

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 . .

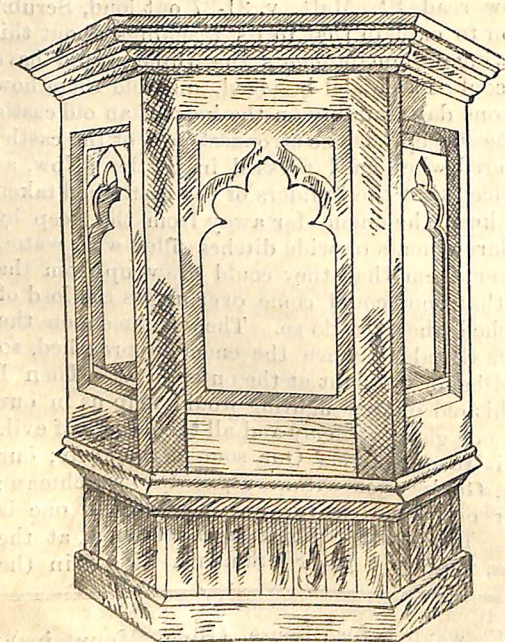
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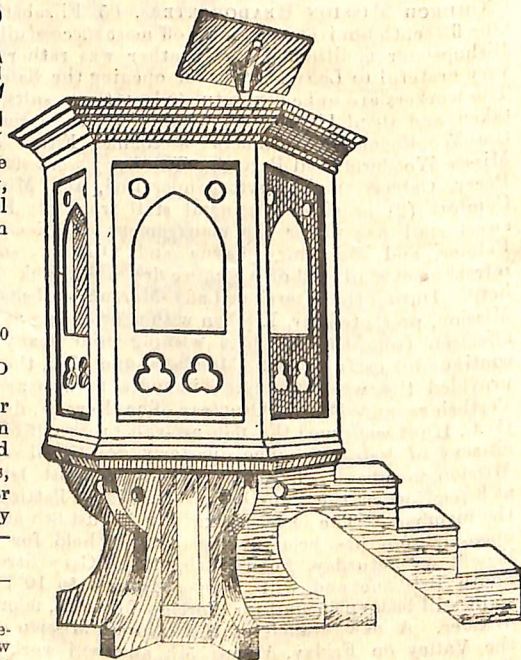
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Church FOR THE DIOCESE OF BRISBANE. Chronicle

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Vol. XX.]

BRISBANE, SEPTEMBER 1st, 1910.

[No. 242]

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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.

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The Church Chronicle.

Vol. XX.]

BRISBANE, SEPTEMBER 1, 1910.

[No. 242]

THE ARCHBISHOP'S ENGAGEMENTS FOR SEPTEMBER.

- 11—Returns Brisbane from Thursday Island.
- 18—Preaches St. Luke's, Brisbane, 11 a.m.
- 21—Confirmation for Adults, Bishopsbourne Chapel, 8 p.m.
- 22—Confirmation, New Farm, 8 p.m.
- 25—Preaches St. Luke's, Brisbane, 7.30 p.m.
- 27—C.E.M.S. Social, Protestant Hall, 8 p.m.

PREACHERS AT ST. LUKE'S CATHEDRAL FOR SEPTEMBER.

- | | |
|-------------------------------|----------------------------|
| 11 a.m. | 7.30 p.m. |
| 4—The Sub-Dean | Rev. F. de Witt Batty |
| 11—Canon Tomlin | The Sub-Dean |
| 18—The Archbishop of Brisbane | The Sub-Dean |
| 25—The Sub-Dean | The Archbishop of Brisbane |

In the evening of September 11 members of Friendly Societies will attend service.

Editorial Notes.

During the few weeks that have elapsed since the accession of George V. two old and slanderous rumours have apparently been revived and widely believed in England, the first being that His Majesty is of intemperate habits, and the second that he had contracted a 'morganatic' marriage before his betrothal to the present Queen. Such rumours always find ready acceptance with certain kinds of people, and when they concern so exalted a personage as the King, they are of course peculiarly difficult to dispel. The general public knows comparatively little of His Majesty's public life, and nothing whatever of his private habits; and it is therefore peculiarly liable to give credence to any rumours on the subject, particularly when they have the spice of scandal about them, and profess to be based on "inside" information to which the public has not ordinarily access. It is therefore a matter for satisfaction that these particular rumours have been given a formal and unqualified denial by the Archbishop of Canterbury and other prominent ecclesiastics whose intimate acquaintance with the King, no less than their personal reputation, gives their denial an authority which cannot be disputed. There is, they tell us, not one single particle of truth in either of the rumours. This really ought to settle the matter once and for all, and probably most people will regard it as settled. But such slanders die hard, and to some people the pleasure of relating them is so great that we have probably not heard the last of them by a long way, and the scandal-mongering man (or woman) whose cousin knows a friend of one of the King's personal attendants, and who is therefore an authority on the private lives of Royalty, will continue to find an audience, though we trust it will be a rapidly dwindling one.

We who live on the outskirts of the Empire are probably less ready to welcome and believe scandalous reports about Royalty than are some of our fellow-citizens at home. But there can be no doubt that we in Australia are liable to a parallel and equally serious fault. In one of his

speeches during his recent visit to Brisbane, Lord Chelmsford took occasion to refer to the readiness with which unworthy motives are imputed to public men in this country. We are willing to believe that our statesmen are actuated by any and every motive except the disinterested one of a desire for the country's welfare, and it is far too often assumed that the conduct of our public men is determined by purely personal and selfish considerations. We should probably all of us in our consciences admit this charge to be a true one, and we should agree with Lord Chelmsford that it would be well if we ceased to deserve it. For nothing will tend to drag down the level of our public life more than the general assumption that its level is already a low one; and if we want our statesmen to be actuated by high and unselfish motives, we must begin by believing that they share our desire.

At a small informal meeting in the Diocesan Registry in Brisbane the Rev. William Temple gave a most interesting account of the great "World Missionary Conference" recently held in Edinburgh. Mr. Temple attended the conference as a representative of Oxford University, and he told us that it would remain as one of the most remarkable and uplifting experiences of his life. All Christian Missions—with the exception of those of the Roman Catholic Church—were represented, the leaders of the Church of England from the Archbishop of Canterbury downwards taking a prominent part. The conference did not "do" anything, for it was not an executive assembly, and only passed one resolution, which was one constituting a permanent committee to carry on the work of the conference. It was simply a gigantic enquiry into the progress of the Cause of the Kingdom of God, a summing up of the results so far achieved, and of the problems still to be faced. The full results of the conference will of course only appear as time goes on, and they will undoubtedly be very great. But two immediate results can be reckoned on:—First, a vastly increased knowledge of the mission field as a whole, and a better appreciation of the strategic centres which it is most important for Christianity to gain and hold. It is quite possible for instance that it would be good policy to withdraw all missionaries from an apparently unresponsive country like Arabia in order to concentrate the Christian forces the more effectively somewhere where there is a good chance of a winning battle.

The second, and probably more important effect of the conference, will be that upon the Christian bodies themselves. The conference, like the Student Christian movement out of which it sprang, was inter-denominational, and not undenominational. The difference between these two words was well described by Mr. Temple in a forcible metaphor. Undenominationalism, he said, was "the worship of stumps." It was as though the leg were to say to the arm "I should be very like you if I did not end in a foot, and you did not end in a hand." Whereupon the arm and the leg agree to amputate their distinctive features, thus becoming very much alike, but also quite useless. According to the inter-denominational principle on the other hand the conveners of the conference did not minimise the distinctions between the various Christian bodies; they were not foolish enough to suppose that by

leaving out everything distinctive of those bodies you could arrive at a central body of doctrine common to them all which would form an adequate basis for religion. On the contrary they urged all the delegates to stick faithfully to the principles of their own denominations, and bring them all with them into the conference, in order that they might learn to understand one another better, and take from each other, to their mutual enrichment, whatever was valuable in their respective systems. It was in such an atmosphere that the Edinburgh Conference met and prayed and conferred, and it is only in such an atmosphere, as we believe, that a re-union, which is worth the having, can possibly be born.

DIOCESAN NOTES.

The Archbishop will hold a Confirmation for adults (over the age of 21) in Bishopsbourne Chapel on Wednesday, September 21st, at 8 p.m. As the accommodation in the Chapel is limited, admission to those other than candidates will be by ticket. Clergymen who wish to present candidates at this service are requested to communicate with the Archbishop's Chaplain without delay.

The Archbishop left Brisbane by the *Aramac* on Wednesday, August 24th, for Thursday Island. His Grace expects to return by the same vessel, which is due to arrive in Brisbane on Sunday, September 11th.

The secretaries of the Clerical Retreat, which is to be held at Nundah on September 13-16, would be grateful if all those who have not yet replied to Mr. Batty's circular of enquiry would do so without delay.

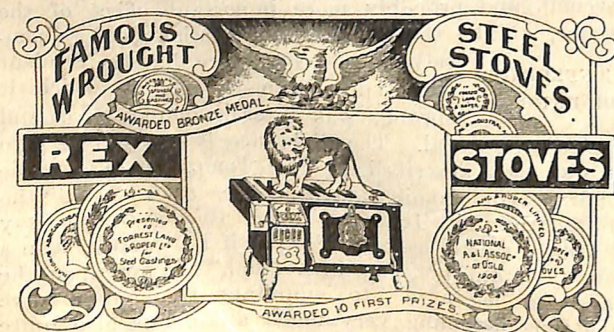
The quarterly conference of the Downs Clergy will be held in Warwick on Tuesday and Wednesday, October 4th and 5th.

The Rev. H. C. Beasley has been specially commissioned by the Cathedral Building Committee to tour the Diocese in the interests of the Cathedral Building Fund. During Mr. Beasley's absence the work of the Drayton parish is being carried on by the Rev. P. A. Micklem (Principal-designate of the Theological College).

The Rev. H. P. Hale, Vicar of Boonah, has been offered and has accepted the living of Wynnum, vacant by the resignation of the Rev. J. H. Whitehead.

The Rev. Austin F. Eva, lately treasurer of the Bush Brotherhood and Priest-in-charge of Charleville, has accepted the charge of Boonah in place of Mr. Hale.

Mr A. S. Iliff, the Diocesan Accountant, has been granted leave of absence by the Diocesan Council, and will be absent from Brisbane for six months from September 10th.



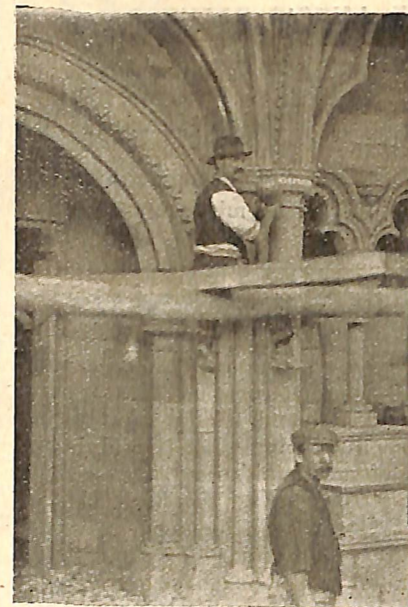
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NEWS FROM THE NEW CATHEDRAL.

The contractor has now completed his work on the fabric of the Cathedral, and the work still being carried on is in the nature of sub-contracts for flooring, electric lighting, temporary vestries, and so forth. Messrs. B. B. Whitehouse & Co. are making great progress with the erection of the organ, which should be completed within a few weeks' time.

Our illustration shows the finishing touches being placed on the fabric of the Cathedral in the shape of the decorative "dog-tooth" work round the capitals of some of the columns.

A cable from the architect brings the information that the pulpit was despatched from England on August 2nd,



The Finishing Touches.

and that the stained glass for the Rose Window was despatched on August 18th. These will, consequently, both arrive in time for the Consecration. Unfortunately it is otherwise with the Altar and Font, which have been delayed through some misunderstanding, and cannot now reach Brisbane until the end of the year, at the earliest. Pending their arrival, the Altar and Font from St. Luke's will probably be used.

Mr George Sampson has received from the Organist of Truro Cathedral a manuscript copy of the music (now out of print) which was used at the Consecration of Truro Cathedral on November 3rd, 1887. The Service of Consecration to be used here will follow very closely the lines of the Truro Service, with some few modifications suggested by the Service used last June at the Consecration of the Lady Chapel of the new Liverpool Cathedral. A copy of this latter Service has lately been sent by the Bishop of Liverpool to the Archbishop.

In connection with the opening of the Cathedral, the clergy of the Diocese are presenting a Metropolitan Cross to the Archbishop. This has been designed, and is being executed by Mr Edward Spencer, of the Artificers Guild, and it is hoped that it will arrive in time to be carried before his Grace at the Consecration service. Any clergyman who has not yet subscribed, but would like to do so, should communicate with the Rev. W. Thompson, the Hon. Treasurer of the Fund.

A CORRECTION.

In the last number of the *Church Chronicle* it was stated that the rose window of the new Cathedral was being filled with stained glass as a memorial to the late Mr. William Collins. This was an error, as the window was given by Mr. Collins himself before his death. We much regret the mistake.



THE GLENNIE SCHOOL AT TOOWOOMBA.

The opening of the new home of the Glennie School in Toowoomba is an event of interest to all the Churchpeople of the Diocese. For it means that we now have on one of the highest and healthiest spots in Queensland a thoroughly up-to-date school, conducted on modern methods, and housed in a thoroughly modern and specially-designed building. This new building was formally opened and blessed by the Archbishop on Wednesday, August 10th. His Grace was attended by the Archdeacon of Toowoomba, whom everyone was delighted to see looking so well after his remarkable recovery from his recent serious accident, and by the Revs. T. W. Cockell, Alfred Davies, E. Huband-Smith, and P. A. Micklem. After a hymn and a prayer of general dedication the Archbishop and Clergy, accompanied by the mistresses and pupils of the school, proceeded over the building, dedicating each part with appropriate prayers. On his Grace's return to the large school-room, where a large number of visitors were assembled, a second hymn ("Blessed are the pure in heart") was sung, and the ceremony concluded with a special benediction.

Previously to the dedication ceremony the Archbishop addressed those present and took occasion to allude to the important part which education played in the work of the Church. The Church stood for education and enlightenment, and the opening of this new building was a fresh proof that the Church in Queensland was not unmindful of her responsibilities in this respect. There were several names which deserved special mention in connection with the Glennie School. They thought first of all of Archdeacon Glennie, the noble pioneer of the Church on the Darling Downs, who had himself been an enthusiast for education, and in whose memory the School had been built. They remembered also the name of Canon Pugh, to whose energy and judgment we owed the present splendid site, and who had so largely helped towards the success of the Glennie Memorial scheme, and the name of Archdeacon Rivers, who had given such valuable assistance during the past few years, and had been especially helpful during the preparation of the plans for the new building. His Grace said he also wanted to thank Archdeacon Le Fanu, whose

wise judgment had secured the services of the Misses Lawrence to take charge of the school. In the abilities of Miss Lawrence and her sister he had every confidence, and from the results which had already been achieved since they took over the school, it was easy to prophesy that they were going to make the school a real success. He knew that Miss Lawrence's objects are thoroughness in the educational standard, a high moral tone and atmosphere in the whole life of the school, and a sound basis of religious teaching. With these ideals before them he knew they would continue to command the respect and support of all.

The photograph gives a good general idea of the new building, which is constructed of re-inforced cement from the designs of Mr. Marks, of Toowoomba. On the ground floor are school rooms, dining room, lavatories, mistresses' and pupils' studies, and a large drawing room, besides the kitchen and other domestic offices. The sleeping accommodation for pupils and mistresses is on the first floor, and is admirably suitable. Each girl has a separate cubicle divided off from the large dormitories either by curtains or by wooden partitions reaching to within three feet of the ceiling. Altogether there is sleeping accommodation for fifty boarders. At the west end of the upper balcony there is a large room of which the upper part of the walls consists entirely of pivot windows; the room measures thirty feet by seventeen and will be used for the art classes and for physical exercises. The building also possesses ten bath rooms and eight music rooms. There is also a laundry separate from the main building.

The present number of boarders is thirty-eight and there are thirty-two day pupils, but there is every indication that these numbers will rapidly increase, and it is expected that they will soon equal and even exceed the full capacity of the accommodation. Consequently a scheme of extension is already in view. We hope to be able at an early date to publish a further and fuller account of the School—of which we have every reason to be proud—in the *Church Chronicle*, and to give further photographs of the new building.

Missionary Notes.

Holders of Mission Boxes are kindly asked to send the contents to the Church House during September.

A Sale of Work in aid of Foreign Missions is being organized in connection with St. Luke's Pro-Cathedral, and is to be held on the afternoon and evening of October 1st, in Bishopsbourne grounds, which the Archbishop has kindly lent for the purpose. Active preparations are being made by an energetic band of stall-holders, and the following stalls are being provided: Plain and Fancy Work (2), Art and Men's, Produce, Refreshment, Sweet and Cake, Flower, Curio, and Advertisement Stalls, and a Fish Pond. Arrangements are also being made for some musical items to be given by children during the evening. It is hoped that many will show their interest in Foreign Mission work by attending the Sale and helping to make it a success.

Bishop Stone-Wigg gave an interesting lantern lecture on New Guinea in the St. John's Day School buildings on Tuesday evening, August 16th. The hall was well filled with people, and it is trusted that the lecture will have been a means of still further arousing our gradually awakening sense of our obligations to Foreign Mission work.

Miss Peut, a member of the New Guinea Mission staff who is at present enjoying a well-deserved furlough, was in Brisbane for a few weeks in August, and is now visiting her home at Barcaldine.

During Miss Peut's stay in Brisbane she kindly gave addresses to the Lutwyche and Indooroopilly M.C. Leagues upon the work of the Mission, which was additionally interesting as Miss Peut, through her intimate knowledge of the Home at Ganuganuana gained in her position there as a teacher, was able to tell the children a great deal about the little half-castes to whom they regularly send clothing.

Copies of the New Guinea Report for 1910 may be had free of cost by application to the Secretary for Missions, Church House, Brisbane.

The Rev. W. G. Ivens, the newly appointed head of Yarrabah, and Mrs. Ivens, were in Brisbane for a day or two during the first week in August on their way to the Mission. Mr. Ivens was for fourteen years (1895-1909) on the staff of the Melanesian Mission as missionary in charge of St. Mala, where by devoted and strenuous work he proved himself as well qualified for his new and difficult appointment. Mr. and Mrs. Ivens have our best wishes for every blessing upon their work. Here is a practical suggestion! Let us give these wishes a very real effect by endeavouring through prayer and almsgiving to do in the present more than we have in the past to help the Mission.

St. Andrew's Sunday School, South Brisbane, has the honour of being the first School to adopt a child at Yarrabah since the system of supporting children at that Mission has come into vogue, and this in addition to the partial support of an Evangelist at New Guinea. What other Sunday Schools will follow suit? Five pounds a year or barely two shillings a week will support a child.

Miss Murray, at one time a missionary at New Guinea, from which Mission she was obliged some years ago through ill health to resign, has been appointed matron of the Girls' Home at Yarrabah, and travelled with Mr. and Mrs. Ivens to her new field of labour.

Subscribers to the *A.B.M. Review* who have not already paid their subscriptions for 1910 are reminded that they are now due.

Acknowledgment, with thanks:—Postage stamps from Miss J. Fullerton; a Bible (for New Guinea) from Miss Mansfield.

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Notes from the North.

Our Northern Correspondent writes:—

The Rev. W. G. Ivens and Mrs. Ivens arrived at Yarrabah, in the Diocese of North Queensland, on July 12th. He has been appointed Superintendent of the Mission there. The Rev. G. W. Morrison, who has been Acting Superintendent since the departure of the Rev. E. R. Gribble, intends to leave for England in a month or two. Mr. Morrison has achieved wonders at the Mission during his tenure of office. The writer of these notes paid a visit to Yarrabah a short while ago. He was deeply impressed with the happy spirit which pervaded the community. He came away in the spirit of the Queen of Sheba, "the half was not told me." Possibly people who are not familiar with the life of Aborigines outside of Mission Stations might not have been so wonder-stricken. But to those who have seen and sorrowed over the miserable denizens of the black-fellows camps which disgrace the fringe of white settlements the life lived in Yarrabah villages must appear as a startling miracle of the Gospel. There the visitor may see streets of neat, detached, grass-built cottages, the picturesque homes of happy, married blacks. These villages are to a great extent self-governing communities. Each village has a coloured "mayor" (is this the right title?) and freely-elected members of "parliament," and an Aboriginal lay reader to conduct, in the little village Church, the daily services which, be it noted, all the inhabitants attend morning and evening. The cottage interiors are models of cleanliness, orderliness, and brightness. Health and contentment are writ large upon the faces of the good man and his wife, and the podgy infants about their knees might well serve as advertisements for some enterprising manufacturer of baby-food. It is hard to believe that these happy folk are the rescued outcasts of those degenerate tribes of blacks and half-castes which hover round our cities. Yet such is the case. The results achieved at Yarrabah are worth any sacrifice Australian Churchmen may be called to make for maintenance.

The arrival of a new Superintendent suggests an interesting problem which will call for a solution before long. To what extent can the A.B.M. claim to control the Missions which it supports? A Mission is situated in a Diocese, and the English Church recognises no extra-diocesan jurisdiction. The matter was decisively settled during the Reformation period when monasteries and other Ecclesiastical foundations which claimed to be exempt from episcopal control were either suppressed or made subject to the local Bishop. Surely the hateful proverb about the "piper" and the "tune" will not be made to apply to Christian Missions. The Church ought to be governed by principles vastly superior to that maxim which is, to say the least of it, "of the earth, earthy." The same general laws which apply to a parish should surely apply to a Mission; if not, why not? Everyone agrees that a parish must be subject to Diocesan government, no matter where its income comes from; and any attempt on the part of those who supply the money to assume control would be promptly and properly resented as a piece of rank simony. Do not Missionary Boards and Societies sometimes lay themselves open to a similar rebuke?

It is likely that Ely Theological College will have a settlement established in North Queensland before very long. This settlement will consist probably of a teaching Brotherhood of priests and laymen working as a branch of the Diocesan Bush Brotherhood, of which the Rev. Canon Crozier is the Superior. The prospects of the Diocese of North Queensland were never brighter than at present. Short-handed it is still, and intolerably pressed for means; but it has pulled through a far worse past, and the shortage of men seems about to be fully supplied before long. True, the men are, for the most part, importations from England, and must therefore be looked upon as a temporary expedient only. But there will be no home-made priests and lay teachers until an efficient and sufficient staff of clergymen and teachers is first imported. The production of a native ministry will, we hope, be the outcome of their labours.

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Notes from the South.

Our Southern Correspondent writes:—

The parish of St. James', Sydney, has been offered by the Primate to the Rev. Wentworth Shields, and has been accepted by him. Mr. Wentworth Shields was until recently an Archdeacon in the Diocese of Goulburn, and is at present *locum tenens* for Ven. Archdeacon Crossley at All Saints', St. Kilda (Melbourne). Although no priest who will accept the Archbishop's terms can be entirely satisfactory to the congregation of St. James', so far as Mr. Shields is personally concerned it is believed that his appointment will not be unacceptable, and that no opposition will be offered to his ministry. The impression prevails that he will preserve all the teaching and ceremonial which have hitherto been customary at the parish Church, with the sole exception of the use of vestments, and that if the Archbishop at any future time withdraws his embargo on vestments, Mr. Shields will at once resume their use. The Churchwardens placed the exact position of affairs before him, but made no attempt to influence his discretion in accepting or declining the Primate's offer.

Prior to making any offer of the parish, the Archbishop attempted to divest himself of a portion of his responsibility, and communicated with the Churchwardens asking them to make suggestions as to an appointment, and also to state what stipend they were prepared to guarantee. As the Churchwardens are also members of the Parochial Board of Nominators, whose recommendations have been consistently frustrated, they naturally declined to assume a responsibility which they had definitely cast upon the Archbishop himself: and in consequence they made no suggestions as to a possible nominee. As regards stipend, they declined to pledge themselves to more than the £150 and house secured by endowment.

The Churchwardens have published a lengthy letter which they sent to the Archbishop. They complain of persecution and oppression, since it is certain that in any other Diocese of Australia the continuity of teaching and ceremonial in the parish would have been respected. After pointing out that the Archbishop himself does not obey the Privy Council's decisions, and that he condones breaches in various directions on the part of others, they draw the not unreasonable conclusion that the attack on St. James' has been inspired not by a passion for legality, but by doctrinal differences. Whatever may be the case elsewhere, in Sydney those who dislike the vestments do so because they regard them as symbolical of the doctrine of the Real Presence. The press organ of the Protestant party has demanded their suppression on this very ground. The Churchwardens accept the challenge. They say that this doctrine is not theirs to abandon, as they hold it in trust for their children, and even for those Churchmen who do not yet accept it. If they are told that it is "medieval," they are content to know that it is also primitive and apostolic, in agreement with the teaching of the New Testament and the primitive liturgies, and with the practice of the saints through the nineteen centuries of the Church's existence.

At the end of July the Archbishop issued his reply to the memorial which had been presented to him by clergy and lay officials of the diocese. He agrees with his memorialists on the need of comprehension, but cannot define comprehension as license. The vestments are, in his view, part of the medieval ceremonial whose rejection by our branch of the Church at the Reformation was significant of, and simultaneous with, her rejection of medieval theology. His Grace claims that he has done no more than to ask for the observance of the law as it stands until it has been altered. In conclusion he expresses "regret that some Churchmen are allowing their desire for medieval usage in one particular to distract the attention of the Church from the spiritual opportunities now open to her in the up-to-date life of Australia."

It is very true that the controversy which has recently raged in Sydney has prevented much useful work, has fanned party spirit to a white heat, and has given much cause of rejoicing to the enemies of the Church. At the same time, when it is remembered that the controversy has arisen through the interference by the Archbishop himself with the established ceremonial of a parish which was second to none in Australia for faithful work, it becomes evident that the suggestion underlying the Primate's allusion is less than just.

Some of the Sydney papers published a long extract from the *Record* (the leading paper of the "Low Church" party in England), lauding the action of the Archbishop, who was a regular contributor to that journal while in England, and whose acts and utterances

have been very fully reported in its pages ever since his arrival in Australia. The Protestant party in Sydney would doubtless have wished to edit the *Record's* comments before the secular press got hold of them: for the paper openly states that, with the sole exception of the Bishop of Newcastle, no member of the English Episcopate takes the same line on the vestment question as the Archbishop of Sydney has taken. This statement has been frequently made by supporters of St. James', but the general body of Sydney Churchmen hardly believed it. Coming now on unimpeachable authority, it has given rise to a good deal of comment.

Rev. W. Temple, M.A., is at present on a visit to the universities of Australia as a representative of the World Student Christian Union. Mr Temple is a son of the late Archbishop of Canterbury, and was President of the Oxford Union. He is at present Fellow and lecturer in philosophy at Queen's College, Oxford, and headmaster designate of Repton. Besides his addresses to members of the Christian Unions, he has delivered public addresses at the various universities on questions of political philosophy and social problems, and in Sydney he has preached several times in St. Andrew's Cathedral, one of the occasions being a special service for university men, which was largely attended. Rev. Dr. Radford, warden of St. Paul's College, arranged a clergy breakfast, at which Mr Temple met a large number of the clergy of the Sydney Diocese.

A "day apart" for meditation and spiritual growth will be held for the clergy of the Diocese of Melbourne at St. Stephen's, Richmond, on September 13th. Addresses will be given in the Parish Church at intervals, but there will be no discussion. The arrangements are in the hands of a committee, on which all schools of thought are represented, and a very large attendance is expected.

Christ Church, Brewarrina (N.S.W.), which was almost entirely destroyed by a cyclone some months ago, has been restored and enlarged, and was consecrated by the Bishop of Bathurst recently. As the same storm destroyed almost every house in the township, the residents were unable to do much for the restoration of the Church, and the necessary funds were largely raised in Sydney and in England by friends of the Brotherhood of the Good Shepherd, under whose charge the parish of Brewarrina has been placed by the Bishop of the Diocese.

The first Bishop of North-West Australia (Rt. Rev. Dr. Gerard Trower) was, at the end of July, enthroned at Carnarvon (W.A.), and invested with the temporalities of his Diocese. Dr. Trower has not yet decided upon his See town.

On the Sundays in August a course of sermons was preached by Rev. Canon Poole in St. Peter's Cathedral, Adelaide, on "Four much misunderstood terms—Protestantism, Catholicism, Ritualism, and Sacerdotalism."

During his present visit to England, the Bishop of Gippsland is taking the opportunity of obtaining suitable men for the priesthood of the Australian Church. His lordship finds that there are many young men who feel a vocation for the ministry, but who are unable to obtain ordination in England owing to defective education and lack of means to remedy such defects. The Bishop has been able, personally, to satisfy himself of the suitability of the applicants. One of the first of those selected by his lordship was one of Mr Kensit's well known "Wycliffe Preachers," who has now arrived, and is working as a lay evangelist in Gippsland while he is being educated for Holy Orders at the Diocesan College.

The Guild of St. Lawrence, which is the oldest and most widely known Church Guild in the Commonwealth observed its twenty-eighth festival on 10th August. The guild was founded in connection with Christ Church, St. Lawrence (Sydney), by the Rev. C. F. Garnsey, who was the first priest to introduce into the Diocese of Sydney the full accessories of Catholic ceremonial which have made Christ Church so well known throughout Australia for the past quarter of a century. Other wardens of the guild have been the Rev. W. Hough (now Canon of St. Andrew's Cathedral and Rector of St. Jude's, Randwick), and the present Bishop of North-West Australia. The present warden is the Rev. F. J. Alberty, Rector of the parish. On the Sunday in the Octave there were processions at the principal services at Christ Church, the preachers being Rev. Harry Bryant and Rev. J. Kirkland. Christ Church has for many years been the only Church in the Province of New South Wales at which the cope is worn in procession, and when the policy of the present Primate has been carried out at St. James', Christ Church will return to its former isolated position as the only Church in Sydney at which the Eucharistic vestments are worn, and at which a choral Eucharist is the principal service every Sunday.

Arrangements are now practically completed for the Missionary Conference to be held in Sydney immediately before the sessions of

General Synod. Two afternoon conferences are to be held, and two public meetings in the Town Hall, at which the chairman will be Lord Chelmsford and the Primate respectively. On October 7th the Conference will be concluded by a service of intercession in St. Andrew's Cathedral, at which the Archbishop of Brisbane will give an address. Among the speakers at the Conference will be the Bishops of New Guinea, Melanesia, Carpentaria, and North-West Australia, and also Bishop Stone-Wigg and Rev. G. W. Morrison.

A largely-attended service for men, organised by the Provincial Council of C.E.M.S. for New South Wales, was held in St. Andrew's Cathedral, Sydney, on August 7th, when the Dean of Newcastle was the preacher.

The stipends of the clergy in the Diocese of Melbourne have been the subject of much discussion recently in the press and elsewhere. As a consequence of the revelations which have been made as to the exceedingly small stipends paid in some parishes and districts, a lay representative in the Diocesan Synod has given notice of a motion affirming that the Diocesan authorities should refuse to appoint a priest to any district which is not prepared to raise at least £200 per annum for his support.

Some months ago a small Divinity College was established in Melbourne to give theological instruction on definitely "Low Church" lines in opposition to Trinity College in the University. The Bishop of Gippsland during his visit to England has been seeking a suitable principal for this institution, which is to be named "Ridley College." He has appointed Rev. G. E. Aickin, one of the lecturers in St. Aidan's College, Birkenhead, and Vicar of a parish in the same town.

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KING EDWARD AND THE HOLY COMMUNION.

The current number of the *Quarterly Review* contains an article on "The Character of King Edward VII.," which has attracted much attention. The article contains a letter on the Holy Communion from the late King's father, which we quote almost in its entirety:—

"My dear Bertie—Mr Gibbs has reported to me your wish to take the Sacrament next Sunday at Mortlake at an early service, together with Major Lindsay and Mr Tarver, who appear to have the intention of doing so on their own account. Whilst that wish—if it springs from the deep feelings of the heart to draw nearer to the Lord and to seek support in the struggle with weak human nature, and not from a mere love of imitating what other people may do—does you the greatest honour, it may be right for me to tell you upon what the practice is based, which your father and mother have established for themselves, and followed after mature reflection, upon a subject of great difficulty and importance for the Christian.

"There are two extremes of opinion, the one that the Sacrament is a means of grace working by its mere acceptance, and which ought not to be refused whenever it is offered, such a refusal being, in a stronger sense, not unlike the incivility to decline an invitation in ordinary life. It is termed ingratitude to God, and a casting off of his helping hand. People holding to this opinion take the Sacrament every Sunday when it is given.

"The other extreme bases its refusal to take the Sacrament, except in rare instances, upon the dangers resulting from unworthy participation, which are strongly pointed by St. Paul. Whilst the first run the risk of profaning and rendering unimpressive one of the great means to strengthen good resolutions, confessing sins, and starting afresh in life, the second run the risk of never finding that moment of fit preparation for which they are waiting, and losing altogether the blessing of the Sacrament.

"We have chosen to take it, away from and undisturbed by the multitude who would stop for the show, if we were to remain in a public church after the service, and we have chosen the early morning as a time when the mind is still fresh, and not fatigued, nor the attention diminished by the lengthy previous service; we remain the previous day, and the day itself, as quiet as possible.

"Now, as our son, you would do well to keep to the example and practice of your parents, first, because they have had more time and means to arrive at a just conclusion of what is best to be done in so important a matter, and secondly, because a different practice followed by the son implies a disagreement in feeling between them, if not a declaration on the part of the latter that he thought the former wrong.

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"Any division in the Royal Family gives the whole of the public the right to criticise, to take part for the one side and the other side, and so injure both.

"I return to the present case. If you feel a real yearning of the heart, go by all means, as the place is a retired one; the service will, I believe, be at eight o'clock in the morning, when there will be very few people present, and your life at the Lodge has been so private a one as not to have disturbed you.

"If the subject is indifferent to you, and your wish has been only a light one, do not unnecessarily break through our rule, knowing now the reasons upon which this rule depends.

"Show this letter to Mr. Gibbs.

"Ever,

"ALBERT.

"Osborne, July 14th, 1858."

CHURCH OF ENGLAND SUNDAY SCHOOL INSTITUTE.

The results of the Examination for Teachers, held by the above, have arrived, and are as follow:—

PRELIMINARY DIVISION.

First Class.—Edith Sully, Warwick; John G. Pointon, St. Philip's, South Brisbane.

Second Class.—Mary Atkins, Rosewood; Nellie Thompson, Rosewood.

ADVANCED DIVISION.

First Class.—Louie Russell, St. Andrew's, South Brisbane; May Sanders, Holy Trinity, Valley; Bertha Spreadborough, Warwick.

Second Class.—Dora Spreadborough, Warwick.

Third Class.—Amy Webster, St. Peter's, West End.

EDWARD OERTON, Hon. Sec.

The syllabus for next year may be had from the Hon. Sec., Sherwood. The examination will be held on Monday, April 24, 1911. Applications from candidates must reach the hon. secretary not later than January 15, 1911.

CHURCH MISSION HEADQUARTERS, 65 Elizabeth Street, City.—The Sale of Work held at the Grey Street Mission Hall, Saturday, August 6th, passed off well, and we are most grateful to all those who worked so hard to make it a success. The members of the Mission presented the superintendent, Mr W. P. B. Miles, with a silver-mounted silk umbrella. During the afternoon the Mission will gain about £8 to their funds. Our quarterly devotional service, held at headquarters, Monday, August 1st, was not attended as it should have been, but the address by Rev. G. L. Hunt after prayer meeting was most helpful. Our next item of interest is our annual festival, to be held in November, from 6th to 13th. His Grace the Archbishop has kindly consented to preach on the 6th, and the services will be held in the new Cathedral. Further particulars will be given in next *Chronicle*. Parcels of cakes for the newboys have been received from St. Andrew's C.E.M.S. and St. Luke's.

The Church Chronicle.

Vol. XX.]

BRISBANE, SEPTEMBER 1, 1910.

[No. 242]

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.

CHRISTIANITY AND MODERN PROBLEMS.

We could wish that Mr. William Temple had been able to spare us more of his time, and to visit other centres in the Diocese besides Brisbane. For if we may judge by the interest aroused by his brief visit, we could have easily employed him for a month or more, and have provided him with crowded audiences all the time. It will probably be a long time before Brisbane again has the chance of hearing the intellectual case for the Christian faith expounded by a thinker of Mr. Temple's ability and reputation. To his informal lecture on the Edinburgh Missionary Conference we make allusion in another column. Besides this he gave two other lectures of a semi-private nature: one to the students at St. Francis' College, Nundah, on "The Spiritual Significance of the Social Problem," and the other to a crowded meeting of ministers and their friends on "The Person of Christ." Only one public lecture had been advertised, and for this the School of Arts Hall was crowded to overflowing by an audience which listened as only those who are deeply interested can

listen. Mr. Temple dealt with four problems which he thought were characteristic of the intellectual difficulties of our time: The Problems of Materialism, of Inspiration, of the Person of Christ, and the ancient Problem of Evil. With regard to materialism he pointed out how practically everyone was agreed that the Universe was the manifestation of some single ultimate reality, but people differed as to the nature of this ultimate reality. Was it material as the materialist claimed, or was it spiritual as the Christian claimed? There were many things which could be said in answer to such a question, but he would content himself with one. The object of all scientific enquiry was to find such an explanation of things as would satisfy the intellect, and the scientist refuses to be content with any explanation which falls short of this standard. The human mind is so constituted as to demand that the world should be intelligible, and an intelligible world means an intelligent Creator. Thus the falsity of the materialist's theory was really the pre-supposition on which we did all our thinking, and further, on the positive side, the only explanation of the world which finally and completely satisfied the intellect was that which saw in it the expression of a rational purpose; with nothing short of that could the intellect remain permanently content.

Passing to the problem of Inspiration, Mr. Temple said that almost all the difficulties which people felt about the Bible were the result of a false and arbitrary theory of what inspiration meant. What we really mean when we say the Bible is "inspired" is that the books it contains were written by men who were in specially close communion with God and therefore in a position to reveal His message to mankind. But the capacity to express God's message was of course determined by the capacity to receive it, and so we found that the revelation given in the Bible was a progressive revelation which gradually increased in clearness until it culminated in the magnificent spiritual teaching of the prophets, and beyond them in the perfect revelation of God in the person of Christ. If we remembered this, and if we looked at the process of inspiration as a whole, we should see plainly enough why we called the Bible "inspired," and we should see also that the crude and primitive ideas on scientific and even on moral subjects, which were to be found so plentifully in the earlier parts of the Old Testament, did not really affect the doctrine of inspiration in the least.

With regard to the problem specially characteristic of our time—the problem of the Person of Christ—the lecturer said that before God's message to mankind could become a completely effective motive force to move men's wills it must be expressed in such terms as man could most clearly understand and in such a form as would appeal to the human heart and not only to the human mind. This seemed to him to make the fact of the Incarnation antecedently probable. But he thought that the tendency was to think about this problem the wrong way round. It was really no use asking whether we ought to regard Christ as Divine, for we did not know what "divine" meant, but if we asked "What is our conception of the Divine character," the answer would be "Christ," for we could conceive of no more perfect character than His. And we must not isolate the fact of the historic life of Jesus Christ from the fact of the work of His Spirit in the world during the past nineteen hundred years. The existence of the Spirit of Christ in the world to-day was a fact which proved two things: First, that there had really been a historic Christ who had bequeathed this spirit to the world, and secondly that this Christ

offered not only a moral example, but also a transforming power. The mere example of a supremely good man would be beyond our power of imitation, but the goodness of Christ was infectious, and had shown itself, and was daily showing itself, capable of transforming men's hearts and wills. These unique facts found their best explanation in the statement of St. John: "The Word was made flesh and dwelt among us."

Finally the lecturer dwelt very briefly but very powerfully with the problem of evil. Christ spoke of Himself as manifesting the "glory" of the Father, and His allusions to this grew more frequent and more clear as the time of the Passion drew near. But the glory that He always spoke of, the eternal essential glory of God, was the glory of sacrifice and struggle. We knew for ourselves that our own best days were not the days when everything was well with us and all was easy, but the days when we had fought a moral battle and achieved a moral victory; not the selfish days but the unselfish, self-sacrificing days. And it was surely not extravagant to suppose that the glory of God, as Christ clearly taught, was a glory maintained through sacrifice. That was the meaning of the Cross. The sceptic said "God is responsible for all the evil in the world, and He ought to bear the punishment." And the Christian answered "That is just what He did. Look at the Cross." The atheist said "There cannot be a God, for if there were His heart would be broken by the sin and suffering of the world." And the Christian answered "But His heart did break. Look at the Cross."

That the effect of the lecture was profound was shown by the concentration with which the audience listened for more than an hour to reasoning which really required the closest attention. Some of it was of course beyond the comprehension of any but the few who are interested in philosophical enquiry. But one general fact was patent to us all. Here was a man of high ability and uncommon mental gifts, whose philosophical studies and wide reading had left him with a clear and profound and obviously sincere faith. Here was a man who could appreciate and understand all the findings of modern science, and who found that they only illustrated and enriched his faith. Here was a man who was not content to be merely on the defensive with regard to his faith, but who was ready to come out into the open and offer that faith as the only adequate and rational theory on which to explain the universe. Here was a man who could both think and believe, a combination which at one time was thought to be impossible. These were facts we could all of us appreciate whether we understood the detailed arguments of Mr. Temple's lecture or not. And to those who understood and those who did not, and to all the interested people outside Brisbane who had no chance of hearing the lecture, it is worth while reiterating the Archbishop's advice to the audience, that they should buy and read Mr. Temple's recently published volume, "The Faith and Modern Thought." The book costs three shillings, and the profits of its sale go to the Student Christian Federation. It is being widely read in England, and it ought to be widely read in Australia.

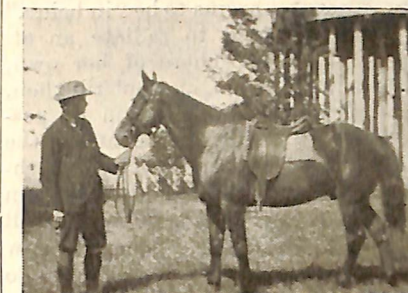
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Some Impressions of my Western Tour.

BY THE ARCHBISHOP OF BRISBANE.

Only after much pressure am I induced to write a few lines about my recent tour in the West. I feel in a dilemma, for if I describe my real objects and the experiences which I valued most I shall be talking of things too sacred for the public press: on the other hand I should give a wrong impression if I merely described the daily joys of the fresh air, the riding, the delightful companionship, and the pleasant social



The Archbishop Prepared for the Road.

evenings which formed the external setting of my seven weeks' tour. Certainly the Western people improve on acquaintance. They are delightful from the first, but time only serves to confirm one's impression of their generosity and kindness, and, better still, their simple manliness and splendid moral health.

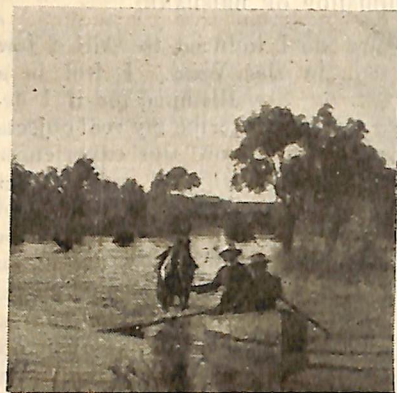
I certainly learnt a great deal this trip. During the first fortnight, for instance, I learnt what bush travelling is in the West; and no doubt this experience is a necessary part of a Bishop's education. But a little of it goes a long way, and the most annoying thing, among many annoyances and deadly weariness, was the straight backs and invincible cheerfulness of the Bush Brothers who were travelling with me.

Never before, I think, have the real difficulties of Church work in the West been more impressed upon me. "Whence shall we buy bread that these may eat?" this is the problem. Far away from Church and clergy and civilisation, their minds fully occupied with the pastoral business in hand, how can we wonder that the Western children grow up with their minds a blank as to the existence of a Personal



The Bush Brotherhood, August, 1910.

God, and the nature of prayer, to say nothing of the Christian Faith and of the story of Christ. It is teaching we want in the West, and the problem reaches its acutest stage in the case of Confirmation candidates. The one hope lies



Crossing the Paroo in Flood.

in the building up of faithful communicants in the townships and homesteads of the district. When the Church begins to be "in being," and to radiate an atmosphere of her own, then, and not till then, will a solution be possible. Meantime the work of the local teachers, the mothers in Israel, is beyond all praise. I do not know what we should do without the help of the good women who in

every place are willing to coach the Confirmation candidates in the intellectual part of the preparation.

As I rode along day after day I reflected on the great change in the *personnel* of our present-day immigrants from the Old Country. The pioneers who settled Australia came from a country where all journeying had to be done by road, and everybody could ride and knew something about horses, for it will be remembered that the first railway did not appear in England until the thirties. Thus they arrived fully prepared for the conditions they were to find. But now railways and tram-cars in England make it utterly unnecessary for anyone to know anything about the outside of a horse, and a large proportion of our immigrants arrive in that blissful state of ignorance. This being so, the marvel is that they adapt themselves so readily to their new environment. Not only Bush Brothers, but artisans, railwaymen, mechanics, surveyors, and all manner of others, seem to scramble into the life somehow with amazing readiness. It will be gathered from this that I met many "new chums" from the Old Country in the Far West; and this is the case. Young men, middle-aged men, and whole families seem to be finding their way West as the stream of immigration sets in. Long may it continue, and great may be its increase!



The Mid-day Camp.

This will certainly be the case if a bold railway policy is pursued. It would be difficult to exaggerate the change which would speedily come if a transcontinental railway

line were laid through Western Queensland. A surveying party has recently traversed the district from Hungerford to the Gulf Country, and there is a good deal of talk and speculation as to the future. The difficulty of gauges will, of course, have to be faced, and if the line is really to be transcontinental we must be prepared to acquiesce in some Federal gauge, probably that of the present New South Wales system.

But to return:—in spite of the stubbornness of Western problems my experience throughout the trip was full of encouragement. I took to the road at Yeulba, and made Cunnamulla through Surat, St. George, and Bollon: then through Eulo to Hungerford on the border, and then back to Thargomindah, Adavale, Charleville, Mitchell, Roma, and Jackson. Thus I passed through the district and was able to appraise the work of each of our Bush Brothers. Almost everywhere I found the same thing—little bands of faithful communicants in every township, a sincere and simple desire to do what is right, an increasing respect and good-will towards the Church in township and station, in shearing-shed and hotel. The door is open to the Church. May the Church have the faith and courage and devotion to enter in!

CONSECRATION OF THE CATHEDRAL.

Services in connection with the Consecration of the Cathedral have been arranged and preachers invited as follows:—

OCTOBER 28TH TO NOVEMBER 4TH.

Friday, 10.30 a.m.—Consecration Service	Preacher, the Right Rev. Bishop Stone-Wigg
" 8 p.m.—Evensong	Preacher, the Primate
Sunday, 11 a.m.—Morning Service	Preacher, the Archbishop of Melbourne
" 7.30 p.m.—Evensong	Preacher, the Bishop of Newcastle
Monday, 8 p.m.—Evensong	Preacher, the Bishop of Goulburn
Tuesday	} Services of a } } Mission } } Character } } Preacher, the Dean of Ballarat
Wednesday	
Thursday	
Friday	

For each of these services part of the Cathedral will be reserved for holders of tickets.

Application for tickets is to be made, in the first instance, to the local Clergyman. The Chapter will then allot the tickets up to the seating capacity of the Cathedral.

Besides the services there will be a public luncheon after the Consecration Service. The cost of tickets for the luncheon will be about 4s., for which application is to be made to the Diocesan Registry, Ann Street.

There will also be a Public Meeting in the Exhibition Hall at 8 o'clock on Saturday night, at which the following have been invited to speak:—The Archbishop of Melbourne, and Bishops of Perth, Tasmania and Newcastle. The Archbishop of the Diocese will preside, and no seats will be reserved.

ST. MARY'S HOME acknowledges with thanks the following gifts and donations:—Infants' garments: M.C.L. Milton (per Miss Wells), M.C.L. Toowong (per Mrs P. Nott), Goondiwindi friend; adult's garments: Mrs E. W. Walker, Mrs Todd; patch-work quilt, Miss Laugher; bag of potatoes, Mrs W. Arkell; case of oranges, Miss Hewser; jam, Miss M. Todd; infant's chair, M.U. District Nurses Committee. Donations.—Mrs Butler 21/-, Mrs Cumbræ-Stewart 21/-, Mrs Shirley 10/-, Donations for Storm Repairs.—Miss Theodora Benson 21/-, Mrs Butler 4/-, Nurse Crosse 8/-, Miss Inman 2/-

A LAYMEN'S CIRCULAR TO LAYMEN OF THE CHURCH.

We have received from the Principal of the Theological College a copy of the following circular, addressed by the members of the Laymen's Committee of the College to the laymen of the Church:—

We, the undersigned members of the Laymen's Committee of St. Francis' Theological College, Nundah, wish to impress upon our fellow laymen the vital importance of the Theological College to the future welfare of the Church in Queensland. We are convinced that we must have a Native Ministry and must have it as soon as possible. We are equally convinced that, for the efficiency of the Ministry, it is of the utmost importance that those who are presented for Ordination should be adequately equipped for their important and difficult work.

We are of opinion that a sound start upon satisfactory lines has been made by our Provincial College at Nundah, and we look forward hopefully to its continuous progress under the new Principal, the Rev. P. A. Micklem, who is to succeed Canon Tomlin at the beginning of next year. The opening of the University will increase our responsibilities as well as our expectations.

But we are impressed by the fact that the present number of students, fourteen in all, is wholly inadequate for the task which lies before our Church. How are we to discover and foster a vocation for the ministry in our boys and young men? The answer to the problem lies, we feel, in the hands of parents and lay teachers, equally with the clergy, and we hope that it may become the rule to put a clergyman's life before the rising generation as one of the best ways in which to serve their Church and nation.

Money, too, is required to supply the needs of poor students during their College training. At least £200 in voluntary contributions will be required from the Diocese for the coming year, and an educational establishment of this kind ought not to live from hand to mouth.

We therefore urge our fellow-laymen to remember the Ordination Candidates Fund at this and subsequent Ember seasons.

C. WILLIAMS	E. S. JACKSON
R. E. O'HARA	JOHN H. FLOWER
EDGAR WALKER	W. PIKE
F. W. S. CUMBRÆ-STEWART	A. A. SMITH
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Following are a few of the works carried out by our Artist in Europe, etc.:—Thronhjelm Cathedral, Norway (throughout); "Garfield" National Memorial, 16 windows, Cleveland, U.S.A.; Cardiff Castle, the Marquis of Bute, stained glass; St. Finbar's Cathedral, Cork, Ireland, stained glass; Studley Royal glass; St. Finbar's Cathedral, Cork, Ireland, stained glass; Castle Cooch Church, for the 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 Marquis of Bute, stained glass; Holy Trinity Church, Cork; St. Ann's, Highgate, memorial window; Bengen Cathedral, Norway; etc., etc., etc.

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THEOLOGICAL COLLEGE NOTES, NUNDAH.

The Winter term closes on Thursday, September 8th, and next term begins on Friday, September 30th.

Mr Exley kindly came on August 1st to give us a most interesting lecture on the history of the English language.

On Thursday, August 18th, we had the great honour and privilege of a visit from the Rev. William Temple, who talked to us on the "Social Problem." We all attended his lectures in town, and felt that they had given a new life to our work.

A flagstaff has been erected on the College buildings, and we intend to fly the National colours on All Saints' Day and National holidays.

The Rev. P. A. Micklem is at present acting as *locum tenens* in the Drayton Parish. We hope to have him back again at the beginning of October.

On August 30th, a Day of Conference was held at the College. Eight papers were read by different clergymen on the following subjects—The Studies of the Clergy; The Modern Sunday; The Clergy and Laity. Short discussions followed.

EMBER DAYS.

The 17th Sunday after Trinity (Sept. 18th) is Ember Sunday, and the Wednesday, Friday, and Saturday following are Ember Days. Elsewhere in this issue is printed a letter signed by lay members of the Laymen's Committee, emphasizing the importance of the Theological College. There is no other object just now before the Church, and it is hoped that all attention will be concentrated on the Theological College and the Native Ministry during that week.

Would clergy who want Helpers' Cards for distribution kindly let the Principal know? All subscriptions should be sent to the Secretary, Diocesan Registry, Ann Street, for the Ordination Candidates Fund.

Mr Temple, in one of his lectures, said that we did not really believe—as we ought to do—in the spiritual force of the widow's mite. The Five Shilling Candidates Fund in England was started by the widow's mite—by the hardly saved pennies of an old woman in the workhouse. The Ordination Candidates Fund here too was enriched two or three years ago by the savings of a poor old woman. Ember Pennies, then, if they really represent the widow's mite, are essential for the success of the Fund.

A small pamphlet, called "Wanted: A Native Ministry," suitable for any boy or young man who has thoughts of Holy Orders, can be obtained at the Book Depot.

WOMEN'S SHELTER.

GIFTS.—Parcels of clothing for Women's Shelter have been received from: Mrs Jones, Sherwood; Mrs Waters, Blakeney Street, South Brisbane; Ministering Children's League, Indooroopilly; Mrs Simms, Gympie; Mrs Board, South Brisbane; Mrs Forman, South Brisbane; "A Friend," South Brisbane; Mrs Harris, Kingaroy; Mrs Nutting, Harrisville; Mrs Boyd, Milton; Miss Cadell, Gayndah; four anonymous parcels; 2 counterpanes from Miss Parminter, Nundah; carving knife and fork and bread knife from Miss Pearson; jam from Mr Iliff, Kangaroo Point.

MONTHLY COLLECTIONS.—Mr Bliss 1s., Mr Eddison 1s., Mr Calow 1s., Mr Dinsdale 1s., Mr Macdonald 1s., Mr Abell 1s., Mr Scriven 1s., Mr Carmody 6d., Mr W. H. Beck 6d., Miss Julius 1s.

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Official Notes.

CONTRIBUTIONS TO DIOCESAN FUNDS.

DIOCESAN ADMINISTRATION.

Marriage Fees ...	£44	16	10
Assessments ...	73	8	6
	£118	5	4

HOME MISSION FUND.

Offeratories.

Brisbane—St. Michael's, New Farm	7	5	10
St. Philip's, Thompson Estate	2	10	9
Holy Trinity, Woolloongabba	3	13	1
St. John's, Bulimba	1	13	4
Jondaryan—St. Gregory's, Kings-			
thorpe	1	2	3
St. Jude's, Gowrie Little Plains	1	5	3
Sherwood—St. Matthew's	4	2	3
Moorooka		10	2

Branch Collections.

Brisbane—All Saints'		13	6
St. Michael's, New Farm	1	0	0
St. Martin's, Rosalie	1	0	1
Dalby, St. John's	3	7	2
Harrisville, St. John's	1	5	0
Pittsworth—St. Andrew's	1	12	2
St. Philip's, Mt. Tyson		4	4
Rossvale		2	9
Redcliffe—St. Mark's, Woody Point		2	6
Rosewood—St. James', Lowood		12	9

Lectures.

Bundaberg, Christ Church	1	16	0
Childers, Christ Church	1	5	0
Redcliffe—St. Mary's, Kilcoy	4	10	0
Toowoomba	3	4	9
	£42	18	11

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

Wells Missionary Association	10	0	0
Charleville—St. Alban's, Cunnamulla	1	11	2
All Saints', Mitchell	2	11	3
St. Faith's, Jackson's Siding	2	3	11
Adavale		1	0
Hungerford		1	4
Thargomindah		3	0
Dalby—St. Cecilia's, Chinchilla	2	0	2

£23 11 9

ORDINATION CANDIDATES FUND.

Mr H. P. Frederick	1	0	0
Mr W. Pike	1	1	0
Mr A. A. Smith	1	1	0

£3 2 0

CATECHISTS PROVIDENT FUND.

Brisbane—St. Paul's, East Brisbane	7	9
Holy Trinity, Woolloongabba	15	0
Charleville—St. John's, Wallumbilla	3	6
Drayton—St. Matthew's	3	0
All Saints', Cambooya	4	0
Gympie, St. Andrew's	6	5
Indooroopilly, St. Andrew's	15	0
Jondaryan—St. Gregory's, Kingsthorpe	5	2
Maryborough—St. Paul's	1	7
St. John's, Pialba	2	2

£4 9 8

CATHEDRAL BUILDING FUND.

Mrs Benson	4	0	0
Mr E. Day Bird	1	1	0
Mr T. Braddock	2	2	0
Mr J. A. Briggs	4	10	0
Mr A. W. Hale	1	1	0
Mr Hockey	1	0	6
Mr Norman Jones	1	1	0
Mr T. Chapman Judd	1	1	0
Mr C. H. E. Lambart	3	3	0
Hon. B. B. Morton	2	2	0
Mr J. Stumm	2	2	0

Mr V. Tozer	1	1	0
Mrs Tufnell	50	0	0
Mr J. W. Wild	5	5	0

Furnishing Fund.

Messrs. Cameron Bros.	10	10	0
Captain A. W. Pearce (for Litany desk)	10	0	0
Brisbane—St. John's Cathedral Embroidery Guild (for chapel altar cross)	20	0	0

£119 19 6

BISHOP WEBBER MEMORIAL FUND.

Mrs H. H. Dixon	5	5	0
Mr Jas. Mort	2	0	0

£7 5 0

DIOCESAN BOARD OF MISSIONS.

General.

"Mikra"	6	0
Mrs Bleechmore	5	5
Pittsworth, St. Andrew's	1	3

A.B.M.—New Guinea.

Mrs Eden	5	0
Mr J. Waterson	1	0
Glennie Memorial School, Toowoomba (for child)	3	3
Sale of Curios	14	6
Bishop Stone-Wigg's Lecture	2	16
Brisbane—Christ Church S.S., Milton (for child)	8	8
Charleville Brotherhood	2	15
Cleveland, St. Paul's S.S.	2	6
Nundah, St. Francis' College Chapel	3	4
Toowoong, St. Thomas'	10	7

Yarrabah.

Cleveland, St. Paul's S.S.	2	6
Carpentaria.		
Sale of Curios	5	9
Magazines.		
Per Miss Walker	2	6

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News from the Parishes.

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

Fortitude Valley, Holy Trinity (REV. E. C. GANLY).—

There was a good attendance of the Parochial Council on 1st August. We regret to have to report the resignations of Mr Lewis as People's Warden, and Mr C. Mayo as a Councillor. Both these gentlemen have taken a keen interest in the Church, and will be greatly missed. Our Sunday School is increasing in numbers, and here again we regret to say we are losing the services of Miss Holmes, who is removing to East Brisbane. This is the second teacher we have lost since June. Who will come forward and help? The Mayoress of Brisbane (Mrs J. Hetherington) has kindly consented to open our "Orange Grove Fête" on 6th October in the Church grounds, at 3 p.m. Great preparations are being made, and many novelties are promised. There will also be competitions in cookery, sweets, doll dressing, etc., etc. Several socials have been held in connection with the various stalls. The ladies of the "Sweets" Stall had a most successful evening on the 17th. A Tennis Tournament in connection with the Plain Work Stall is promised for the 27th; good prizes are offered. A children's afternoon on the 20th August brought many gifts and coins in aid of their own stall. Quite a nice little entertainment was provided; Misses E. Inich, P. Ingram, I. Warwick, D. Pennington, D. Hooper, T. Robinson, and Mr N. Hyland contributed. Refreshments and games brought a most enjoyable afternoon to a close.

New Farm, St. Michael's (REV. W. THOMPSON).—Mr

Jones, who has ably filled the post of organist for the past three years, has left us to reside at Herberton. At a social evening given by the choir, Mr Jones was presented with a case of pipes by Mr F. Holland, the oldest member of the choir, who voiced the feelings of the choir and parishioners in expressing the high appreciation of Mr Jones' services as organist. Mr Lock and the Rector also spoke, and the evening was brought to a close by the singing of "Auld Lang Syne." The Tennis Club has arranged for the formation of another court, and we hope to have it ready for opening in a few days. Our Confirmation service this year will be held on September 22nd, and we hope all parishioners will continue to remember the candidates in their prayers. The M.C.L. resumed its meetings on Saturday, August 20th, and will continue to meet every fortnight. Miss Dawes will be glad to hear of anyone who will take a collecting box for Foreign Mission.

Lutwyche-cum-Grovely (Rev. Canon OSBORN).—The stump-

capping ceremony of the Albion new Parish Hall and Sunday School took place on August 20, and was a very pleasant gathering. After the religious proceedings, short addresses were delivered by Mr A. L. Petrie, M.L.A., Messrs. Flower and Miles, who are both trustees and wardens, and by Mr H. Hawkins, the present superintendent, and Mr W. H. Skilbeck, a former superintendent of the school. The collection amounted to about £30. There will be morning service and Holy Communion at Grovely on Sunday, September 11, at 11 a.m., and a special service at Grovely on Sunday afternoon, September 18, and a tea meeting on September 21 will commemorate the forty-third anniversary of the laying of the foundation-stone by Governor Blackall. We have to record with much regret the death of Mr L. Finney, who was for many years a communicant at St. Mark's.

ST. GEORGE'S, WINDSOR.—On Sunday last, August 14th, was the sixth anniversary of opening St. George's, Windsor, when we had Harvest Festival Services both for the State and Church. The Church was very prettily decorated, and looked like a miniature harvest field. The services were conducted by Rev. F. de Witt Batty in the morning, and the Ven Archdeacon in the evening, whom we heartily thank, as helping others to help themselves is true Christian charity which we have experienced during the last twelve months, by which we have been able to have the Church painted, and gas installed, brick-walled and concreted under the Church, and are now having it lined, a text over the arch of the Altar, a new bell, and other improvements; so we have many things to be thankful for.

Nundah-cum-Clayfield (Rev. C. MAYHEW).—The services

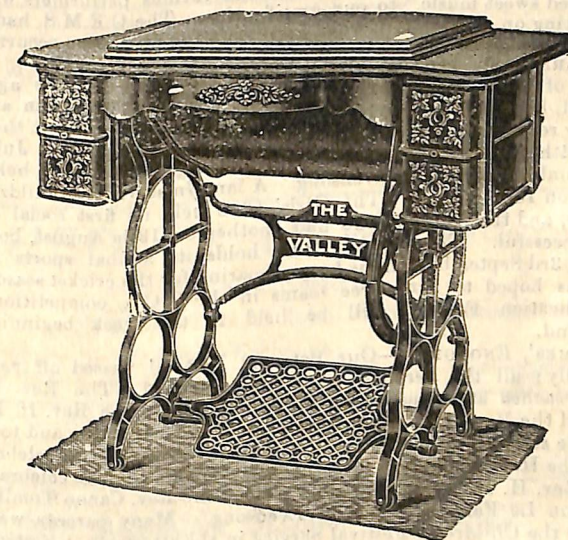
during the month have been well attended, especially the Evensong services, and we are pleased to welcome amongst the congregation several new parishioners. The monthly Parochial Council meeting was held as usual on the second Monday of the month. Business was merely formal. The financial statement presented by the People's Warden was considered very satisfactory and adopted accordingly. The Tennis Club has been fairly started under the presidency of

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Mr. Dennis, sen., with a full complement of members, and have secured and laid out an excellent court near the residence of Mr J. W. Wood. Invitations were issued by the Committee to their friends and the officers of the Church for the opening ceremony. After the first ball by Mr J. W. Wood, the court was declared open by the Rev. C. Mayhew. Our Gymnastic Club has made good progress, and gave a display in the hall, which reflected great credit on the instructor and members. Our Cricket Club is also making satisfactory headway, and have secured ground in Kalinga Park with a right to use for ten years. They are accordingly laying down a pitch and subscriptions have been invited, which, we understand, are being well responded to. The Ladies' Guild are still carrying on their good work, and have sent £2 2s. to the Cathedral Belfry Fund. The Church Choir is now under the directorate of Mr Dennis, sen., and we are pleased to say there is a manifest improvement. We wish him every success in his undertaking.

Milton (Rev. E. A. SELBY-LOWNDES).—Lady Morgan has kindly consented to open the Sale of Work on September 3rd. Various agencies in the parish are now very busy in preparing for the occasion. The Sunday School teachers organised a very successful "gift evening" on August 16th for the furnishing of their stall. The tableaux exhibition and concert on August 1st was well attended and appreciated, while the sum of £5 1s. was handed over to the Piano Fund as its financial result. We are deeply indebted to Miss Moyley, Miss Barton, and the members of the G.F.S. for their work in providing the entertainment, and to the various performers who "discoursed sweet music" to our gratification. The C.E.M.S. had a good meeting on August 2nd, when an interesting discussion occurred on Church Finances.

St. Barnabas', ITHACA.—During the past month three aged members of the Church, Mrs Lindsay, and Messrs McMullin and Arkinstall, have passed away. We pray that God will comfort their sorrowing relatives. Mr Lilley preached at Mattins on 24th July, and on 14th August, when special thanksgiving services were held; Canon Tomlin preached at Evensong. A lantern service for children was held on 16th August. The Girls' Club held its first social on 26th July, and the Gordon Club had another on 13th August, both being successful. The Gordon Club holds its annual sports on Saturday, 3rd September, and is busy preparing for the cricket season, when it is hoped to run three teams in the Q.C.A. competitions. The Dedication Festival will be held in the week beginning October 2nd.

St. James', ENOGGERA.—Our Patronal Festival passed off very successfully; all the services were well attended. The Rev. E. Oerton preached at Evensong on St. James' Day. The Rev. H. H. Green and the Rev. G. L. Hunt were present in their robes, and took part in the service. On Sunday, 31st July, there were two celebrations of the Holy Eucharist. At the early celebration the celebrant was the Rev. H. H. Green, and at 11 o'clock the Rev. Canon Tomlin. Archdeacon Le Fanu preached at Evensong. Many parents were present at the Children's Festival Service in the afternoon. Festival social gatherings were held in the Oddfellow's Hall on the evenings of the 26th (for adults) and the 28th (for children). We thank all of those who helped to make these two gatherings so enjoyable. In connection with the Sunday School an elder boys' Bible Class has been started. It is to be held in the new room under the Church, and we hope to see many boys who are too old for ordinary Sunday School teaching joining it. With regret we have to announce the resignation of one of our lady teachers, Miss L. Fitzgerald, through her removal from the district. We urgently need some married lady who would offer herself as a teacher in our Sunday School. Messrs J. B. Sneyd and R. C. Wilson have taken in hand the scheme for

our monthly smoke concerts for the men of the district. They are both C.E.M.S. men. At the last monthly meeting of the C.E.M.S. it was announced that our parochial room would be very soon completed. The opening will take place on some Saturday afternoon, when it is suggested the occasion should be taken advantage of to beautify the grounds by planting trees.

St. Martin's, ROSALIE.—During the month St. Martin's has been able to put in a claim for the S.P.C.K. Grant, which has been paid over, and at last the Church is paid for. It is hoped now that this debt is clear that far better support will be forthcoming. As the months go on the need of a hall or house becomes more and more evident. No social work can at present be undertaken, because there is no meeting place other than the Church. This is certainly a great drawback, and we cannot expect but very slow progress until the Church is able to do more for the young people of the district, by bringing them together on week days as well as Sundays. If any who read these lines could help us we should be very grateful. Services during the month have been well attended.

St. Andrew's, South Brisbane (CANON J. W. ASHTON).—On the 4th August a Cinderella Dance, organised by Mr Eric Wood and the Committee of the South Brisbane Branch of the Ministering Children's League, was held in the Parish Hall and was very successful, the dancing space from 7 to 8 being reserved for the children of the League. Mr J. R. Frith acted as M.C. On Thursday, 11th August, the members of our branch of the C.E.M.S. held a smoke night and social, to which were invited members of the other metropolitan branches and 55 brethren were present, including three engineer artificers from H.M. warships Challenger and Prometheus. A committee of lady friends provided refreshments, to whom we owe a debt of gratitude. On Wednesday, 17th August, his Grace the Archbishop administered the rite of Confirmation to 75 candidates, including several from the daughter Churches of St. Peter, West End, and St. Phillip's, Thompson Estate. The candidates were presented by the Rector. There has passed away from our midst, at the ripe age of 93, Mr W. R. Wood, one of our oldest and most revered parishioners.

St. Phillip's, Thompson Estate (Mr. HARVEY).—On Tuesday, August 2nd, our monthly meeting of the Church of England Men's Society was held in the Church, when Mr T. W. Connah gave a splendid paper on the "Life of Moses." We are only sorry that the audience was not larger to appreciate it. Our thanks are due to Mr Connah for the interest he has shown in our small branch of the C.E.M.S. We feel sure that there must be more Churchmen in the district who would like to join the Society. Mr Harvey would be glad to receive any names. The next meeting of the Society will be held on September 6th. We thank God for the number of young people who have just been confirmed at St. Andrew's Church; there were 18 from St. Philip's, 4 from Holland Park, and 8 from Mount Gravatt. We trust they will endeavour to attend regularly at the Holy Communion, which is held every fourth Sunday of the month. The Archdeacon of Brisbane has arranged to visit Mount Gravatt Church to celebrate the Holy Communion on August 28, the day of their anniversary. We hope to make arrangements for a Sacred Concert to be held in the Church. Mr Neil or Mr Harvey would be pleased to receive the names of any who can help to make this a success.

St. Mary's, Kangaroo Point (Rev. W. MAITLAND WOODS).—Our parish Brass Band is making good progress under the direction of Mr Tate. There are nine instrumentalists so far. Sister Florence is leaving Brisbane for the Gladstone district, after four months of devoted work among our parishioners; we cannot allow her to leave

without putting on record the great value of her services among the sick and distressed. It will be very difficult indeed to fill her place, whatever may be done in this direction in the future. The Confirmation classes are being well and regularly attended, the addresses by the Rector on Sunday afternoon at 4.30 being especially so. Two entertainments are on the "tapis" as we go to press, and the C.E.M.S. are largely responsible for their organization. On Sunday night, 14th August, our choir was largely augmented by friends from H.M.S. "Challenger." Their singing was much appreciated by a very large congregation.

St. Paul's, East Brisbane (Mr. C. KITCHEN, Catechist-in-Charge).—Mrs Le Fanu has kindly consented to open our Sale of Work and Garden Fête on Saturday afternoon, September 17th, at 3 p.m. The stalls are well provided with both useful and ornamental articles, and we are looking forward to a big success. Santa Claus, although early in the season, will be present for the benefit of the children. Our band, under the direction of Mr Dalby, senr., will provide music during the afternoon. There will also be an open-air concert organized by Mr Hobson. The admission, afternoon and evening, will be a silver coin for adults, and children 1d. Our services for the month have been fairly good, and we are still hopeful of being able to continue our progress in the cause of the Great Master.

Bullimba (Mr. T. H. FALLOWS).—The Flower Show and Annual Sale of Work at Morningside will take place on Saturday, September 17th. The work is in a forward state, and by the time fixed for the opening a very creditable show will be seen. The Hon. W. H. Barnes, Minister for Education, and member for the district, has kindly consented to open the sale, and, given fine weather, a substantial sum should be realized, which will go to the Church Building Fund. Church folk from other parishes in Brisbane will be welcomed. The monthly social gathering at Morningside is fairly well attended. We are sorry to lose the services from this portion of the parish of Mr F. Fitchew, who has done noble work for two and a-half years. An example such as he has shown could, with advantage to themselves and to the Church at large, be imitated by many of our young people. A social gathering was held at St. John's during the past month. This was arranged by Mrs Collins, assisted by members of her family. During the evening Miss Margueretta Phillips rendered two songs, which, needless to say, were much appreciated. This social was much better attended than previous ones, but it is evident that many of our people do not appreciate them, or else they would come in larger numbers. There is some talk of a Gordon Club being formed in connection with St. John's. We trust that the matter will not end at that. We have the young men, we have the Parish Hall, but we want an enthusiastic man to take the lead, an athlete if possible.

Bundaberg (Rev. W. S. HEATHCOTE, B.A.).—We have lately had a visit from the Rev. H. Gradwell, the secretary of the Home Mission Fund. It is the first time he has been able to come to Bundaberg since his appointment to this work. He preached morning and evening in the parish Church, and conducted lantern lectures in various parts of the parish, the first meeting being at East Bundaberg. His visit was successful. He also spoke at the Queen's Theatre on the Sunday night at the first meeting of a Conference being held on the subject of "The Church and the Drink Problem." He made an excellent speech, as also did Mr Geo. Barber, M.L.A. Great interest has been aroused in the Conference, which lasted four Sundays. The Rector summed up on the last night in a speech of an hour's length. Large audiences, chiefly of men, attended the various meetings, and there was every sign that an increasing number of people are beginning to recognise the urgency of temperance reform. On the whole the general feeling was in favour of State control rather than no licence as a measure of immediate practical politics. An undenominational mission has lately been held in this parish. After it had left the Rector lectured in the theatre to a large audience on "The Missions of the Future." A handsome new prayer desk has been placed in the chancel of the parish Church, and dedicated to the memory of Miss Tanner. A meeting of the Parish Council was lately held at which it was unanimously decided to present the Rector with a sulky and pony, to be the property of the parish. A resolution was also passed in favour of going forward immediately with the building of the new parish Church.

Cleveland (Rev. G. HERBERT DUNBAR).—The beauty of St. Paul's, Cleveland, has been increased by the addition of three new choir-stalls, a prayer desk, a lectern, and a new hymn-board all in heavy silky oak. The hymn-board is the gift of Miss Theo. Benson, while the major part of the money for the other articles was an offering made by those who were confirmed in April last. On

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Wednesday evening last, 17th August, the congregation showed their appreciation of Miss Robins' work for the Church by presenting her with a purse of sovereigns and a leather bound prayer and hymn-book. The Cleveland Men's Institute, under the control of the Vicar, has increased both in numbers and popularity. Male visitors to Cleveland who wish for a good social evening please come along to the C.M.I. The Girls' Club intend to arrange a picnic for Saturday afternoon, 17th September. Parishioners kindly note that all are invited to join in. A service is now held once a month at Mount Cotton and is well attended. Ormiston Church is well attended by those Churchpeople who reside in the vicinity. A depth of sincerity is being marked in the services at Ormiston. We have been compelled to move slowly in Church matters at Wellington Point. But it seems more than certain that tenders will be called very shortly for the erection of the Church. Everything is waiting in readiness, except a site to put the Church on. We hope soon to procure a suitable site. The Vicar would remind parishioners that morning services at 11 a.m. are now being held on the third Sunday in every month in the Wellington Point School of Arts, and he hopes that all parishioners will make a point of attending these services. He also wishes to begin Sunday School work at Wellington Point, and asks for volunteers for this work. "Feed my lambs."

Esk (Rev. T. ASHBURNER, assisted by the Rev. L. J. HOBBS).—A very pleasant social was held in the Alexandra Hall, Toogoolawah, last month (July) for the purpose of raising funds to buy materials for the Ladies' Sewing Guild. Bazaar work is well in hand, and a good roll-up of all the country people is anticipated for the sale of work, which will be held on the 16th and 17th of next month (September) in the above hall. The St. Agnes' Gordon Club is in full swing, and working up for a gymnastic display. We had a social here in the Town Hall, Esk, in aid of the Parish Room Piano Fund. An amusing programme was arranged to entertain people. There was a good roll-up, and everyone seemed to enjoy the fun. Nearly £3 was realised. Confirmation classes are now arranged throughout the parish.

Gympie, St. Andrew's (Mr T. TOMLINSON).—The Rev. H. Gradwell paid us a visit on the 6th of August, and gave a very interesting lecture on Home Mission work. Mr Grant was appointed Secretary, and we trust our people will do their part in helping forward this important work in the Diocese. Our Organist, Miss Johnstone, was married to Mr Isaac Jackson on the 2nd of August. We wish them much happiness. A presentation was made to Mr Jackson at the close of the evening service on the 14th of August. Confirmation classes will commence on the first Monday in October. Mr Tomlinson would like all intending candidates to give in their names as early as possible. Much sympathy is felt for Mrs Cavanagh, Mr Nelson, Mr and Mrs Neilsen, and Mr Radford, in their sad bereavements. The C.E.M.S. are to meet on the 18th of August to fix the date for a social gathering to be held in September, when we hope to have a visit from the Organising Secretary.

Harrisville (Rev. C. H. FISCHER).—St. John's Ladies' Guild held a most successful gift tea, in aid of the forthcoming bazaar to be held in November. The School of Arts Hall was thronged with ladies, and many valuable gifts were received. With regret we chronicle the death of two old parishioners, Mrs Scott, of Peak Crossing, and Mrs. Denman, of Mutdapilly. The former died after a short illness, the latter after sixteen years' patient suffering. Our sympathy is with the bereaved families. The Archdeacon of Brisbane very kindly officiated here on the 7th instant. The parishioners in Engelsburg, under the auspices of their very active Ladies' Guild, held a very successful social with gratifying results. The people in

Rosevale intend holding a concert during September, in order to raise more funds for the renovation of their Church. Mrs Sellars, Mrs Bousey, and Mr Ben Sellars have already collected nice amounts, and they have proved the truth of the old proverb, "Where there is a will there is a way." We are pleased to state that Mr Herbert Sellars, whose horse fell with him and crushed his leg, is recovering fast, and will shortly be at home again.

St. Paul's, Maryborough (Rev. C. S. HAMLYN HARRIS).—The most important event that has recently occurred has been the formation of a Young People's Guild, which has assumed the title of the Time and Talents Guild. Under the able leadership of Miss Evans, the numbers have increased to by about eighty. The Guild meets on Wednesday afternoon at 2.30, and works hard until 5. Socials are to be held every two months, and the members of the Young Men's Society are to be invited to attend. A Corporate Communion has been arranged for the second Sunday in the month. The Young Men's Society is still sticking together, and is forming a cricket team for the next season. The services at St. Thomas' have been held regularly every Sunday evening by Mr Palmer and Mr Marsden, and a moonlight Sunday service is held every month at Granville. A most successful organ recital has been held, and the gas engine, which has for some time perplexed us with its vagaries, its noise, and its smell, has at last become amenable, and is most satisfactory. We are arranging for an afternoon organ recital to give those an opportunity who do not go out at night. We have had a short visit from Mr Beasley in connection with the Cathedral.

Plalba (Rev. C. C. COMPTON).—It is with regret we lose still another of our valued members, Mrs Simpson, who is leaving us for the Downs, where in future she will reside. Miss Lilley, one of our young members, was married on Wednesday, the 3rd August, to Mr T. Lowe, of Maryborough, the marriage ceremony being performed by Rev. C. C. Compton. The Church was prettily decorated by the bride's girl friends. On the Saturday previous Miss Lilley was the recipient of a handsome silver egg cruet, presented by the members of St. John's, Mr. Compton making the presentation. Mr W. H. Brown, one of the first members of St. John's, was here on holidays, and held services on three occasions.

Redcliffe-cum-Kilcoy (Rev. VICTOR H. WHITEHOUSE).—A very successful concert was given by the Sunday School scholars and friends of St. Mary's, Kilcoy, on July 28th. The children, well trained by the Misses C. Butler, Watson, and Smith, entertained the crowded house right royally. During an interval prizes were given by Mrs Watson, of Adelaide, to successful scholars, and at the conclusion refreshments provided by the parents and friends were handed round. Mr Inigo Jones has kindly consented to be organist of St. Andrew's, Peachester, in the place of Mr Leigh Verney, who has left the district. A choir has been formed, and we are very expectant. Once more we have been able to find teachers for the Sunday School at North Pine, and this time we hope there will be no transfers. Miss Houghton and Mrs Dorsey have kindly undertaken the work, and our best wishes go with them. A very important Council meeting was held at Terror's Creek on August 8th, when the tender of Mr Bond, of Terror's Creek, for the building of a Church there was accepted. Some £50 have still to be raised, but we hope to have that in hand in a short time. Perhaps some of our friends who read this will help us. Next month we will give a list of our requirements, and it is hoped these will be given us by friends and well-wishers. We are indebted to the Rev. H. C. Beasley for holding services—Holy Communion and Evensong—at Caloundra during the past month. Services for September—Sunday, September

4th: Terror's Creek 11 (Holy Communion), North Pine 3.30, Redcliffe 7.30, Woody Point 11, Kilcoy 11; Sunday, September 11th: Kilcoy 11 (Holy Communion) and 7.30, Woodford 3.30, Stanley River 3.30, Caboolture 11 and 7.30, Upper Caboolture 3, Redcliffe 7.30; Sunday, September 18th: Redcliffe 8 (Holy Communion) and 7.30, Woody Point 11 (Holy Communion), North Pine 3.30, Kilcoy 11; Sunday, September 25th: Peachester 11 (Holy Communion), Stanmore 3.30, Woodford 7.30, Kilcoy 11 and 7.30, Caboolture 11 and 7.30, Redcliffe 7.30.

Rosewood (Rev. A. E. ATKINS).—News has just come to hand that both candidates who sat for the teachers' examination this year passed with second-class honours. We hope that others will be encouraged thereby to read for the exam. next year. A meeting was held at Lowood on July 29th for the purpose of forming a branch of the Mothers' Union; there was a splendid attendance; six members were admitted by the Rector. The next meeting is fixed for September 2nd. Mention should be made of Mr Brown's work as lay reader at Lowood. He was granted by his department five months leave on furlough, and has generously continued, at considerable sacrifice of his holiday and personal expense, to supply services at Lowood on alternate Sundays, travelling from Brisbane to do so. The event of the month was the departure of Miss Gillett from Rosewood on probation as a Missionary. We would have liked to have seen more at the celebration on the morning of her departure, as the most fitting way to send her forth on what we all so sincerely hope will be a life of great usefulness and blessing both for herself and others. We welcome Mr Reuhno to the ranks of our staff of lay readers. His appointment by the Archbishop's Licence makes it possible to have services regularly, morning and evening, on Sundays at Rosewood, without putting an additional burden on Mr Adams, our Sunday School Superintendent and also lay reader here. Canon Hay journeyed from Warwick on the 3rd August to lecture to us on C.E.M.S. work; but, unfortunately, the train he travelled by was

Intercessions and Thanksgivings for September, 1910.

That it may please Thee—

1. To hallow and prosper the minds of Thy people for the services in connection with the Consecration of the Cathedral.

2. To raise up priests to supply the vacancies in the Western Districts.

[The Bush Brotherhood is losing the services of Mr. Bevan and Mr. Eva, and is having to carry on its work with a staff diminished when it ought to be increased.]

3. To guide Thy Church aright in any action to be taken in connection with the new University.

[The question of the affiliation of St. Francis' College, Nundah, to the new University, and of the starting of a Church Hostel for Under-graduates, will soon have to be decided.]

4. To guide and bless the movement for the promotion of public morality in Brisbane.

[The newly-formed Council for Public Morality held its first public meeting on August 18th, and is now definitely launched.]

5. To grant that its inception may stir the zeal of our people in the cause of Purity.

6. To enable Thy Church to deal aright with the new conditions brought about in many places by the incoming of population.

[The increasing tide of immigration and the closer settlement now proceeding in so many districts has caused an urgent need for the sub-division of many parishes, but for this we shall require both men and money.]

7. To grant that the Retreat for the Clergy may bring spiritual help to all who attend it, and, through them, to Thy people

[The Annual Retreat is to be held at Nundah Theological College from September 13-16.]

8. To stir Thy Church to a better appreciation of the meaning and purpose of the Ember Seasons.

[September 21, 23, and 24 are Ember Days.]

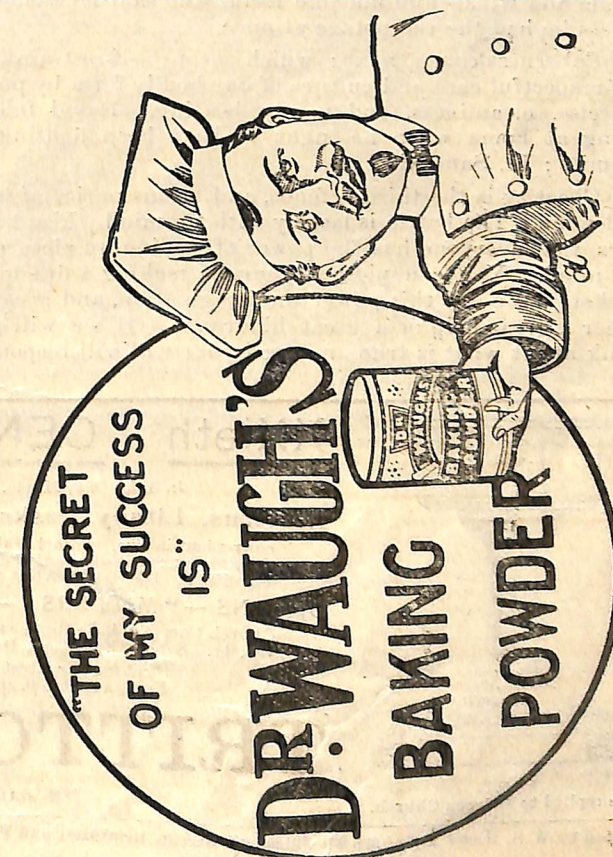
We thank Thee—

1. For the establishment of the Council for Public Morality in Brisbane.
2. For the bold and wise utterances at the meeting on August 18th.
3. For the visit of William Temple to Brisbane and for the stimulus of his message.

over half an hour late, and those who came to the meeting gave up hope of his coming, and so returned home. He has, however, kindly promised to come at some future time for the lecture, to which we will look forward with interest. He has our best thanks for his strenuous attempt to fulfil his promise. The rectory fence and tank stands both at the rectory and the church are an accomplished fact, owing to the good work done by our working bees. Not only do the additions increase the value of Church property, but they are such a great convenience to the rector that he desires to thank those who worked so hard to complete the work.

Sandgate (Rev. J. WILSON HENRY).—The destruction of our Town Hall by fire has made the holding of our Annual Village Fair a matter on which there is divided opinion. There seems to be no suitable accommodation now available, and some of the lady stall-holders seem unwilling to risk trading in the open. However, a ladies' meeting, held on the 18th, made a suggestion which, if found practicable, will get over the difficulty. It has also been strongly urged that as good, or a better result, could be easily obtained by "straight giving," and we cordially admit that that would be a more gratifying method of meeting parish needs. The result of whatever efforts we may put forth will be devoted towards extinguishing the Rectory debt. All parish working expenses are promptly met from the ordinary sources of income, and Sandgate's outlook in this respect is constantly growing brighter owing to the steady increase of our population.

Sherwood (Rev. E. OERTON).—The necessary amount of money having been collected, the new Altar is being made, and will be in position in the Church on St. Matthew's Day, Wednesday, September 21. The Sub-Dean, Canon Pattinson, has kindly consented to preach at Evensong that day, and it is hoped that there will be a large congregation present, both because it is the Dedication Festival of the Church, and because the new Altar will be solemnly set apart for the service of God's House. We gladly welcome some new families to the parish. The Children's Service at Yeronga will, for a few months, be held on the third Sunday of the month instead of the second as hitherto. The quarterly Celebration was held at Slack's Creek on July 31. A Children's Service was held in the afternoon and was well attended: the hymns were heartily sung and the offerings were sent to the Yarrabah Mission.



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The Children's Column.

Dear Children,—

Only two of you gave the right lesson to be learned from II. Kings xiii. 14, 19. Surely it was not obedience so much as faithful perseverance that Joash lacked—like so many nowadays.

Now I will go on to tell you of another of my talks with Scrub and his friends. The boys had read out their texts, and I asked which of the Commandments came next, and they said the Seventh—"Thou shalt not commit adultery." Then I went on and said, "We will treat this in the same manner as we did the Sixth Commandment. Do you remember, boys, how I told you that the soul could be regarded as the 'keep' of a castle, and the means of grace God gives us as the 'moats' encircling the castle?" "Yes," they all said, "we remember." "Now, before we deal with the three defences set out in the Catechism I want you to remember two things—

"(1) That everyone can be pure if they use the means God provides. See I. Cor. x. 13.

"(2) That purity is 'the white flower of a blameless life.' It does not grow alone, but requires the other virtues to grow up with and around it, *e.g.*, the proud and lazy, the angry and gluttonous, the selfish and unruly people, seldom produce purity of life. Those who would be pure must aim at being complete Christians.

"Now let us look at the 'moats,' or defences. The first is Temperance, which means not taking too much of anything so that our appetites may always be subject to our minds and wills—and not like Esau, who said he would die unless he had the red potage at once.

"Soberness comes next: which means self-restraint, the self-respectful care and culture of our bodily form by proper exercise, cleanliness, and manly bearing. David fell by idling at home when he ought to have been fighting his enemies; II. Sam. xi.

"Chastity is the third defence, and means purity of heart and mind. The battle is largely with the mind. You know, boys, that everyone has the power of calling up pictures in the mind. You can picture yourself making a fine hit at cricket. We call this power the imagination, and it can be either a great help or a great hindrance. If we will only think about what is true and good your will will respond to

the true and the good, just as Joseph's did when he was tempted to be impure; Gen. xxxix. 7, 9. As a boy Joseph's dreams were about good things and he was safe. Notice how our Lord spoke of this Commandment in St. Matt. v. 27, 28. It is always well to remember that just as there are some things we must not do, so there are some things about which we must not think. Read the account Tennyson gives of Sir Galahad's power—

'My strength is as the strength of ten,
Because my heart is pure.'

"Now we must go in, the bell has gone."

NUMBER OF MARKS OBTAINED OUT OF 100.

Senior—F. Storey 90, E. McIntosh 90, S. Dennis 88, L. Tinley 85, R. Bennett 85, L. Hughes 85, I. Hinton 70, R. Smith 70.

Intermediate—J. Fullerton 96, V. Wright 88, H. Tinley 84, R. Tinley 80, F. Ashcroft 75, E. Butler 79, E. King 68, V. Bennett.

Junior—A. Tinley 90, I. Hinton 88, D. Bennett 84, L. Laidlaw 82, B. Langston.

PRIZE WINNERS.

F. Storey and E. McIntosh, both firsts.
J. Fullerton 1st, V. Wright 2nd.
A. Tinley 1st, I. Hinton 2nd.

QUESTIONS.

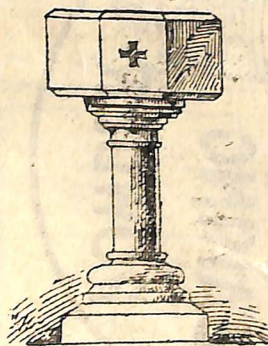
Senior and Intermediate.

1. Read II. Kings vii. Tell me the story in your own words, and state what lessons it contains.
2. Read Acts xiv. and write an account of the mission to Iconium and Lystra.

Junior.

1. Read II. Kings v. 1, 19, and tell me the story in your own words.
2. In what chapter and verse in St. Mark's Gospel are the following words, and explain to what they refer—
"Be of good cheer. It is I; be not afraid."
"Let the children first be filled."
"He took him aside from the multitude."
"He sighed deeply in His spirit."
"How is it that ye do not understand?"

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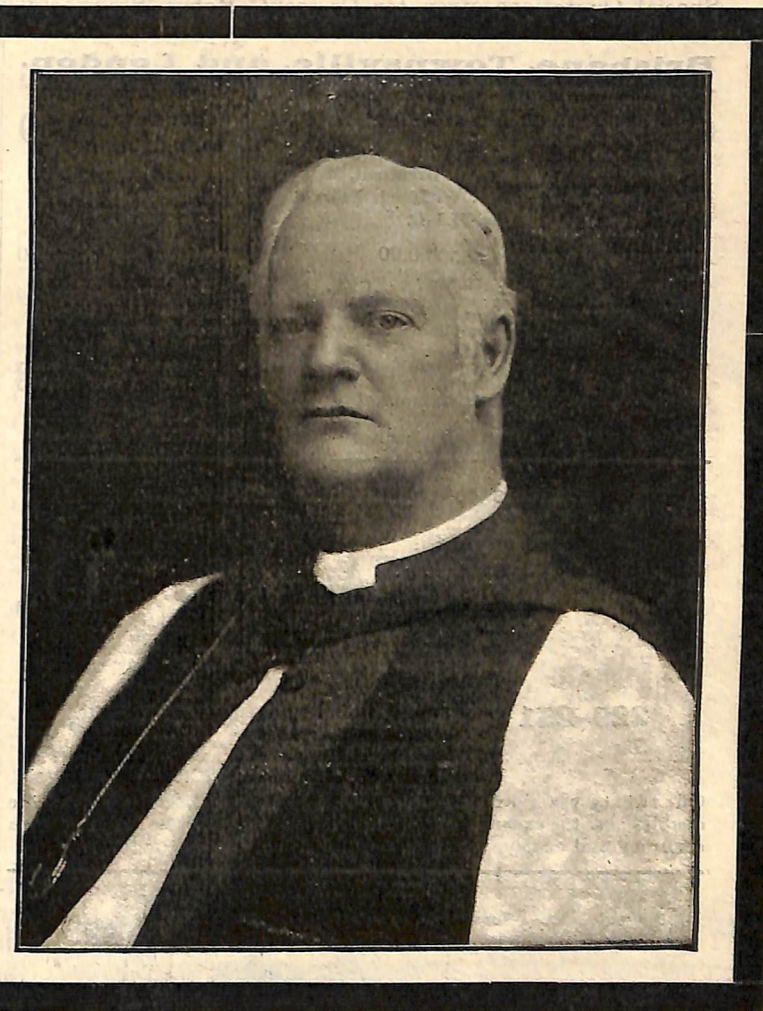
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TOOWOOMBA - W. KINGSFORD SMITH	
WARWICK - W. H. McClymont	



†
In Memoriam.

NATHANIEL DAWES, S.T.P.

Archdeacon of Brisbane and Rector of St. Andrew's, South Brisbane,
1886-1889.

Bishop-Coadjutor to the Bishop of Brisbane, 1889-1892.

Bishop of Rockhampton, 1892-1908.

Born, 1843.

Died, at Malvern, September 14th, 1910.