

written much upon the sand, has, at least, engraven some lines upon the rock, from which they have passed to the hearts and lips of millions in each successive generation.

The attentive reader of these full and complete volumes will hardly think that the Bishop's glowing eulogy is too strong. Some may deem the few remains of Ken's sermons insufficient to justify the great reputation he enjoyed as a preacher. But there is a pathetic earnestness in his well-known sermon on Daniel which enables us to realize something of the impression he undoubtedly made on his own contemporaries. We ought to add that these beautifully printed volumes contain some excellent illustrations by Mr. Whympers, and we must conclude by expressing a wish that the Dean may have the satisfaction of seeing his labour of love thoroughly appreciated.

An edition in one volume of this excellent Life will, we hope, long preserve

A name his country once forsook,
But now with joy inherits—
Confessor in the Church's book,
And martyr in the Spirit's!
That dared with royal power to cope,
In peaceful faith persisting;
A braver Becket—who could hope
To conquer unresisting.

Many years have passed since the late Lord Houghton wrote these verses. They will often come back to the memory of pilgrims who, mindful of the debt they owe to the Morning and Evening Hymns, stand beside the grave of Bishop Ken.

GEORGE D. BOYLE.

ARTICLE VI.—THE CHURCH IN NORTH QUEENSLAND.

(Concluded from the February CHURCHMAN.)

THE rough primitive churches of North Queensland present features almost picturesque to a lover of early Church history in England. He seems to step back through long centuries and to live in the days when little St. Martin's was being built at Canterbury. Even "Augustine's Oak" finds its modern counterpart when some gum-tree becomes the bush centre for worship, and bears on one of its branches the bell that calls worshippers together.

It is curious to see townships born in a day. Some physical circumstance determines their situation. Perhaps a bay somewhere on the coast offers facilities for shipping whatever wool, hides or minerals may be brought from the back country;

perhaps the mountain-range rises less abruptly or opens some gap which allows heavy drays, carrying their four tons of rations and dragged by their twenty bullocks, to reach the summit on their slow journey to the "far west;" perhaps the adjacent land is richly agricultural and adapted for dairy farms. If such conditions exist, the place is sure to become a town, giving local habitation to a small community who will find a name for it among their own surnames. When a town is born and duly named, the first sign of its municipal existence is the presence of a police magistrate as guardian of its inhabitants. It is creditable to Australia that law and order are observed even in its remotest regions, and that life and property are everywhere protected. If the police magistrate is not a Roman Catholic, and is religiously disposed, he may conduct Divine service on Sundays in the absence of a clergyman. He is authorized to celebrate marriages, and is the centre of authority and social influence. The first buildings erected in a new township are a post and telegraph office, a court-house, a general store and the ubiquitous public-house. Population soon comes and trade grows brisk. Now is the time when the Church must gain a footing in the new community, for, if deferred, the people will soon learn to live without religion, and will lapse into spiritual lethargy from which no subsequent efforts can rouse them. The mischief arising from early neglect may be traced, as in the case of ill-fed children, through years of after-growth.

Home parishes may extend rapidly and require additional churches, but they move "with measured pace and slow" compared with the erratic leaps and bounds of population which is ever "fossicking about" in search of the resources of a new country. Mushroom towns spring only on Australian and American soil. A few nuggets of gold found in some obscure gully may suddenly transform the silent bush into a busy, noisy, embryo Ballarat.

The Bishop desires to overtake these new settlements by employing pioneer or travelling clergy—a reserve force, unattached to any parish, and free to go wherever wanted. These clerical scouts are indispensable. They watch the drift of population and meet it at every stage. They are not obliged to wait until the Bishop has bargained with the people for a clerical stipend, but can go promptly to any place and hold services there. If advisable, the pioneer clergyman can remain three or four months preparing the way for a resident minister. He can interest the people in Church services. He can form a church committee; collect stipend for one year; select and purchase some suitable site for a church. When he has completed the preliminary arrangements he retires, and is followed

by one who supplies regular ministrations. Our clerical pioneer's next mission may take him far into the bush on a preaching tour among sheep and cattle farmers, whose stations lie hundreds of miles distant from any church.

The appearance of a squatting-station bears slight resemblance to an English farmhouse. The head station is approached through a paddock about five square miles in extent. The house is built of wood and surrounded by a wide verandah, and is raised on blocks to protect it from destructive white ants. The kitchen is detached and reached under a covered way. The roof is made of corrugated iron, in order that the rain-water, which flows from it into large iron tanks, may be saved for drinking purposes. Recent years have seen great improvement in the size and accommodation of western stations, compared with the rough slab huts, with ant-bed floors and roofs of bark-sheeting, which existed in earlier times. Still, these rough memorials of the past are not extinct, as the companion of a travelling clergyman would soon discover. The regenerators of western life have been ladies, for they have transformed slab huts into goodly houses. Their arrival is the signal for changing the discomfort and dirt of "bachelors' quarters" into the cleanliness and brightness of happy homes. In proximity to a head station stands its store—a large room filled with provisions, clothing, harness, tools and general goods, "from a needle to an anchor," that the station requires. There are no shops "out west" except at a few townships. The station-owner must therefore calculate twelve-months in advance what he and his hands will require, because waggons travel slowly and loading is expensive, and he finds it cheaper to get stores only once a year. Another building, called "bachelors' quarters," is provided for the lodging of young men who are getting colonial experience in prospect of becoming squatters. A sheep-station gives employment to more persons than one on which only cattle are bred. During shearing season the wool-shed presents a lively scene, when thirty or forty men are shearing as many thousand sheep. On a cattle-station there need be only a few white men, assisted by some aborigines, and their work consists chiefly in periodically mustering the cattle, and sorting them in the stock-yard, or in taking them many hundred miles for sale in some southern market.

We cannot feel surprise if extreme isolation exerts deadening influence on the spiritual life of persons who cannot enjoy the fellowship of Christ's Church, and where the silence of the bush is unbroken on the Lord's Day by the chimes of invitation to the house of God, and where nothing except the almanack tells when the Lord's Day recurs. It is sad that no station-owners can be induced to conduct Divine service for

themselves in the absence of a clergyman, since such services, however simple, would keep alive the smouldering sparks of religion, and would even enliven the dulness of Sundays in the West.

Two conditions are necessary to render pioneer clergy successful. They must be qualified for their peculiar work by geniality of manner, adaptability to circumstances, ability to speak without manuscript, and be fired with zeal which cannot be quenched by discouragement. Further, they must be paid from a central, independent fund. They must be able to preach the Gospel without money and without price. Opportunities may be utterly lost if the Bishop is obliged to parley with the people of a new settlement, or with distant squatters, before he can send a clergyman to them. The man must go first. His function is to awaken spiritual appetite among people who feel no hunger after righteousness. His mission is spoilt if he cannot say, "We seek not yours, but you." Yet herein lies the head and front of the Bishop's difficulty. The problem might be stated, Euclidly, thus. Given: five hundred settlers, living two hundred miles distant from any other town, and in a colony where the voluntary system is absolute and no endowments accumulated. Required: to raise from the people a stipend sufficient for a clergyman to live and work among them. This problem might be solved if diocesan funds could be centralized on the plan of a sustentation fund. But experience shows that such centralization finds no favour with the people. Young towns are selfishly local in their sympathies, like children who refuse to lend their toys. Hence each settlement must be treated apart. Stipends often run into arrears. Only unmarried men should serve new places, because they can easily remove elsewhere if stipend fails. Indeed, the Bishop is liable to be severely squeezed by engaging clergymen from England, because he is obliged to guarantee their stipends for a stated period on the strength of promises made by local church committees, which are sometimes of the proverbial "pie-crust" character. The advocates of disendowment might slacken their eloquence if they attempted to apply it to small, widely scattered colonial settlements.

Another demand for pioneer clergy comes from the extensive pearl-diving and *bêche-de-mer* fishery conducted around the islands which fringe the northern coast of North Queensland. There is a group of islands near Cape York of which Thursday Island is the centre. Thursday Island is the port of call on approaching Queensland from Batavia, and is the depot of a large trade in pearl-shell. Recently no fewer than fifteen hundred pearl-divers and *bêche-de-mer* fishers were

employed. These divers are of every nationality, from Arabs of the Persian Gulf to Maoris of New Zealand. Their employers are Englishmen, who reside at their several shell-stations on the islands. There is urgent need of a clergyman to work among them; and if duly "prospected" by a pioneer clergyman for six months, they would probably contribute a stipend. The Roman Catholics are active here. They conduct a large mission on Thursday Island. The Church of England has not been able to do more than send a clergyman from Cooktown, five hundred miles distant, to hold service four times a year on Thursday Island. Complaints have been made by the residents, because they have no regular ministrations, but hitherto both men and money have been wanting.

The Bishop is seriously hindered by the necessity of fetching all his clergy from England. Many causes combine to deter young Australians from entering the ministry. Secular callings offer larger and surer gains. The age fixed for admission to the diaconate is too late in a country where youths of seventeen find responsible situations. The stipend fund system is precarious, unless the clergyman "takes well" with his parishioners. Perhaps the fact that Bishops are introduced from England to fill vacant sees, instead of being selected from the Australian clergy, acts as a deterrent by blocking the avenue to highest promotion. Thus difficulty and delay occur in promptly filling vacancies at a distance of twelve thousand miles from the source of clerical supply. There is an additional uncertainty how new-comers will shape themselves to colonial conditions of Church life. The Bishop seeks to remedy this evil by receiving into his diocese a limited number of candidates for holy orders according to the plan referred to in the February CHURCHMAN.¹ Candidates should be under thirty years of age, and unmarried. They should bring testimony for three years past of their godly life and aptitude for the ministry, signed by clergymen, under one of whom, at least, they must have been engaged in Church work. They will be expected to provide passage-money for themselves to Queensland. They should be able to give addresses without manuscript, and would be benefited by having some knowledge of Church music. If they have not already graduated nor received the certificate of any theological college they

¹ The Sydney University Senate may grant exemption from lectures to students who reside at a distance. If duly instructed in theology, probationers may be admitted to the diaconate after passing the matriculation examination, but will be required to wait for ordination to the priesthood until they have obtained a degree. The Rev. H. N. Collier, M.A., Vicar of East Finchley, London, N., Commissary for the Bishop, can give further particulars from the Sydney University Calendar.

should be sufficiently educated to matriculate at Sydney University. While on probation they would receive board and lodging among the clergy, together with a small stipend. They would assist in Church work, and pursue their studies under the direction of the clergy.

If the "child is father to the man," the Mother Country may learn lessons for her own guidance from her daughter colonies. England can watch Australia while a score of doubtful experiments are being tried there. She can see the working of elementary education when non-religious and entirely free, with its absence of any determinate moral standard and consequent increase of larrikinism. She can examine manhood suffrage, with its tyranny of majorities composed of classes not always educated and wise. She can trace the results of complete severance of religion from State recognition, with its popular tendency to "snub" what the State has pushed aside. She can look upon voluntarism among Churches, with its competition and jealousy, which accentuate differences and make denominationalism supreme. She can see how disendowment would starve her villages of adequate spiritual supplies, and place her clergy at the mercy of popular caprice. But Queensland has made splendid progress during her thirty years of self-government. At the outset of Church work, difficulties must occur among conditions that are new and exceptional, and where the acquisition of material wealth absorbs public attention. The history of our Church in Australia shows that it is capable of adjustment to new conditions, and of renewing its youth in the southern hemisphere. If young, educated, zealous men, whose hearts God has touched, will go forth to its ministry, and if those whose hands He has filled with good will give forth money sufficient to send them, then the Gospel will soon circulate among the thousands of England's sons and daughters who have found their new home in a diocese vast as three Great Britains.

GEORGE H., NORTH QUEENSLAND.

