the end of the half year, when the total received from all sources (including England and New Guinea) amounted to £5,238 15s. 4d.

A Women's Auxiliary, in connection with the Australian Board of Missions, was inaugurated at a public meeting in Sydney last month. Lady Chelmsford occupied the chair, and addresses were delivered by the Primate, Ven. Archdeacon Lefroy, Rev. Dr. Radford, and Rev. C. E. Curtis.

The first Bishop of the new See of North-West Australia (Right Rev. Gerard Trower, late Bishop of Nyassaland) arrived at Perth on 21st June, and proceeded to his new Diocese early in July, in company with the Bishop of Perth. It is Bishop Trower's present intention to fix his headquarters at Broome, subject to any alteration which later experience may prove to be advisable. Dr. Trower hopes to visit the Eastern States in October, at the time of the meeting of General Synod, and will be present at the Missionary Congress to be held in Sydney. His former parishioners at Christ Church, St. Lawrence, Sydney, are already taking steps to welcome him on his return to that city.

Rev. T. Distin Morgan, B.A., assistant priest of St. John's, Darlinghurst (Sydney), has been appointed Rector of SS. Simon and Jude, Bowral.

Rev. J. N. Manning, M.A., LL.D., has resigned the parish of St. Michael's, Surry Hills (Sydney). Dr. Manning is one of the senior priests of the Diocese, and was at one time a Methodist minister; but was admitted to Holy Orders by the late Bishop Barker. His successor at St. Michael's is Rev. Chas. Hughesdon, a former C.M.S. Missionary.

Rev. H. A. Gardner, of St. Saviour's, Collingwood (Melbourne), has been appointed Rector of St. Clement's, Elsternwick, in succession to the late Rev. G. E. Sproule.

The Melbourne Diocesan Festival has been fixed for September 21st. At the evening meeting in the Town Hall the Primate will be among the speakers. This will be his Grace's first appearance before a Melbourne audience. Dr. Wright has also accepted an invitation to visit Ballarat in the same month.

An "Evangelical Trust" has been formed in Melbourne to administer and control funds given for Church purposes on definitely party lines. The Very Rev. the Dean of Bendigo is chairman of the Trust.

Telephone 654.

C. O. VIDGEN, Dental Surgeon,

North Queensland Chambers, Queen Street.

Porcelain Inlays. Gold Fillings. Bridge Work. Painless Operations.

CHARLTON & ELLIOTT,

Stock and Sharebrokers,

(Members Brisbane Stock Exchange)

356-358 QUEEN STREET, BRISBANE.

Fulllest information on all Investment and Mining Stocks.
Also House, Land, Estate, and Financial Agency business.

STAINED GLASS & LEAD-LIGHTS

FOR CHURCH WINDOWS

QUEENSLAND POTTERY

USEFUL AND ORNAMENTAL.

DESIGNED AND DECORATED BY
M. MORONEY, 522 QUEEN STREET,
PETRIE'S BIGHT, BRISBANE.

The Church Chronicle.

Vol. XX.]

BRISBANE, AUGUST 1, 1910.

[No. 241

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.

LICENSING REFORM.

It will have been noted with satisfaction by all who have the interests of Queensland at heart that a Licensing Reform Bill is included in the Government's programme for the present session. The general lines of the bill have now been made public, and it will be seen that the proposals include several points for which temperance reformers have long been agitating. Thus the vote on the question of reducing licenses will not be confined to ratepayers as at present, but will be extended to all whose names are on the electoral roll of the district concerned. It is further proposed that licensing matters shall in future be heard before police magistrates sitting alone, and not before licensing benches as at present. And again it is intended to give the police greater facilities for the suppression of illegal Sunday trading. But these points are subsidiary to the main purpose of the Bill, which aims at a definite and appreciable reduction in the number of licensed houses.

It is proposed to legislate so that one fourth of the present total number of licenses in a given district shall be extinguished every three years. The licensees whose licenses are thus wiped out will be compensated out of a special fund raised by a tax of five per cent. upon the gross takings of hotels. The exact relation of the number of hotels to the drinking habits of the people is perhaps a disputable point, but it is notorious that the facilities for procuring drink, as compared with other commodities, are out of all proportion to the need, and ordinary commonsense must approve a proposal for their reduction. And it is clearly equitable that the cost of reduction should be defrayed by the remaining license-holders, seeing that it is they who must ultimately benefit to some appreciable extent by the trade thus diverted from the hotels which have been closed. The Bill will no doubt be much amended in committee, though in exactly what directions it is difficult to prophesy. But in its main outlines it must be regarded as satisfactory seeing that it emphasises two principles of great importance in this matter—first, that a license is the property of the State and therefore revocable by the people's will, and secondly that the conferring of a license is the conferring of a valuable monopoly, and that therefore the licensed trade is the legitimate object of taxation, and, if necessary, of very heavy taxation.

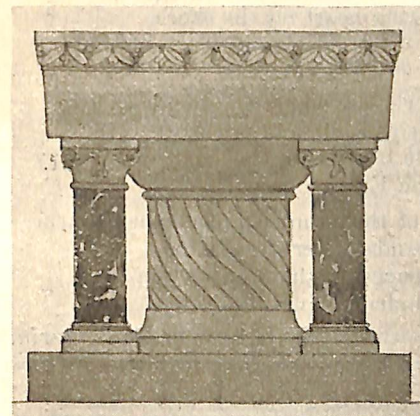
There is one aspect of the liquor question which attracts but little attention, but which is, we are convinced, of very great importance. We refer to the influence of the conditions under which liquor is sold. The comparative privacy of the hotel bar undoubtedly, in some cases, increases the temptation to excessive drinking. The point has been excellently put by Mr G. K. Chesterton: "I believe," he says, "that if, by some method, the local public-house could be as definite and isolated a place as the local post-office or the local railway station, if all types of people passed through it for all types of refreshment, you would have the same safeguard against a man behaving in a disgusting way in a tavern that you have at present against his behaving in a disgusting way in a post-office: simply the presence of his ordinary sensible neighbours. In such a place the kind of lunatic who wants to drink an unlimited number of whiskies would be treated with the same severity with which the post-office authorities would treat the amiable lunatic who had an appetite for licking an unlimited number of stamps." This contention is certainly borne out by facts. In Paris, for instance, where the people's drinking is done in public "cafés," which abut on the public street, and to which a man can take his wife and children without any suggestion of impropriety, drunkenness is comparatively infrequent. Certainly drunkenness in a "café" would not be tolerated for a moment, and if a man were guilty of it once, the management, in its own interests, would see that he was never guilty of it again. In the Old Country, of course, the "café" system is impossible, because of the climate; but in Queensland the climate obviously favours it. We commend the propagation of the idea to those temperance reformers who are not as yet committed to a more extreme policy.

J. ALLEN,

Fruit and Produce Auctioneer & Commission Agent,
FRUIT AND PRODUCE EXCHANGE,
TURBOT STREET, BRISBANE.

NEWS FROM THE NEW CATHEDRAL.

We are glad to be able to give our readers reproductions of the rough sketch-designs for the Pulpit and Font, which are to be placed in the new Cathedral. The Pulpit has been executed in England in soap-stone, which is said to be a peculiarly suitable material for the purpose. The sculpture in the centre panel of the pulpit represents, appropriately

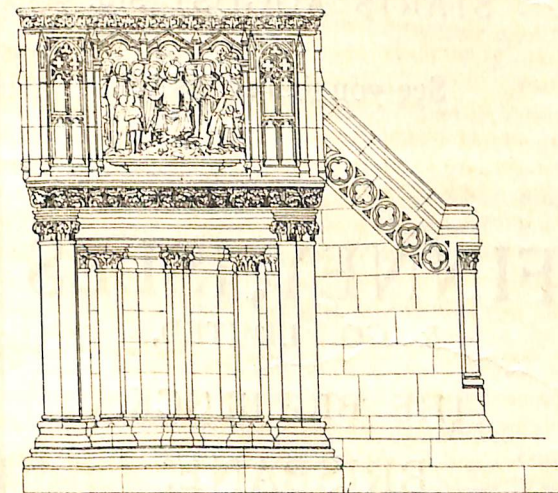


FONT FOR THE NEW CATHEDRAL.
(From a Design by F. L. Pearson.)

sacred spots in the world for Anglican Churchmen), but the quarry there has only recently been opened up, and he is not certain that his attempt will be successful.

In that part of the sanctuary floor on which the High Altar will stand there has been made a concrete vault which is destined to receive the remains of Bishop Webber after their removal from the Toowong Cemetery. The position of this vault receives an extra significance from the fact that the High Altar will itself be the special memorial to the late Bishop, in accordance with a suggestion made by the Cathedral Chapter, and ratified at a subsequent meeting of the subscribers to the Memorial Fund. The actual transference of the remains of the late Bishop will probably take place in September, but it is not likely that there will be any public ceremony in connection with it.

The fixing of the Consecration for October 28th (the Festival of SS. Simon and Jude) has a sentimental interest



PULPIT FOR THE NEW CATHEDRAL.
(From a Design by F. L. Pearson.)

inasmuch as on that date, six years ago, the present Archbishop was consecrated Bishop of Brisbane in St. Paul's Cathedral, London.

The sermon at the Consecration Service will be preached by Bishop Stone-Wigg, whose long and intimate association with Brisbane and its Cathedral Church fits him peculiarly for the task. The sermon at Evensong on the same day will be preached by the Primate. On the following Sunday the Archbishop of Melbourne will preach.

It is hoped that it will be possible to arrange a reception in honour of the visiting prelates, and a public meeting in the Exhibition Hall, at which speeches on appropriate subjects will be delivered.

The Organ for the new Cathedral, which was built by Messrs. Norman & Beard according to Mr. Sampson's specification, arrived in Brisbane some months ago, and is at present being stored. As soon as the actual building operations inside the Cathedral are completed, Messrs. B. B. Whitehouse will proceed with the work of erecting, which, it is estimated, will take about a month. The wind for the Organ will be supplied by an electric motor.

The Cathedral will be lighted by electricity, and the "wiring" will shortly be taken in hand by a Brisbane firm. An order has also been placed for fifty electroliers, to be executed in accordance with a special design by Mr. Pearson. These electroliers will be suspended by chains from the roof.

The card of invitation to the Consecration ceremony has been printed, and invitations have been already issued to the officials (Bishops and Clergy) who are expected to take part in the service. As soon as the replies to these invitations have been received the more general invitations will be sent out.

PERSONAL.

The Rev. Philip Arthur Micklem, M.A., who is to succeed Canon Tomlin as Canon-Principal of the Theological College at the end of the year, had a distinguished scholastic career. After spending his school years at Harrow, he entered Oxford University as a scholar of Hertford College in 1895. He took a first-class in Classical Moderations in 1897, and a first-class in "Greats" in 1899, when he proceeded to the degree of B.A. He received his special training for the ministry at Cuddesdon Theological College, and was ordained deacon in 1902 by the Bishop of London. In 1902-3 he worked as an assistant master at his old school, Harrow; but in the latter year he left this post for parish work, taking an assistant-curacy at Shere, in the Diocese of Winchester. This post he held until his recent appointment to the teaching staff of St.



Augustine's College, Canterbury, which he held until his departure for Queensland. Mr Micklem has for some time been engaged upon the preparation of a commentary on St. Matthew's Gospel, which is to form one of the well-known "Westminster Commentary" series. It is to be hoped that the exacting duties of Principal of the Theological College will not make the completion of this important work impossible. In offering Mr Micklem a most cordial welcome to the Diocese, we offer him also the assurance of our good wishes and prayers for him in the great work to which he is about to succeed.

THE VISION.

From the Barrier steep, where the breakers leap,
And the tide rips ruffle and croon,
To the little bay, where the small waves play,
Came the hum of the East monsoon.
And the fronds of the palm clashed a shrill alarm,
As the stem bent under the strain; [surge
And I stood on the verge where the rock meets the
And the spindrift drives like rain.
For the sun was high nor a cloud in the sky,
And the reefs were plain to view,
Red purple and brown, with their coral crown
Fringed white on their mantle blue.
And I looked and I thought, "Alas there is naught
But an endless come and go;
For who felt the breeze or watched the seas
In the ages of long ago:
In the days ere man and his thoughts began
In the senseless days of old?
Who will feel or see in the years to be
When man and his works are cold?"
Then sudden as light mine eyes had sight,
I know not whence or how;
And the world was alive like the swarming hive
That droops from the apple bough.
Each wave on the sand felt the thrill of the land
And called to the wave behind,
And the wave far away as it swung into spray
Felt the send of the ocean's mind.
For the sea had a life and a joy in its strife
As it worked out its Master's behest,
And the wind ran along swift, purposeful, strong
On a vast and a tireless quest.
And the palm as it swayed cried aloud and prayed
For strength to blossom and bear,
And the blue sky shed like gossamer thread
Ten thousand cords through the air.
From the sky to the tree, from the sand to the sea
Sped messages ceaseless between,
In their haste to fulfil the omnipotent will
Of the Worker that works unseen.
On His highest throne He dwelleth alone
Ineffable King of Kings,
I only knew that my eyes looked through
And I saw to the heart of things.
As the watcher may know from the heave of the
The hand of the maker of bread, [dough
As the breath like a cloud o'er the white snow shroud
Shows life where all seemed dead,

So the waves seemed to leap from an arm's strong
And the wind like a breath did feel, [sweep
And the tree seemed to stand as though caught by a
And the sand seemed the dust of a heel. [hand

And I felt He was there my wonder to share,
The Workman and Master in one,
Who nothing demands from the work of His hands
But to work till His work be done.

Ah, how oft since then have I stood again,
With fast beating heart on the shore,
But the path that I trod in that vision of God
Hath come to me nevermore.

From the Barrier steep where the breakers leap
And the tide rips ruffle and croon,
Still comes to the bay where the small waves play
The hum of the East monsoon.

And the fronds of the palm still clash their alarm
As the stem bends under the strain,
And the rollers surge on the sandy verge
Where the spindrift drives like rain.

Gilbert, Bishop of Carpentaria.

Finney's Great Exhibition Sale

STARTS AUGUST 3rd.

See you don't miss it.

FINNEY, ISLES
& CO. LIMITED,
THE BIG BLOCK,
BRISBANE.

Missionary Notes.

Arrangements are being made for a combined Mission Meeting and Lantern Lecture on New Guinea, to be given in Brisbane, probably on the evening of August 16th. Bishop Stone-Wigg will be the chief speaker. The exact date and place of meeting will be announced in the daily morning papers.

A system of supporting Evangelists and children, similar to that in vogue in connection with the New Guinea Mission, has been arranged with Yarrabah. The Secretary will be glad to supply names to Sunday Schools, Guilds and M.C. Leagues willing to become supporters. £10 a-year will provide for an Evangelist, whilst £5 per annum will support a child.

The Committee of the A.B.M. are anxious to establish in the Diocese branches of the Young People's Auxiliary, or "Heralds of the King," which is being formed in connection with the A.B.M. The aim of the Association is to interest and instruct young people in Foreign Mission work, in order that they may early develop the true Missionary spirit. It is proposed to publish a monthly paper for children, as a means of creating and maintaining interest. The subscription is to be one half-penny a month, and a reduction will be made for large orders. The Association will be worked with "full" and "affiliated" branches. All particulars are to be found in the June number of the *A.B.M. Review*, copies of which may be obtained from the Secretary, Church House, Brisbane. The extent and value of work children are able to do for Missions is perhaps hardly recognised, but may be in part realised from the following extract from the *F.M. Magazine* for April, 1910, which will be interesting to children as well as adults:—

"The Sunday School children of our Church in America last year gave 150,000 dollars to Missions—that is about £30,000. Now, this is perhaps a good deal more than we can expect of our children, but I do not think our children give as well in proportion as the American children. The Church in America is not a very large Church, although of course it has many more members than we have in Australia. Now, how do you think they have come to give such a large amount as this? They do it by having a Lenten Sunday School offering right through the country. Boxes are given out before Ash Wednesday, and into these boxes the children put not only what they can save, but what they can *earn* by making special effort. For instance, one little girl when she came out of school looked after a child; another made cakes and sold them to her neighbours. Making the effort in nearly all the schools, a healthy rivalry springs up, not between schools, but between districts and dioceses. One district, North Dakota, gave a little more than one dollar per scholar. Just imagine if the school children of Sydney or Melbourne gave as a special offering over and above what they give during the rest of the year four shillings each. What a grand offering it would be! Of course it means a lot of hard work, which would fall mainly upon the Sunday School secretaries and teachers, but the devotion of these is such that they would probably be quite willing to bear the extra burden. Some attempt may be made next Lent to copy the example of the children in America, and make a special offering. We must all think it over."

Acknowledgments:—For Yarrabah, four leather belts, from members of St. Barnabas' Gordon Club; two pairs of boots, from Mr. Marks; a scarlet military coat, for the King of Yarrabah, from Anon.; bandages, absorbent wool, and material for sulus, from Mr. Ranken.

An appeal for medical necessities, for the Hospital at Mitchell River, has been kindly met by Mr. J. H. Stanley, who has sent £8 (the sum required) for the purpose. The requisites will be forwarded from Brisbane early in August.

ST. FRANCIS' COLLEGE, NUNDAH.

The Rev. P. A. Micklem arrived by the S.S. "Perthshire" on June 23rd and has taken up his residence at the College. He is acting as Mission Chaplain, and is also helping in the educational work of the College. The Revs. F. de Witt Batty and H. H. Green are, as before, coming over regularly once a week to lecture.

The musical talent in the College has blossomed luxuriantly during the term, and we quite fancy ourselves in the singing line. We hope, however, that more sound will not mean less fruit, but that there will be a pomegranate to every bell. We append a complete list of Postulants (with their ages). We should very much like to see the list quadrupled. Any boy or young man who is seriously thinking of Holy Orders should write to the Principal.

F. T. M. Palmer (21), J. P. Parker (24), J. B. Adams (19), A. Flint (21), D. W. Murray (19), A. L. Wood (17), W. H. Warkford (18), S. G. Brown (18), J. W. Mott (19), J. W. Nommensen (17), C. F. W. Lane (19), B. Gibbot (17), L. J. Harwood (17), V. Jones (25), F. Knight (21), B. H. Molesworth (20), C. H. Massey (24), E. Walker (15), J. Chauvel (15), C. J. James (18), J. Hope (21), K. Joslym (19), P. E. L. Oerton (21).

MOTHER'S UNION DISTRICT NURSES HOME.—The committee acknowledge with thanks the following subscriptions and gifts: Per Mrs Flint 9/-, per Mr Allen 7/-, Mrs Eden 6/-, Mrs Kerr 3/-, Mrs Boyd 6/-, Mrs Avenell 3/-, Mrs L. M. Bond 12/-, Miss Roggenkamp 4/-, Mrs Brain 2/6, South Brisbane M.U. 10/-, Alderley M.U. 16/6, Sherwood M.U. 8/6, Milton M.U. £3/0/6, Mrs Crammond 2/-, further proceeds from Sale of Work, £1/17/3, Nurses' fees £8—total £17/7/3; from Mrs A. W. Gilbert turkey, Mrs T. L. Bancroft eggs, Mrs Banbury vegetables, Mr Clauson brass name plate for gate, New Farm M.U. parcel of groceries.

Letters.

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

THE ORIGIN OF VESTMENTS.

Sir,—Echoes of a controversy in Sydney on the subject of Vestments have reached us in the Queensland press. The Archbishop of Sydney, while deploring, as we all do, acrimonious debate on the matter, has said "Direct letters, containing information or pleading, would be read, and carefully weighed." Will you allow me space to make available the learning of experts on this matter to the readers of the *Church Chronicle*?

The words of the Rubric at the beginning of the Prayer Book are these: "And here it is to be noted, that such ornaments of the Church, and of the ministers thereof, at all times of their ministrations, shall be retained, and be in use, as were in this Church of England, by the authority of Parliament, in the second year of the reign of King Edward the Sixth." It looks as if there was nothing to do but to ascertain what these ornaments were. But there is a preliminary question as to whether the Rubric refers to the first English Prayer Book, which only came into actual use in the third

year of Edward VI., or to a statute of earlier date. For the question of Vestments, as distinct from other ornaments, we have no need to solve this riddle, as they were the same under the first Prayer Book as they had been before, and we will assume that the 1549 Prayer Book is referred to in our Prayer Book.

What Vestments are specified in the first Prayer Book? For the celebrant at the Holy Communion: "A white Alb plain, with a Vestment or Cope"; for assistant ministers at the Holy Communion: "Albs with tunicles." At Mattins and Evensong, Baptizing, and Burying: "A Surplice." Graduates are to wear, when preaching, "such hoods as pertaineth to their several degrees." There are also directions as to the Vestments of a Bishop. It is pretty generally allowed that, besides the Albe and Vestment (Chasuble), the Rubric covers the other parts of the Eucharistic dress customary to wear with them *i.e.*, Amice, Girdle, Stole, and Maniple.

What is the origin of these Vestments? For answer I will quote from the report of five Bishops of the Province of Canterbury on the ornaments of the Church and its ministers: "They are simply the adaptation to religious use of the ordinary dress of civil, and particularly of official, life in the Roman Empire in the first centuries of our era." The principal garments of daily life were as follows:—

(1.) One or more under-garments with or without sleeves, represented by the liturgical Alb and Tunicle; these were fastened by a girdle.

(2.) An upper-garment, originally the cumbrous toga, but supplanted by a circular cloak for out-door use reaching below the knees, with a hole for the head. This, trimmed at the sides for convenience, became the Chasuble. Another form of upper-garment, used as a rain cloak, semi-circular in shape, and fastened under the chin by a buckle, became the Cope.

(3.) Officials were also distinguished by accessory decorations, one of which, a long narrow handkerchief or neckcloth, became a scarf, and is represented by the Stole. Another, a napkin folded on the left fore-arm, became the ecclesiastical Maniple.

With regard to the adoption of these vestments into the Services of the Church, the first distinction between minister and people was only in the quality of the raiment. The Canons of Hippolytus (3rd century), for instance, say that the ministers are to be "clad in white Vestments more beautiful than all the people, and as splendid as possible."

The Chasuble, as being originally an out-door garment, is of later use in Church Services than the Alb and Tunicle, and was regarded as a liturgical Vestment only from the seventh century onwards. The Stole was in liturgical use in the fourth century, but not confined to Bishops, Priests, and Deacons until the seventh. The Cope was probably used at first only in out-door processions, and it is still the processional Vestment. The distinctiveness of Church Vestments became more and more apparent, because dress in lay life changed, and liturgical costume remained essentially the same.

It will be seen how shallow and ignorant is the criticism, common enough upon this subject of the Eucharistic Vestments, when it is said that they are mediæval in origin, or that they imply belief in Transubstantiation, a theory of Christ's presence in the Holy Communion promulgated as late as 1215.

We have left to the last any discussion on the Surplice. Why? Because it is later in date than the other Vestments, indeed the only one entitled to be called mediæval! The Bishop's rochet (13th century) and chimere (14th century) are the most mediæval of all, but a Bishop's Vestments are not being discussed here. The Surplice (Super-pellicium) is a late adaption of the Alb, but with ample and open sleeves, and without a girdle: we hear of it under this designation first in the eleventh or twelfth centuries. It is named from the fact of being worn over a pelisse or cassock.

The question as to whether the Rubric of our present Prayer Book means exactly the opposite of what it says, being overridden by something which happened nearly a hundred years earlier, was so ably dealt with by you, Mr Editor, in the *Church Chronicle* of May, 1909, that it is not discussed again here; but let this be noted by those whose high-water mark of ceremonial approval is represented by "Coloured Stoles." The Stole is a part of the Eucharistic Vestments, and is no where mentioned in Rubric or Canon, unless and except so far as it is covered and implied by the term "Vestment" in the Prayer Book of 1549. This being so, in those Churches where the rest of the Eucharistic Vestments are not in use, surely the Stole should be reserved for the Sacraments, and the Surplice only, or with addition of scarf and hood, for Mattins and Evensong.

Yours, etc., H. E. HONE.

A REQUEST FOR INFORMATION.

Sir,—Would you be good enough to give the following information through the columns of your paper. A friend and self hold different

opinions as to the grades of the ordained Clergymen of the Church of England, and shall be obliged if you will kindly give their ranks in consecutive order, commencing with the Primate, Archbishop, Bishop, Archdeacon, and so on to the lowest grade.—I am, Sir, etc.,

SUBSCRIBER.

[We fancy that your request springs from a misapprehension. It is not possible to draw up a list such as you describe. Strictly speaking there are only three grades of ministers in the Church: Bishops, Priests, and Deacons; and all ordained ministers (whatever their title) belong to one or other of these grades. Titles like "Archbishop" and "Primate" denote offices connected with the local organisation of the Church in a particular district or country, and the precedence which is by courtesy accorded to the holders of them is a purely local precedence. Thus an Archbishop takes precedence of the other Bishops of his own Province, but outside his own Province, the Bishop of the Diocese in which he happened to be would take precedence of him. Similarly the office of Archdeacon is a purely local one, and has no relation to anyone outside the Diocese. Inside the Diocese the Archdeacons rank next to the Bishop; outside the Diocese (*e.g.*, at Provincial or General Synod) they rank simply as representative priests. Other titles, such as "Canon," arise in connection with Cathedrals, and here again it is of course impossible to assign to the holders of these titles any definite rank in relation to the priests outside the Cathedral Church. The nearest approach to what you ask for would be the order of precedence observed at the General Synod. This is: the Primate, the Archbishops of Melbourne and Brisbane, the Bishops of Australia (according to their seniority), and the representative priests.—Ed. *Church Chronicle*.]

AN

ELEMENTARY CATECHISM ON SOME CHURCH FACTS.

BY THE

VEN. ARTHUR RIVERS, M.A.,
ARCHDEACON OF TOOWOOMBA.

I.

1. To what branch of Christ's Church do we belong?
To the Church of England.
2. To what part of the Church of England?
To the Church of England in Queensland.
3. Why do we in Queensland call it the Church of England?
When Englishmen settled in Australia, the Church of England sent clergymen to this country, and although we are now a well organised body we still retain the old name.
4. When did the first clergymen come to Australia?
Richard Johnson came with the first fleet as Chaplain. Other Chaplains followed. In 1829 William Grant Broughton was appointed Archdeacon of Australia, and in 1836 he was consecrated Bishop.
5. How many dioceses are there in Australia now (1910)?
Twenty-one, including Tasmania and New Guinea.

II.

6. How long has the Church been established in England?
The British Church was founded soon after the days of the Apostles.
7. How do we know this?
There are many ancient traditions all pointing to an early date. The British Church must have been thoroughly organized before the year 314, for representative British Bishops were then sent to a Council at Arles, in France.

8. Why do we call it the British Church?

In the first days of Christianity there was no England and no Englishmen. The island was called Britain. When the heathen Angles and Saxons conquered the Christian Britons fourteen hundred years ago, the country was called England.

9. Who converted the heathen conquerors?

British Missionaries from the island of Iona converted most of the north, and Missionaries from Rome, under Augustine, converted part of the south of England. Afterwards the Church was called the Church of England.

10. Is the Church the same now as then?

Yes, it is the same.

11. Has not the Church of England seen many changes?

Yes. The most important change took place at the Reformation, nearly four hundred years ago.

12. What is the Reformation?

It is the work of the Reformers who suppressed many customs and superstitions which had no warrant of Scripture, and yet had gradually grown up in the Church.

13. Was not a new Church founded at the Reformation?

No. It was the same Church, re-formed and restored to the purer form of Apostolic days. A tree pruned of useless growth remains the same tree.

III.

14. How many Churches are there?

There is one Church founded by our Lord. Branches of that Church are in all parts of the world. All these branches make up the one Church on earth.

15. Did our Lord leave any instructions about the Church?

Yes. He taught the disciples what to do (Acts i. 3), and they, when the gift of the Holy Spirit descended on them, began to carry out His will on a definite plan, which is still our plan.

16. What is that plan?

To convert the heathen. To baptize the converts. To confirm the baptized. To administer the Holy Communion to the confirmed.

17. Who had the authority to do this?

The Apostles, the priests, and the deacons; each had his appointed share in the work.

18. Who took the place of the Apostles when they died?

The Apostles consecrated Bishops, for example Timothy and Titus, and these Bishops consecrated others, and so on till the present day. Bishops carry on the work of the Apostles.

19. Did the New Testament teach them this?

No. There was no New Testament at first. The books of the New Testament were not written until many years after the Apostles began their work. Afterwards the Church collected the Books and formed the New Testament.

CANNON & CRIPPS, UNDERTAKERS, BRISBANE.

OFFICES: { GEORGE STREET, CITY Telephone 514
WICKHAM STREET, VALLEY Telephone 130
SOUTH BRISBANE Telephone 1040

20. Have we any records to show what the early Christians believed about the Ministry?

Yes. Clement, Bishop of Rome, a fellow-worker of St. Paul; Ignatius, a disciple of St. John; Irenaeus, who was ordained by a disciple of St. John, and others, have written letters. They all write strongly about the threefold Ministry. For instance, Irenaeus writes: "If you wish to learn the doctrine of the Apostles, apply to the Church of the Apostles. In the succession of Bishops who trace their descent from the first days, and were appointed by the Apostles themselves, you have a guarantee of handing down a pure faith."

21. Are the Bishops in Queensland like the Bishops we read of in the first days of the Church?

Yes. All Bishops follow in an unbroken line from the Apostles. We call this Apostolic succession.

IV.

22. Who are the members of the Church?

All who have been baptized are members of the Church.

23. Do bad people have a right to belong to the Church?

We are all *bad*; but the very worst people, if they are baptized, belong to the Church.

24. Did Christ teach this?

Yes. In the Parables of the Tares (St. Matt. xiii. 24), and the Net cast into the Sea (St. Matt. xiii. 47), and in other passages referring to the Church, Christ clearly shows that He foresaw good and bad in His Church. The Church is a fold to which all the flock have a right.

25. Do all Christians teach this?

No. Some people teach that only the truly faithful are members of the Church. This is called the "invisible Church," for we cannot see who are truly faithful.

26. Does this agree with Christ's teaching?

No. Our Lord teaches a visible Church.

27. Is there a visible head of the Church on earth?

No. Christ is the Head of the Church.

V.

28. What are the duties of a deacon?

The duties of a deacon are to assist the priest in Divine Service, to baptize, to preach, and to visit the sick.

29. What are the duties of a priest?

In addition to a deacon's duties, a priest may celebrate the Holy Communion, and pronounce absolution after confession made either by a congregation or an individual. He has to seek Christ's sheep who are scattered abroad.

30. What are the duties of a Bishop?

In addition to a priest's duties, the laying on of hands is a Bishop's privilege. With others he consecrates a Bishop; he ordains priests and deacons; he confirms. He also rules his diocese.

31. What other workers are there in the Church?

All ought to be workers for the Church. Some laymen have special work. Catechists are those who are licensed by the Bishop to devote all their time to Church services and work in a parish. Lay Readers are licensed to do similar work, but their work is honorary, and as they are usually busy men,

they can only give part of their time to their duties. There are Churchwardens in each parish who look after the Church buildings and accounts. There are teachers in Sunday Schools, members of Choirs, and working guilds, and others. And there are the Sisters, who visit the sick and the poor. All can do something, and all should do something.

VI.

32. What does the Church of England teach us to believe about Almighty God?
The same as the universal Church from the first days.
33. What is that?
The teaching of the universal Church is found in its shortest form in the Apostle's Creed.
34. Is there anything else we ought to learn so that we may be faithful members of Christ's Church?
Yes. There is so much to learn that at the end of a lifetime we have not learnt it all. We must learn to live a Christ-like life. To do cheerfully what we can for others, for they are Christ's. To work for and support objects of need, and to sympathize with those who work for others, especially such objects as Home and Foreign Missions. We must be loyal to our Church, and regular attendants at its services. When confirmed we should be regular communicants. We should pray privately and study the Bible. And there are many other things to learn.
35. What will help us to learn this?
The Church will teach us to do God's will by making us true followers of His Son.

VII.

36. What is a parish?
A part of a diocese set apart by the Bishop to be placed in charge of a priest.
37. What is a diocese?
A certain part of the Church presided over by a Bishop.
38. What is a province?
A group of dioceses presided over by one of the Bishops, who is called Metropolitan and Archbishop.
39. What is a Synod?
A Church parliament made up of clergymen and laymen. They make rules and regulations for the better working of a diocese or a province.

VIII.

40. To what do you belong?
To the universal Church by baptism.
To the province of Queensland, my country.
To the diocese of Brisbane by residence.
To the parish of my home.
The Archbishop of Brisbane is my Bishop.
The Rev. is my parish priest.
. is my special work for the Church.

THE WHITE PROVISION STORES.

Is THE HOUSE for PROVISIONS.

COOKED MEATS, DRESSED POULTRY, AND TABLE DELICACIES OF ALL KINDS.

Please Note.—WE CLOSE AT 1 ON SATURDAY, and have only one address
QUEEN STREET (nearly opposite G.P.O.)

Telephone 2301.

McWhirter & Son Ltd.

The Valley, BRISBANE.

A BIG DEAL IN COSTUMES



Ready-to-Wear Walking Costumes

This is the Costume the people are raving over. It is well made and well cut.

A Smart White Washing Muslin,

with a very full skirt, trimmed and finished with four tucks. The Blouse is also tucked and trimmed with Embroidery and Insertion.

Sizes 24 to 28

38 44

Special Price (complete)

6/6

GET ONE, AND YOU'LL WANT ANOTHER.

Think of the Price:
6/6 Costume.

McWHIRTER & SON LTD.,

THE VALLEY, BRISBANE.

News from the Parishes.

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

Fortitude Valley, Holy Trinity (Rev. E. C. GANLY).—Parochial Council met July 4th. There was a good attendance, and several important matters were discussed. The newly-formed Recreation and Improvement Club has already a membership of over fifty—meeting night is Tuesday in each week, when new members will be welcomed. In connection with this club a Social in aid of "Church Purposes Fund" is to be held on August 3rd; tickets to be obtained from members. Parishioners' Quarterly Social held July 12th proved most enjoyable; our best thanks to all who assisted. The various committees in connection with our Fête are working with a will, and great results are expected; will all friends assist in some way. More particulars as to date, etc., in next issue.

New Farm, St. Michael's (Rev. W. THOMPSON).—The C.E.M.S. has started a club for all the younger men and boys in the parish. The club is open every Tuesday evening from 7.30 to 9.30, and the attendance has been quite satisfactory. The ordinary meetings of the C.E.M.S. are being held in the Rectory. The annual meeting of the Tennis Club was held on July 4th. The report and balance-sheet shewed that a very satisfactory result for the year had been attained, and, at a subsequent meeting, it was decided to proceed with the formation of another court. On July 5th a concert was held in the Parish Hall, which was much enjoyed, and a hearty vote of thanks was accorded to the performers who came from various parts of Brisbane for the occasion. It is with deep regret we have to record the death of Judge Miller on July 6th. Judge Miller was one of the first members of the Parochial Council, and always took an interest in the work of the parish, and was a very true friend to all who knew him well. Very much sympathy is felt for his wife and daughter in their bereavement. The Rev. Canon Jones assisted the Rector in the service at the grave-side.

Lutwyche-cum-Grovely (Rev. Canon OSBORN).—Sunday, August 7th, will be observed at St. Mark's, Albion, as the Dedication Festival, and Sunday, August 14th, is the 6th Anniversary of the Dedication of St. George's, Windsor. At the July meeting of the Alderley Mothers' Union an article was read on Florence Nightingale. Arrangements are now being made for the laying of the blocks of St. Mark's Parish Hall, as a tender has been accepted. A lecture was given in the Lutwyche Oddfellows' Hall on July 18th by Rev. Norman Osborn, in aid of the fund being raised for lighting Lutwyche Church with gas. It was illustrated by lantern views, and the hall was quite full. A Service of Song and a lecture by Mr. Jenkinson on "Canada" have been held at Hamilton in aid of the Parish Hall Fund.

Nundah-cum-Clayfield (Rev. C. MAYHEW).—A Bible Class for young men has been started at Chermide by Mr. Charles Hall, the first class being taken by the Vicar on the opening day. There will be Children's Services on the second Sunday in each month at Nundah and on the third at Chermide. On Sunday evening, July 10th, owing to Canon Tomlin kindly undertaking the duty at Clayfield, the Vicar was able to remain for the whole service at Nundah. Chapman-Alexander hymns were used after evensong, and a Mission Service held, which seems to have made a deep impression. Great sympathy is felt at Zillmere at the illness of Miss Stephens, whose parents were so helpful in connection with St. Matthias' Church during their residence in our neighbourhood. The congregation at Chermide were glad to welcome the Rev. G. L. Hunt again lately. He took services there when a student, opening up the work in that district. A new fair-linen has been presented to St. Francis', Nundah. Miss Parminter has felt obliged, owing to the pressure of her other duties, to resign the Wardenship which she has so well and faithfully carried out for a number of years. The Vicar has very reluctantly accepted her resignation, and has appointed Mr. Hamilton as his Warden. At the last Parochial Council meeting the Vicar spoke of his deep sense of Miss Parminter's enthusiastic and devoted work, and the lay members of the Parochial Council passed a vote of thanks to that lady, and sent her a letter expressing their appreciation and that of the congregation of her valuable and self-sacrificing work, and of the wonderful readiness with which she undertook any task for the good of St. Francis' Church.

Milton (Rev. E. A. SELBY-LOWNDES).—A meeting of the Mothers' Union was held on July 13th. At 3 p.m., twelve members being present. The Mothers' Union Litany was said by the acting Rector, and a most interesting paper was read by Mrs. Le Fann on "Parental Responsibility." The August meeting will be on the 3rd

Dentist COLIN G. FREW,

L.D.Q.

MacDonnell Chambers,

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

instead of the 10th, on account of the Exhibition. Members of the C.E.M.S. are busily engaged in making the stalls for the Sale of Work on September 3rd. It is confidently expected that these stalls will excite much admiration when completed. Miss Mozley has promised a tableaux entertainment on Monday evening, August 1st, in the Parish Hall, in aid of the Piano Fund.

St. BARNABAS', ITHACA.—Mr. Gradwell preached at 11 and 3 on June 26th on behalf of the Home Mission Fund. As a result thirty-five people have taken boxes; Mrs. J. Cox, Arthur Terrace, is acting as collector. On July 3rd Mr. Lilley preached at evensong. The Gordon Club celebrated its sixth anniversary by a Social on Saturday, 9th, and a Church parade on the night of the 10th. On Tuesday, 12th, a Lantern Service was held in the Parish Hall, Tissot's pictures of the Passion of our Lord being shown. We have to thank a member of the congregation for a set of linen for the Lord's Table (two corporals and six purificators). The Parochial Council met on 19th, and the Churchwardens showed that financially good progress had been made during the past quarter, an adverse balance of over £8 having been converted into a small credit balance simply by means of the offerings in Church and the Stipend Fund. It was decided to push on with the improvement of the approaches and lighting of the Church.

St. JAMES', ENOGGERA.—On June 30th Mr. Shirley kindly gave us a very interesting account of his trip to the Glasshouse Mountains. His lantern slides were very interesting, and it is unfortunate that so many parishioners did not take advantage of Mr. Shirley's kindness. On July 13th, at the invitation of the C.E.M.S., the Rev. C. Mayhew gave us an interesting lantern lecture on India at a Smoke Concert. Seventy-nine men of the district were present, and much appreciated his lecture. A scheme is in hand to make this Smoke Concert a monthly occurrence. The boys of our Recreation Club contested their first challenge in athletics on the 16th inst. against the Newmarket State School. After contesting twelve events they were beaten by seven points. Much praise is due to the Newmarket team on their win. The Home Mission Fund collection this quarter amounted to £2 12s. 6d. The branch has barely been started

SHORTHAND, TYPEWRITING, BOOKKEEPING,
ACCOUNTANCY AND ALL EXAMS.

Students prepared—class, privately, or by correspondence.

S. R. F. ALLOM,

15-20 WAKEFIELD'S BUILDINGS, EDWARD STREET, BRISBANE

R. S. EXTON & CO. LIMITED

OFFICES: 337-339 QUEEN STREET, BRISBANE.

WORKS AND STORES: ANN STREET.

ARTISTIC LEAD LIGHT AND ECCLESIASTICAL
STAINED GLASS ARTISTS.

DOMESTIC LEADLIGHTS, MEMORIAL WINDOWS, ALTAR AND
MURAL DECORATIONS A SPECIALITY.

All designs and work carried out and supervised by our specially imported Artist, whose experience ranges over a period of 30 years. Leading Stained Glass Studios in London and on the Continent.

We solicit enquiries as to cost and designs of either Church, Domestic or Memorial Windows, and shall be pleased to show you samples of work in hand and Specimen Windows.

Following are a few of the works carried out by our Artist in Europe, etc.:—Thronhjem Cathedral, Norway (throughout); "Garfield" National Memorial, 10 windows, Cleveland, U.S.A.; Cardiff Castle, the Marquis of Bute, stained glass; St. Finbarr's Cathedral, Cork, Ireland, stained glass; Stanley Royal Church, for the Marquis of Bute, stained glass; Castle Coch Church, for the Marquis of Bute, stained glass throughout; Old Cumnock Church, for the Marquis of Bute, stained glass throughout; the Great East Window, given by His Grace the Duke of Norfolk; Holy Trinity Church, Cork; St. Ann's, Highgate, memorial window; Bengen Cathedral, Norway; etc., etc., etc.

ALSO GLASS, OIL AND COLOUR MERCHANTS.
AGENTS FOR SHERWIN, WILLIAMS' PAINTS, Etc.

eight weeks, and only twenty-nine boxes were then taken. Since July twenty more have been taken. Our Sanctuary is beginning to look cared for, as the new carpet, which has been bought with funds raised by the ladies for this purpose, has at last been laid down. Although the improvement in attendance at our services is still keeping up, yet many more of us could easily make the morning service the more important service of Sunday.

St. Martin's, ROSALIE.—During the month the services have been well attended. The Sale of Work was a great success, and brought in £22 7s. 9d. for our Church funds. We are very grateful to Mrs. Tomlin, who so kindly came over and opened the Sale, and the ladies and gentlemen who worked so hard for it. There is much social work that could be done if only we possessed a hall or even a suitable house. Still St. Martin's continues to make progress, and we are always hopeful that some friend will offer us a house at a cheap rent, and a fund will soon be opened to provide a hall.

St. Andrew's, Indooroopilly (Canon JONES).—It has been decided to hold our Annual Sale of Work on October 6th. The Sunday School has undertaken to keep a boy in New Guinea, which costs £5 a year. The Parish must try to do more for Foreign Missions than it has been doing. A few parishioners have missionary boxes, but surely there are many more who would take boxes or give a sum either quarterly or yearly to help on this most important branch of the Church's work. Our thanks are due to the Misses Martin and Webster and Robert Elliott for giving up a Saturday afternoon to cleaning out the room under the Church and planting some flowers in the Church grounds, and otherwise looking after them.

St. Andrew's, South Brisbane (Canon J. W. ASHTON).—On Sunday, June 12th, the Rev. H. P. Hale, of Boonah, preached to us at matins and evensong. On Tuesday, July 5th, at 8 p.m., in the Parish Hall, a very successful Social was given to the parishioners, the Churchwardens and Parochial Council were the hosts; the entertainment consisted of songs by members of the congregation, selections on the Pathephone by Lieut.-Col. Moore, and after light refreshment had been served round, dancing was indulged in. The Parish Hall Committee are arranging a high-class entertainment to be held in the hall on July 20th, at 8 p.m. A Cinderella Dance is to take place in the Parish Hall on Thursday, August 4th, for which arrangements are being made by the Ministering Children's League and Sunday School teachers.

St. Mary's, Kangaroo Point (Rev. W. MAITLAND WOODS). The "William Christie" Memorial Windows were unveiled in the presence of a large congregation by the Mayoress of Brisbane on Sunday morning, 17th July, exactly one year after his death. Stammeys setting of the Eucharist was sung by a full choir, and the memorial sermon preached by the Rector, the Rev. Canon Jones being unable to be present, as had been anticipated. The subject of the windows is "The Good Samaritan." We are glad to have our organist and choirmaster back with us after his three Sundays' absence through indisposition, and we wish to thank the Messrs. Snow for the three Sundays they officiated during his absence. The Rev. David Garland read a most interesting paper before the Communicants Guild on the "Tractarian Movement"; we listened for over an hour and a-half with great interest. The C.E.M.S. gave a Social Evening in the Parish Hall, and, as a result, handed five pounds to the Churchwardens. We have had three such evenings lately, and on each occasion the hall has been crowded. The death of John Noble Watkins came as a sad shock to all of us. He was a studious young lad of great promise, and the only son of his parents, whom may God comfort in their sudden bereavement.

St. Paul's, East Brisbane (Mr. C. KITCHEN, Catechist-in-Charge).—Mr. Kitchen desires to thank all those who contributed towards Miss Watson's stall at the Church Mission Sale of Work at Bishopsbourne on June 25th, which was, in spite of bad weather, well attended, East Brisbane being particularly prominent in helping to make it a success. We are pleased to report having secured the service of Mr. A. J. Harvey as Sunday School teacher, who now takes the big boys' class, which will greatly relieve the Superintendent, Mr. G. Bass. We are sure Mr. Harvey's advent among us, in work he has long been engaged in, will be a success, and St. Paul's greets him with a cordial and hearty welcome; but our greetings are not yet done, as we also have another earnest worker who now comes to us, Mr. A. E. Raymond, who will now assist the Catechist in the evening services. We are also glad to report our sincere friend and worker, Mr. H. Cantrell, home again, we trust to stay. He will now, however, assist the Catechist at the Sunday morning services and the Church Mission in town on Sunday evenings. Confirmation Classes have just started. The Rector (Rev. M. Woods) takes the girls'

J. G. NEWTON,

Sanitary Plumber, Drainer, and
Licensed Gas and Water Fitter.

208 ROMA STREET,
NEAR RAILWAY GATES.

'Phone 2125.

NORMAN M. BELL, A.M.I.C.E.,

Engineers,

356 QUEEN STREET, BRISBANE.

Machinery and Electrical Specialists.
Correspondence invited.

Tel. No. 1686

JAMES WATERSON, CITY DYE WORKS,

Wickham and Ann Streets.

Established 1884. Next Union Hotel.

Dyer, Cleaner of Woollens, Silks and Cotton. Gents' Suits and Ladies' Dresses a Speciality.

Awarded First Prize for Dyed Woollens, Queensland Exhibitions 1890 and 1892.
Ostrich Feather Department under the management of Miss L. DUNN, taker of First Prize Queensland Exhibition, 1892.

W. ARKELL,

Fruit Merchant, Commission Agent and Auctioneer,

SECTION 15, FRUIT EXCHANGE,
TURBOT STREET, BRISBANE.

Auction Sales daily. Account Sales rendered weekly.
Goods called for at Station or Wharf.

ALEX. GOW (Late Sillett and Barrett)

UNDERTAKER, ETC.
Queen Street, Petrie Bight, Brisbane

Funerals conducted at most Reasonable Rates. Always Open. TELEPHONE 250

HEDLEY HAWKINS,

Stockbroker,

QUEEN STREET (opp. Bank of Australasia).

Member of the Brisbane Stock Exchange.
Agencies throughout Australia and Great Britain. Telephone 877

D. PARKER,

BUILDER AND CONTRACTOR.

293 Adelaide Street, Brisbane.

WORKMANSHIP GUARANTEED.

Telephone 1532

WHITE ANTS, COCKROACHES, BORERS, BUGS,

And all Insects permanently exterminated.

HENRY STEELE & CO.,

The Original WHITE ANT EXPERTS,

OLD POST OFFICE, Melbourne Street, South Brisbane,

Manufacturers of Henry Steele's Rough on White Ant "Powder," 2/6 and 4/6 per tin. Henry Steele's Pioneer White Ant "Liquid," 5/- per gallon. Henry Steele's Protective Paste for tops of foundations and stumps of houses in course of erection, 3/- per lb. Henry Steele's Celebrated Cockroach Exterminator, 1/6, 2/6 per tin. Henry Steele's Bug Eradicator, 1/-, 1/6, 2/-, 3/- per tin.

Hundreds of Testimonials. Orders by Post punctually attended to.
Note well the Name and Address.

WITHOUT 'VINO SACRO' RIVAL

THE PERFECT CHURCH WINE.

Used by the Archbishops of Canterbury and York and the Bishop of London, and supplied to about 10,000 Churches all over the world.

Apply for Sample and Price List to the
Sole Agents for Queensland:

WEBSTER & CO. LTD.,

MARY STREET, BRISBANE.

very capable management of the same. The Club is now firmly established and is entirely free from debt. A number of wet Sundays have considerably reduced the average of the Sunday offertories. The members of the Church are earnestly asked to increase their offerings on a Sunday so that the Churchwardens may be relieved of their anxieties, and the spiritual work of the Church carried on by the direct offerings of her people. The Confirmation that was to be held on August 22nd has been postponed until December 7th, owing to the Archbishop having to pay an unexpected visit to Thursday Island.

Esk (Rev. T. ASHBURNER, assisted by the Rev. L. J. HOBBS).—The departure of Dr. J. I. Moore and family from the parish is very much regretted, they have always been such regular Church goers, and such excellent work has been done by the Doctor in his capacity as Rector's warden, an office he held for many years; he was also a Synodman. A very pleasant send-off was given at the Rectory by the Rector and Church people to Dr. Moore before he left, and he was presented with a handsome dressing bag as a memento of their appreciation of his work. The Rector made the presentation, and in a suitable speech praised the good work performed by the doctor in putting the finances of the parish on so sound a footing. When Dr. Moore took up the reins of office the finances were in anything but a flourishing condition. We all wish Dr. Moore a pleasant journey to the old country and every prosperity in the future. The Gordon Club is going ahead well. The club members played a football match against Toogoolawah last Saturday, 16th inst., and were successful in winning the game. The sum of £150 has been collected for the Toogoolawah Church Building Fund, and the ladies in that part of the parish have bazaar work well in hand. The members of St. Agnes' Guild, Esk, are supplying a stall. The Sale of Work will eventuate about the middle of September next, and will be held at Toogoolawah. The M.C.L. is giving a quarterly tea in the Church grounds on Saturday next, 23rd inst. Thanks to the untiring efforts of the teachers, the children are doing excellent work. They will hold their Annual Sale of Work at Xmas time in conjunction with the Xmas tree.

St. Peter's, Gympie (Rev. S. BAGGALEY).—The recent Sale of Work realised a nett profit of about £165. This result far exceeded the most sanguine expectations of the promoters, and reflects the greatest credit on all who worked so unselfishly for its achievement. We were enabled to extinguish the overdraft at the bank, pay all outstanding liabilities, and retain nearly £100 to our credit. It is felt on all sides that it would be with advantage to the Church if the income were so organised as always to meet the current ex-

class on Thursday, 7.30, at St. Paul's, and the young men at St. Mary's, Kangaroo Point, on Tuesday, 8 p.m. Confirmation will take place in October. Miss Watson and her band of workers are hard at work to make the Garden Fête in September a success, and we trust sincerely nothing will stand in the way to make it the unqualified success it no doubt will be in such estimable hands. A Jumble Sale will be held at the South Brisbane Mission Hall on Saturday, August 6th. Anyone having second-hand articles for the stall and will send them along will earn our deepest gratitude, no matter how small the gift. St. Paul's has been well attended during the past month, and the collection fairly liberal since my last report.

Bulimba (Mr. T. H. FALLOWS).—The Dedication Festival Services of St. John's passed off very successfully, and were held on Sundays, 19th and 26th June. The Catechist-in-charge took Mattins on the 19th, and the Rev. J. H. Steer took the service at Evensong. On Sunday, the 26th, the Rev. Canon Tomlin came to us, and administered the Holy Communion at the 11 o'clock service. The number of communicants was slightly under the number of last year, when there should have been more, seeing that a Confirmation was held last year. It is to be hoped that our older communicants are not guilty of taking too low an estimate of this, the most sacred of rites, and the highest service in which they can participate, counting it as of little or no effect. The Rev. de Witt Batty preached at Evensong to a full Church. The Dedication Festival Social Gathering was held on Thursday, 30th June, in the local School of Arts, when a large crowd gathered, and all appeared to thoroughly enjoy themselves. We thank the ladies and gentlemen who so kindly gave their services, and we must not omit to mention that, owing to the kindness of Mr. English, a gymnastic display was given by the members of the Gordon Club connected with St. Thomas', Toowong. Their display was much appreciated, and we hope that on a future occasion they will favour us with another visit. Church affairs at Morningside are in a vigorous state. The ladies of the Committee there have started work in connection with their Sale in September. This, as also the monthly socials held, is to raise money for the Building Fund. We are pleased to state that Mr. Jasper Harvey has been licensed as Lay Reader, and takes services here once a month. We are pleased also to say that Mr. Hardcastle will, in August, take his monthly service again.

Allora (Rev. H. T. MOLESWORTH).—The weather is delaying the Goomburra Church, as it is impossible to get the timber on the ground. The weather for the last month is also accountable for small attendances at Church and other meetings. The Sunday School teachers and children of St. David's, Allora, are going to take in hand the repairs that are needed in the School-room. No doubt we shall hear later on about the plans, and be asked to give our help.

Childers-cum-Cordalba (Rev. A. W. KING).—The Sunday Services for August will be as follows:—August 7: Childers, 8 a.m., Holy Communion 11 a.m., Holy Communion 7.30 p.m., Cordalba 2 p.m.; August 14th: Childers, 8 a.m., Holy Communion 11 a.m., Children's Service 3 p.m., 7.30 p.m., Cordalba 7.30 p.m.; August 21: Childers, 8 a.m., Holy Communion 11 a.m., 7.30 p.m., South Isis 3 p.m.; August 28th: Childers, 11 a.m., 7.30 p.m., Cordalba Children's Service 10 a.m., Matins and Holy Communion 11 a.m., Apple Tree Creek 3 p.m. The Sunday School treat was held by the kind permission of Col. Rankin on his grounds, and a very happy day was spent. The Church of England Amateur Dramatic Company gave a very successful entertainment in the Palace Hall on June 30th. Also a very successful progressive euchre party and dance in aid of the funds of the Church of England Tennis Club, was held on July 14th. The thanks of the Club are due to Mrs. Wells for her



JOHN HISLOP

Funeral Director
and Embalmer.

BOUNDARY STREET, WEST END; RAINBOW STREET,
SANDGATE; AND KING STREET, WYNNUM.

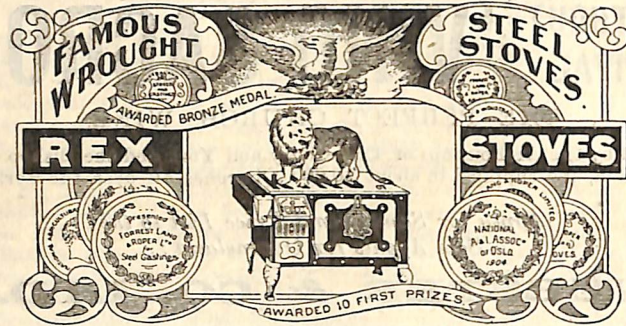
PRIVATE MORTUARY AND FUNERAL PARLOUR:
PEEL STREET, SOUTH BRISBANE.

HEAD OFFICE:

63 QUEEN STREET, BRISBANE
(OPPOSITE TOWN HALL).

TELEPHONE 205.

ALWAYS OPEN.



Sole Manufacturers: **FORREST, LANG & ROPER, LTD.**
MERIVALE AND CORDELIA STREETS, SOUTH BRISBANE.

penditure. The annual distribution of prizes of the Catechism took place on the Sunday within the octave of St. Peter. Six scholars, viz., Fred Walker, Doris Walker, Olive Walker, Mary Walker, Eunice Passmore, and Malcolm Williams, gained first-class prizes, i.e., they gained the requisite number of marks in attendance, written lessons, and learnt lessons. When distributing the prizes the Rector made appreciatory reference to the assistance afforded by Mr C. D. O'Brien, and to the excellence of his teaching on several occasions. During the past month we have had the advantage of a visit from the Rev. P. A. Micklem and the Rev. A. W. Ethell, with whom the Rector exchanged. On the first Sunday in August we hope to have with us the Rev. H. Gradwell, the Organising Secretary of the Home Mission Fund.

Howard (Rev. C. C. COMPTON).—We had the pleasure this month of a visit from Rev. A. W. King (Rector of Childers), who on Sunday, 3rd July, exchanged with Mr. Compton. Our organ has had a thorough overhauling by Mr. Dingle, of Maryborough, and is now a little more worthy of its organist and the choir which it accompanies. We hope to avail ourselves of Mr. Dingle's kind offer of an Organ Recital and Sacred Concert before very long. Wet Sundays have been only too frequent of late, to the Church's no slight loss. Our services, however, have been kept up, thanks to the help of friends, Mr. C. Rankin kindly taking evensong on one occasion when Mr. Compton was unable to get through from Pialba.

Redcliffe-cum-Kilcoy (Rev. VICTOR H. WHITEHOUSE).—Another record of losses. Our lay reader at Peachester and Baldknob, Mr. Leigh Verney, has left us, and resides now in Grovely. We wish him and his bride every happiness in their married life. Kilcoy has suffered a severe loss. Mr. Herbert, our choir-master and a keen worker there, has been transferred to Kingaroy. Last month we chronicled that Mr. Roggenkamp had kindly consented to re-start the North Pine Sunday School. He has now been transferred to Zillmere. It is very hard to fill the places of workers. Yet there is the brighter side to tell. Miss Buchanan has kindly consented to be organist at Woody Point. Our Redcliffe lay-reader, Mr. E. B. Greenup, has gone for a six months' trip to England. Mr. A. A. Ashmole has kindly taken up his work, for which we are grateful. Mr. Ashmole has consented, too, to act as treasurer of the parish and Vicar's Warden in Redcliffe, taking up the work of our revered friend, the late Mr. W. G. Hayes. Plans and specifications for a Church at Terror's Creek having been approved of by the Archbishop, tenders have now been called, and soon we hope to see the realisation of much hard work. The Rev. H. Gradwell paid us a visit last month, visiting Kilcoy, Stanley River, Redcliffe, and Woody Point. Interest in Home Mission work was aroused, centres formed, and we hope to be able to send in a goodly sum every quarter. Other places are to be visited in the near future. Service was held at Caloundra during the month, just near the Caloundra lighthouse. Through the goodness and courtesy of Mr. MacGregor, of Redcliffe, the Vicar was enabled, by means of motor boat, to visit the lighthouses on Bribie Island. Miss Bishop, of Toorbul, was married to Mr. Linderberg, of Bundaberg, on July 6th. We wish them every happiness. Very handsome pulpit and lectern falls have been made for St. Mary's, Kilcoy, by Mrs. Watson, of Adelaide, through the kindness of Mrs. Butler. Further improvements are contemplated. Mr. Morrison has kindly accepted the position of Vicar's Warden at Kilcoy. Services for August:—Sunday, August 7: Caboolture 11 (Holy Communion), North Pine 3.30, Terror's Creek 8 p.m., Redcliffe 7.30, Kilcoy 11 and 7.30; Sunday, August 14th: Kilcoy 11 (Holy Communion) and 7.30, Woodford 3.30, Stanley River 3.30, Caboolture 11 and 7.30, Upper Caboolture 3, Woody

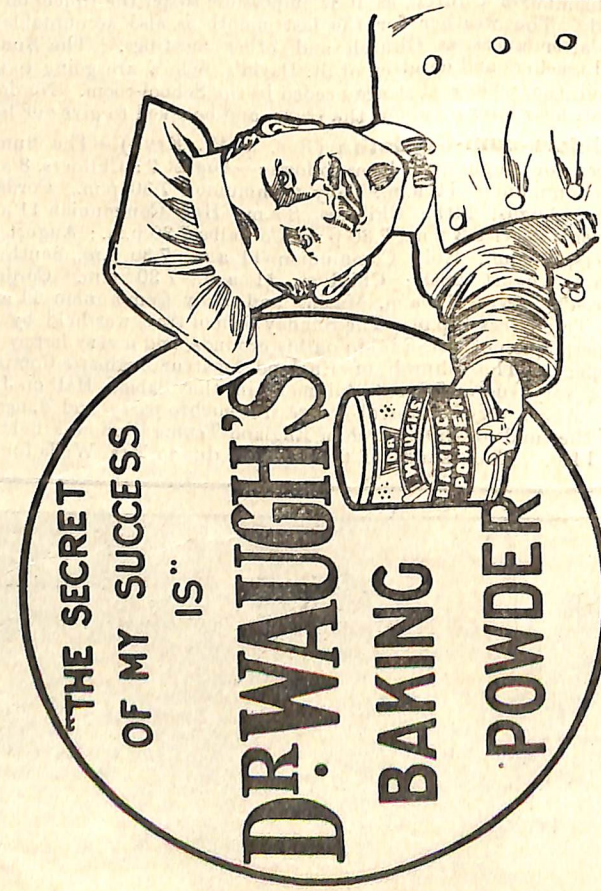
Point 11; Sunday, August 21st: Redcliffe 8 (Holy Communion) and 7.30, North Pine 11 (Holy Communion), Woody Point 3.30, Kilcoy 11; Sunday, August 28th: Woodford 7.30 (Holy Communion) and 3.30, Stanmore 11 (Holy Communion), Peachester 11, Caboolture 7.30, Redcliffe 11.

YERONGA (W. P. B. MILES).—As there was no report in July, we desire to thank all the parents of the Sunday School children for their generosity towards the Sunday School Picnic which passed off most successfully in June. After the evening service on Sunday, June 26th, a meeting was held to decide whether the offer from the Rector, Rev. E. Oerton, to hold a monthly celebration of the Holy Communion in the parish would be supported if held. The offer received a unanimous vote, and, accordingly, the Rector will hold a celebration in the hall at 9 a.m. on the fourth Sunday in each month. We sincerely hope that our communicants will always remember their promise. The regular services at the hall are: 1st, 2nd, 2rd, and 5th Sundays, Mattins, 11 a.m.; 4th Sunday, Holy Communion, 9 a.m., Evensong, 7.15 p.m.; 2nd Sunday, Children's Service by the Rector at 3 p.m., parents invited. We have had a big loss to our congregation in the removal from Yeronga to Hamilton of Mr and Mrs McNab and family. We wish them every happiness in their new home. Received for Church furnishing—Mrs Dodwell, 5s. To C. M. Fete—Mrs Denny Day, 5s.; Mrs McNab, 2s. 6d.

Southport (Rev. J. M. TEALE).—In St. Peter's Church the four remaining windows with plain glass in are to be fitted with coloured glass, through the generosity of one of our parishioners whose name is not to be disclosed. We are very sorry to lose three of our men choristers—Messrs. Lavarack, Nimmo, and Smith. It is to be hoped their places in the choir will be filled.

NERANG.—The Social held in aid of St. Margaret's Church was a great success, financially and socially. Our sincerest thanks are due to the committee of ladies who worked so hard for the cause. We are contemplating renovating the Church. It requires painting, inside and out; the Sanctuary requires curtains for the Altar; we also want an Altar Cross, all of which we hope to see accomplished before many months are over.

BEENLEIGH.—We beg to thank the Rev. H. H. Dixon for his gift of an Altar Desk for St. George's Church. We are sorry to lose our Church caretaker, Mrs. Otago, who has ever taken such a keen interest in Church matters for so many years.



Intercessions and Thanksgivings for August, 1910.

That it may please Thee—

1. To uphold and strengthen all the Clergy and Catechists working in the towns of the Diocese and to increase their number.
2. To give them a spirit of calm in the midst of their intricate duties.
3. To give them grace to be true pastors to individuals.
4. To direct with Thy wisdom all the preparations for the consecration of the new Cathedral in October.

[A Committee of the Cathedral Chapter is meeting every Tuesday to superintend the general arrangements, and a Committee of ladies has been appointed in connection with the details of the furnishing.]

5. To guide the deliberations of Parliament and to overrule all its actions in connection with the Religious Instruction Bill.

[It is now evident that there will be determined opposition to the Bill in Parliament.]

6. To give to the Executive of the Bible in State Schools League, and especially to the Organising Secretary, wisdom to deal aright with the present crisis.

7. To bless and prosper the work of the Glennie School in its new building.

[The Archbishop will formally open the new building on August 10th.]

8. To bless the candidates to be confirmed this month at Mitchell, Jackson, Roma, Chinchilla, Dalby, South Brisbane and Nanango, and to give them the grace of perseverance.

[These Confirmations will be held on August 3rd, 5th, 7th, 8th, 9th, 17th, and 21st respectively.]

We thank Thee—

1. For much encouragement in connection with the Glennie School and for the good prospects with which it opens its new building.
2. For much happiness and encouragement in connection with the Archbishop's tour in the West.
3. For many earnest candidates confirmed during the past six weeks.
4. For the great temporal prosperity in which Queensland now rejoices.

CHURCH MISSION HEADQUARTERS, 65 Elizabeth Street, City.—Our fifteenth anniversary passed off most successfully on June 25th at Bishopsbourne, although the weather was rather damp. We are very grateful to Lady Morgan for opening the Sale of Work for us. The workers are to be congratulated at the results, as over £19 was taken, and about 110 persons remained for the social tea managed by the Woolloongabba members—Mesdames Fitton and Perrott, and Misses Woodcroft and Perrott. The fancy work stall Misses Slawson, Perry, Calders, and Rosetta supervised, and Misses Watson and Comfort (2) provided a general stall from St. Paul's, E.B. The sweet stall was under the management of Misses Dexter (2) and Palmer, and Mesdames Payne and O'Brien superintended the refreshment stall; all of whom we desire to thank for their valuable help. During the afternoon Lady Morgan, on behalf of the Church Mission, presented Mr. Kitchen with a brief bag as a small token of affection from the members wishing him many more years to continue his useful work. Monday, June 27th, the Church Mission provided the welcome to the immigrants who arrived by the s.s. Perthshire and R.M.S. Orontes. The Revs. F. de Witt Batty and G. L. Hunt welcomed the new arrivals on behalf of the Church and citizens of Brisbane. The quarterly devotional service for Church Mission members is fixed for Monday, August 1st, at headquarters at 8 p.m., when the Sub-Dean, Rev. Canon Pattinson, will address the members. The social is fixed for August 8th at St. Luke's. An open-air fête has been arranged to be held for Church Mission benefit on Saturday, August 6th, at the Grey Street Mission Hall, South Brisbane, and will be open from 3 to 10 p.m. Among the stalls will be a curio stall for Foreign Missions, managed by Miss T. Walker. A new branch of the Church Mission is to be opened in the Valley on Friday, August 5th, and will work under the Rev. E. C. Ganly, of Holy Trinity. We desire to acknowledge gifts from Miss Walker and Mrs Twamley, clothes; a friend, 5s. and books.

Parish Register.

BAPTISMS.

ALLORA.—April 24—Vera Alice Hughes. May 29—Violet Annie Piggott (Glengallan). June 22—Robert Gladstone Deacon. July 1—Marjorie St. George Deacon. 9—Basil Eric Crichton. 10—Beryl Isabel Horton (Spring Creek.)

BURIALS.

ALLORA.—July 2—Mrs. William Rooney.

The Children's Column.

Dear Children,—

Some of your papers were quite good this month. There are not so many as usual; perhaps the holidays had something to do with the smaller numbers?

A. Tinley asks about the locusts eaten by St. John the Baptist. The best authorities believe that the food of the Baptist was the insect called locust—not the locust bean—because the locust is still eaten by the Arabs, and regarded as delicacies by the Assyrians. Such food was allowed—see Lev. xi. 22. F. Story asks about the name Bar-Jesus. The name Jesus is simply the Greek form of the Hebrew name Joshua, sometimes spelt Jeshua. The name means Jehovah is Salvation. It was a name generally used among the Jews—2-9. Jesus, son of Sirach, the writer of Ecclesiastes—see also Col. iv. 11. The word Bar simply means son of—and Elymas was known as the son of a man named Joshua or Jesus. One day I may be able to write a full answer to J. Fullerton's question.

Now let me go on to tell you about another talk about the Commandments.

"What is the Sixth Commandment?" I asked, as the boys looked up for me to begin. One of the boys replied, "Thou shalt do no murder." "How does the Catechism explain it?" They replied all together, "To bear no malice nor hatred in my heart, to hurt nobody by word nor deed." "Yes." "Now read St. Matt. v. 21-27 out loud, Scrub."

Then I went on to explain that in its teachings about this and the following Commandments the Bible would have us regard our soul as a citadel besieged, and told them how I remembered one day standing on the keep of an old castle—you know the "keep" is the strongest part of the castle, where all gathered when hard pressed in battle. Now, as I looked, I noticed that the builders of the castle had taken every care to keep the enemy far away from the keep by making three large moats or wide ditches filled with water, and bridges over them that they could draw up from the castle side, so that none could come over unless the lord of the castle wished them to do so. The watchmen on the walls could give the alarm when the enemy approached, so that they could begin the fight at the outer moat. Then I thought how this old plan of fighting would help us in our battles against our ghostly enemy and all the powers of evil. Let us apply it to ourselves. Our soul is the keep; our conscience, i.e., God's voice within us, is the watchman; the outer moat or defence is prayer. The second one is Bible reading. The third defence is attendance at the Church services, especially the Sacraments. Now, in the

COLLEAGUE wanted for Leura (Blue Mountains); permanent. Apply Rector, Katoomba, New South Wales.

explanation of this Commandment and St. Matt. v. 21-27, we are warned against the evil dispositions which, if not resisted, lead people to kill one another. Malice means ill-will, and this leads to sullen resentment and then to little acts of unfairness; then hatred sets in, because you know if you are at all unjust or unfair to anyone it causes you to hate them, and then the damaging word or blow will try hard to break out, and the enemy has got over the three moats and is close to your soul—and how many he overcomes!

You cannot help feeling grieved and indignant at wrong, as our Lord was at the attacks of His enemies, but nothing can justify malice, resentment, or hatred. Such things in the best days of the British nation were always regarded as the marks of a low, evil nature. How one shudders at the character of Shylock in the Merchant of Venice. Have you all read that, boys? "Yes," they said, "at school." "Well, just as you shrank from Shylock, were you not drawn to Portia in her appeal to him for mercy? Do you remember the lines—

"It blesseth him that gives and him that takes;
'Tis mightiest in the mightiest."

To forgive is divine, and every Christian is not only to forgive but pray for his enemies. Many go on in bitterness through life because they have allowed malice and hatred to enter into the citadel of their soul. So be on your guard, boys—shake off all such thoughts as St. Paul shook off the viper from his hand. Now we must go in; there is the rector coming to look for us."

NUMBER OF MARKS OBTAINED OUT OF 100.

Senior—Ethel R. McIntosh 95, Florence Storey 94, Lillie Hughes 90, Lilla Tinley 80, Phyllis Ingram 80, Rose

Bennett 75, Sarah Dennis 75, Ida Hinton 70.

Intermediate—Jannette Fullerton 80, Florence Ashcroft 80, Harold Tinley 78, Violet Bennett 70, Ruth Tinley 70, Elizabeth Butter 60.

Junior—Daisy Bennett 85, Arthur Tinley 82, Blanche Langston 80, Ivy Hinton 70.

There is only one prize winner this month—Ida Hinton. With the August questions you all start fresh again, and the prizes will be given to those who obtain the highest number of marks, but no one may be awarded more than one prize in three months instead of the old rule of six months.

QUESTIONS.

Senior and Intermediate.

1. Read II. Kings xiii. 14 to 19, and tell me what it is about in your own words, and what lesson may be learnt from the passage.

2. Read Acts xiii. 13 to the end, and write a short account of the mission of St. Paul and St. Barnabas at Antioch, in Pisidia.

Junior.

1. Read II. Chronicles i. 1 to 14, and tell me the story in your own words.

2. In what chapter and verse in St. Mark's Gospel are the following words to be found, and to what do they refer:

"My little daughter lieth at the point of death."
"From whence hath this man these things?"
"Come ye yourselves apart into a desert place."
"Because they were as sheep not having a shepherd."

Let me have your answers, please, by the 16th of the month.

Your AMICUS.

F. TRITTON, GEORGE STREET BRISBANE

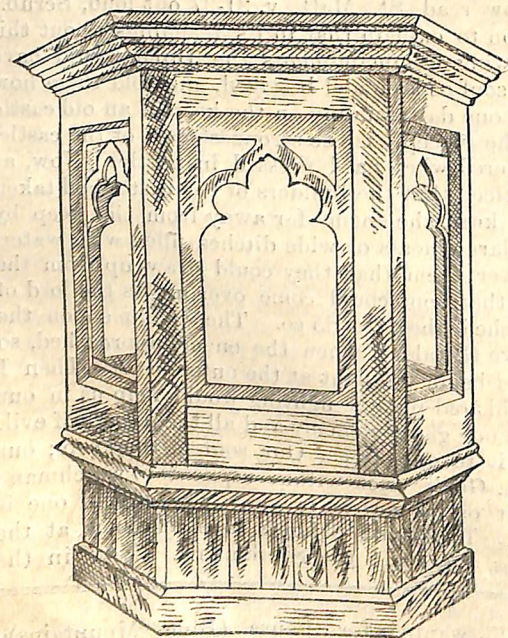
For HIGH-CLASS FURNITURE

Just arrived a Shipment of Fine Ecclesiastical Carpets in Body, Borders, and Aisle Runners; all widths. Samples post free on application.

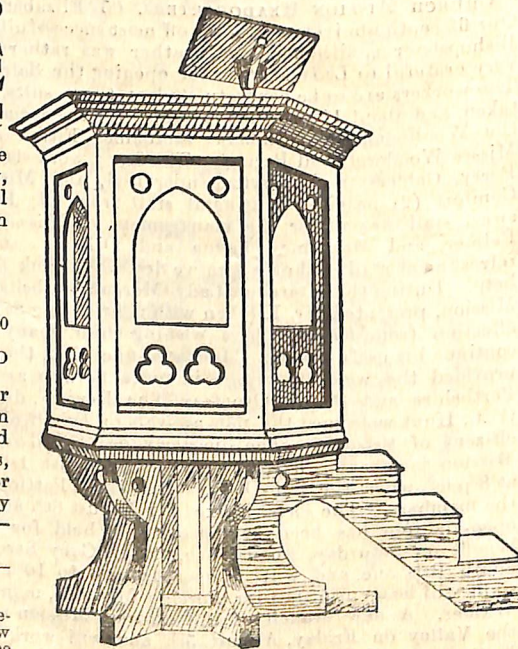
Ecclesiastical, School, Masonic and General Furnishing.
ORGANS:
"Miller," £15, £18 10s., £24, £30, £40
ESTIMATES FOR CHURCH
FURNITURE FREELY TENDERED

Lecterns, Litany Desks, Altar Tables, Prie Dieu, Fonts, made in Silky Oak, Maple or any other wood Church Carpets, Aisle Runners, Hangings, Drapes, Kneelers, Altar Cloths, Linoleums—endless variety School Furniture, Desks, Forms—any quantity tendered for. Masonic Furniture, Linoleums—prices on application.

Send for our New Catalogue, post free—or come and view our Spacious Show rooms, where every attention will be given in showing you through.



Pulpit made for St. Alban's, Cunnamulla.



Pulpit for St. Alban's Church, Leura, N.S.W.



Church Chronicle

FOR THE
DIOCESE OF BRISBANE.

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

Vol. XX.]

BRISBANE, SEPTEMBER 1st, 1910.

[No. 242]

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

FIRE



MARINE

ACCIDENT

ESTABLISHED 1859.



AND

GENERAL INSURANCE

STATE OF QUEENSLAND

HEAD OFFICE - BRISBANE

DISTRICT BRANCHES

TOWNSVILLE	MARYBOROUGH
ROCKHAMPTON	TOOWOOMBA
CHARTERS TOWERS	CAIRNS
WARWICK	

THE REV. WILLIAM TEMPLE.

Mr. Temple's visit to Brisbane was one of the noteworthy events of last month. It is not often that Brisbane has the chance of hearing a lecturer of his calibre, and the crowded audience which attended his public lecture at the School of Arts Hall was a proof that the privilege was appreciated. Some account of this lecture is given in our leading article. Mr. Temple is the younger son of the late Archbishop of Canterbury, but his reputation is not dependent upon that fact. As Lecturer in Philosophy at Queen's College, Oxford, he has won for himself an established place in the life of that great University, and now he goes—at the surprisingly early age of twenty eight—to take charge of Repton College, one of the oldest and largest of the English Public Schools. And apart from his position in the scholastic world, he is now known to the general public in England as one of the ablest of the younger speakers and writers on social and religious questions. His recently published volume of lectures—"The Faith and Modern Thought" has been everywhere most appreciatively reviewed and a new volume of lectures from his pen—"The Meaning of Personality"—is to be published at the end of the year.