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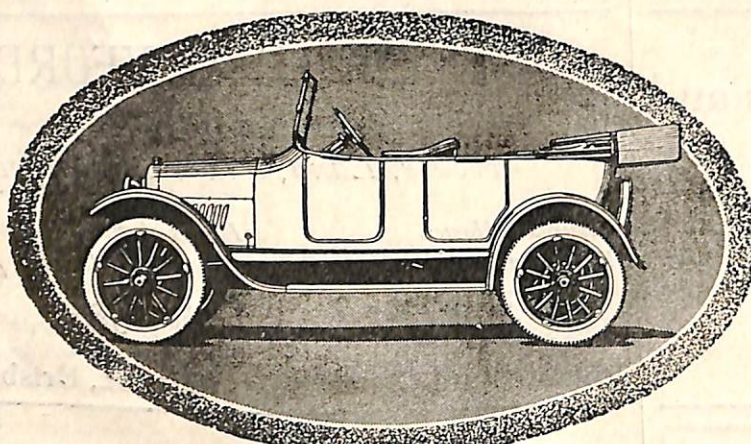
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The Church Chronicle.

Vol. XXXI.]

BRISBANE, APRIL 1, 1921.

[No. 369]

Archbishop's Engagements for April.

- 3—Confirmation at Esk.
- 5—2.30, Mothers' Union Annual Festival.
4.15, Finance Committee.
- 6—Yarrabah Committee.
- 7—Diocesan Council.
- 8—Commission on Clergy stipends.
- 11—Confirmation at Drayton.
- 12— " " Chinchilla.
- 13—Toowoomba Clergy Conference.
- 15—Meeting of University Senate.
- 17—11 a.m., Dedication of St. Augustine's, Hamilton.
- 21—11 a.m., Preaches in Cathedral.

Editorial Notes.

CHURCHWARDENS.

Is it desirable that a churchwarden should retain office for many years? This is a question that has been raised in some quarters of late. The answer seems to be simple. Certain gifts are necessary in an efficient churchwarden. If there are heaps of people with those gifts, then by all means let the office go in rotation. A change, say after three years, would give an interest in Church work to a larger number, and would teach a larger number what are the difficulties of that work. But the fact is that comparatively few men who have the qualifications care to bother themselves with the duties, and when one who combines ability and the spirit of service is secured his price is above rubies. A correspondent mentions the case of a squire in a rural parish in England who resigned after two years' tenure in favour of a labourer on his estate—and with good results. But a churchwarden in England and a churchwarden in Australia are two different things. One has to carry a wand about—the other has to gather in funds for stipends and upkeep. An earnest churchwarden in Australia is a man of unction—and undertakes his service as a mission from God.

BOLSHEVISM.

The amazing sequence of events in Russia may be explained in some degree by a reference to the letter of Doctor Haden Guest some few months back. He was Joint Secretary to the Labour Delegation in Russia, and he wrote in October of last year:

"The difficulty in understanding the situation in Russia is the difficulty of penetrating behind the camouflage of Socialist and Communist wording of Bolshevik statements to the crude and naked verities of the struggle for power behind that screen. The reality is that a small group of men, with certain fanatically-held materialist beliefs (held with all the intensity of religious conviction), have seized power and imposed on their adherents a nominal allegiance to their theories."

CRUDE MATERIALISTIC FATALISM.

And again Doctor Guest goes on to say:
"These men have made out of the theories of Karl Marx a new religion—a religion of a crude sort of materialism,

which excludes ordinary scientific theories as it does religious and spiritual theories. The Bolsheviks insist that biological conceptions must give place to their economic determinism, that art and music must be taught on Marxian lines. Metaphysics they do not allow to be taught, just as they do not allow the Word of God to be mentioned in their schools. Lenin is best understood if he is thought of as a Central Asiatic Mahomed, sending out the cry of his new materialist religion from his high tower of the Kremlin in Moscow, and calling to the millions of the Russian and Siberian peasants to work, fight, and die for the new conception, or against the errors and evils of the Western democratic world. And this 'new conception' is already hopelessly old in the Western world. It is the kind of materialism that speaks of mind as 'an excretion of the brain as bile is an excretion of the liver.'"

A friend sends us these three cuttings from the *Guardian* and *Church Times* which may be of use. The Society for the Propagation of the Gospel in England corresponds to the Australian Board of Missions.

ORNAMENTS OF THE CHURCH AND OF THE MINISTER.

An exhibition of altar-plate and other treasures of Westminster Abbey was held lately. An exceedingly interesting lecture was given by the sacrist (the Rev. Jocelyn Perkins), who spoke of the great inventory of the Abbey treasures taken in the fourteenth century, from which those of later date formed a sad departure. Henry VIII. plundered the Abbey to a merciless extent. A real revival followed upon the restoration of Charles II., when over £1000 was expended upon copes, besides a very large sum for Communion plate. The beautiful Abbey copes, which have ever since been in use at Coronation services, belong to this period. They are eleven in number; and there is a Queen Anne cope, of blue, richly ornamented with gold, and six red and gold copes made for Edward VII.'s Coronation. Mr. Perkins stated that the High Altar candlesticks now in use were the bequest of Sarah Hughes, the housekeeper of one of the masters at Westminster School; while one of the most interesting gifts is the cross given by the representative of the King of Abyssinia as a thanksgiving for the recovery of Edward VII. from the sickness which led to the postponement of his Coronation. Westminster Abbey, said the lecturer, possesses its own colour sequence, dating from Henry III. The High Altar is always red during the season of Easter, while white is used in Advent.

S.P.G.

The total income of the S.P.G. from all sources in 1920 was approximately £340,000—an increase of £50,000 above the figures for 1919, which showed an increase of £29,000 on those for 1918. The increase in the total income of U.M.C.A. in 1920 was about £11,000 over that of 1919. These figures are good, but they might be better, and have need to be, seeing that the cost of maintenance in all the mission stations affected is more than doubled.

REVOLUTION IN S.P.G.

All legal disabilities having been removed, women in the future will serve on the Standing Committee on like terms with the men for the first time since the foundation of the Society in 1701. There will no longer be the women's committees subordinate to those of the men, but men and women alike will compose the sub-committees.

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**The Archbishop's Sermon at Rockhampton at
the Enthronement of Bishop Crick,**

27th February, 1921.

[We have omitted two paragraphs dealing
exclusively with the Diocese of Rockhampton.]

"Being confident of this very thing that He which hath begun a good
work in you will perform it until the day of Jesus Christ."
—Phil. i. 6.

CONFIDENCE OF THE FIRST CHRISTIANS.

No one can read the Acts of the Apostles and the early
Epistles without recognising that the characteristic of the
early Church was *confidence*. The Greek word, which we
translate "boldness," is constantly occurring in the narrative
and it represents the militant force, the aggressive boldness
of our fathers in faith; and this confidence becomes all the
more remarkable when we recall the circumstances of the
world at that time. What were the first Christians? An
apparently negligible little handful of uneducated people.
On the other hand there was the might of Imperial Rome,
entirely indifferent to the movement, almost entirely
ignorant of it, and contemptuous where the movement was
known, while balancing this supercilious indifference was
the force of fanaticism and hatred of Judaism, ever on the
watch to crush out its latest rival. The tone of these
unlettered men was indeed remarkable. St. Peter and St.
John, when in danger of their lives from the Sanhedrim,
were simply defiant. St. Stephen was aggressive and
polemical; and so it was all through. St. Paul's confidence
rises to exultation in the Ephesians, in the Philippians, in
the Thessalonians, and everywhere. The cause of this con-
fidence is not far to seek. It was due to the new over-
whelming consciousness of the presence and purpose of
their Lord. Since Pentecost they had been able to link up
the past with the present. They know now that He is
among them again; He is working in them. They see His
presence shining in one another's eyes: they feel His power
mighty in their own hands to heal and to work and to
confound the adversaries. And so when St. Paul came to
write to the Philippians years after, in spite of the fact
that he was a prisoner at Rome on trial for his life, in spite
of the fact that the Christian congregations were as yet mere
struggling unknown handfuls, lost in the vast Roman
Empire, he was able to preserve his ringing confidence,
being confident, he says, "of this very thing that he which
hath begun a good work in you will perform it unto the day
of Jesus Christ." His Master is in charge of the cause and
his Master will see it through.

THE CHURCH'S NEED TO-DAY.

All depends in the Church to-day upon our getting back
this same confidence in our living present Lord. Confidence
is ever the secret of victorious attack, as our brave sailors
taught us in the attack upon Zeebrugge three years ago;
and we shall never capture the strongholds of this world
with a doubting, halting faith. The circumstances of to-
day are curiously parallel to those of the first days.
Imperial Rome, for instance, is represented to-day by the
indifference, the ignorance, and often by the scorn of the
modern Pagan, who is so common among us, while all round
we are conscious of competing religions, full of fervour in
their own cause, which, differing, as they do, among them-
selves, are united only in this—that they all tend to deny
the Godhead of our Lord. We shall find no salvation in
compromise. The hour calls for just that aggressive con-
fidence of faith which moved the first Christians. And
faith in what? Faith in the Holy Ghost, the holy Catholic
Church. That is to say, confidence that He who was born

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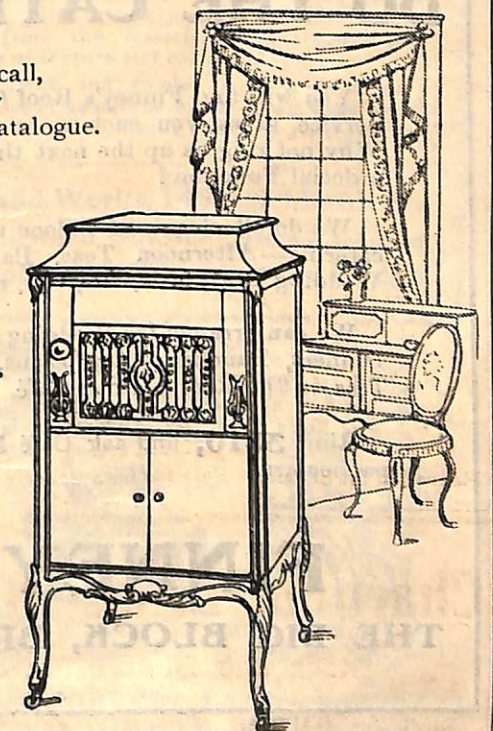
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at Bethlehem, who lived as Man amongst us, who suffered and died and rose again and ascended, lives and is among us still, is in charge of our cause, and means to see it through. We dare not compromise with the world or with any competing religion. We must be sure of ourselves, sure of our calling, sure of our message to the world.

EXPECT GREAT THINGS.

And with these thoughts in view, surely a great confidence takes hold of us regarding the future, and we shall miss the significance of to-day's ceremony, unless we go forth expecting great things; unless we go forth "being confident of this very thing that he which hath begun a good work in you will perform it unto the glory of Jesus Christ." We expect a great revival, not perhaps at once, not perhaps without suffering and perplexity, not perhaps without a great falling-off first; but the revival will surely come in God's good time, when the people will return to worship, when the Churches will be thronged again, when behind the public worship, will be prayer in the homes, which is the foundation of all worthy public worship; and then there will be a new blessing of the Spirit of Service, when the rank and file of the Church will recognise the obligation they owe to God and His Church; when the business man will be ready to offer his financial ability; when the agriculturist will be ready to place his experience where it is wanted in the interests of the Church; when men who belong to committees will not put every other engagement before their obligation to attend, but be ready with their experience and their judgment in faithful assistance. The business man has no more right to refuse his business ability to the Church than he has to refuse it to the people who pay him his salary. The man on the

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land or in the office, or wherever he might be, owes a duty of service to the Church, which he must pay according to his ability, because the Church wants men who understand agriculture and understand finance, and men, too, who are skilled in every sort of external and secular business, to serve in some form or other in the Church. Yes, and there will be a new blossoming of the dedicated life, when a vastly larger proportion of our people will dedicate themselves to the direct service of God in the priesthood, as missionaries, as teachers, or as religious. There is no hope any longer of staffing Australia with English Clergy, and I thank God for it, because it is time Australia supplied her own Ministry. In Queensland at least we have not awoken to our duty in this matter, and parents have not yet learned that the best offering they can give to the Church is the best of their sons to the priesthood. So with the Mission-field. There is nothing like the number there ought to be of our boys and girls who dedicate themselves for Mission work. We want more dedicated lives from Queensland. The great work of Christian education is advancing in this country by leaps and bounds; but until we get devoted boys and girls to dedicate themselves for Christ's Church in secondary schools, we cannot really develop the education of the Church. Then, again, there is a great call to the religious life. You know something about the Society of the Sacred Advent, to which the young women of Queensland are being called to live the separate life of sisterhood; but you do not know yet that there is a community of men in existence already for Australia, some of whom come from Queensland!—the Community of the Ascension, which is going shortly to establish its headquarters in Goulburn, and whose influence, I trust, will be felt throughout Australia. Yes, God is going to give us all these things, because He has begun a good work in us, and means to see it through.

THE CONDITION OF OBEDIENCE.

Only, remember one thing: that God may do His full work, you on your part must offer *obedience*. You remember that when Christ was about to transfigure the marriage feast in Caanan, in Galilee, by turning the water into wine, His mother gave the key to it all when she spoke the crucial words: "Whatsoever He saith unto you, do it." We must take these words to ourselves. We must render obedience to every call He makes for service. We must obey the warnings which come to us concerning any danger in our own lives. We must obey the promptings to prayer or self-denial which our usefulness or our own souls may require. Yes, we must render obedience. Ah, how hard it sometimes is! Obedience is the battle of all our lives, and no one can contract out of the fact who would follow Jesus Christ. But how glorious the reward! We shall find whether, in this Diocese or in our own lives, that, to use Browning's words: "The best is yet to be."

We shall find vastly more glorious triumphs of the Cross in the future than any we have seen in the past, good and thankworthy though these have been. We shall find in our own glad experience the joyful discovery of Cana in Galilee—"Every one at the beginning doth set forth good wine and afterwards that which is worse, but Thou hast kept the good wine until now."

Owing to the Easter holidays it has been impossible to print this issue quite as early as usual, and if it happens to be a day late in reaching the country subscribers we hope they will understand and exonerate.

ALL SAINTS' HOSTEL, CHARLEVILLE.

No new development in Church work has met with such general approval throughout the Diocese as the Hostel started by the Brotherhood, which is now under the care of the Sisters of the Sacred Advent. The present building is only rented, and towards the rent a grant of £75 a year is made from the H.M.F.

It is hoped, however, to either build or purchase a building shortly, and towards this £200 has already been contributed.

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Courier (Red Cross Society)—Mesdames G. G. H. Irving and Ross-Munro	185	12	9
South Brisbane (St. Andrew's)—Mrs J. S. Needham	181	0	5½
Town Hall—The Mayoress (Mrs J. F. Maxwell) and Mrs Edgar Robinson	...	...	153	6	9
Smith's Corner—Mesdames O. Chancellor and H. Luya	...	...	120	5	7½
Telegraph Chambers (Mothers' Union)—Mrs Exley	...	...	107	3	11
Advertisements—Mrs Bruce-Nicol	...	...	91	10	0
Rowe's Café (Queensland Protestant League)—Mesdames A. C. Bell, V. Tucker and Miss O. E. Jones	...	...	68	15	4
Lennon's Hotel—Mesdames Blundell, Bourne, Raff and McLay	...	...	61	13	3
Isles Lane—Mrs A. B. Stark and Miss I. Ponton	...	...	54	12	6½
Union Bank (Brisbane Wool Spinning Guild)—Mesdames Grierson Brown and Spiers	...	...	46	11	0
G.P.O.—Pyrmont Nurses	...	...	43	19	2½
Hunter's Corner—Mesdames Rigby, Chapman and Roe	...	...	42	11	8½
Stock Exchange (All Saints' Stall)—Mrs Merchant	...	...	41	4	7
Customs House (Ladies' Harbour Lights Guild)—Mesdames Curtis, R. Hillcoat and Campbell Thompson	...	...	38	17	1
Valley Corner (Girls' Friendly Society)—Mrs G. H. Thompson	...	...	34	18	1½
City Buildings (Q.W.E.L. Patriotic League)—Mrs W. S. Anderson	...	...	33	7	0
Sweets Stall (Combined Comforts Fund)—Mrs J. P. Peterson	...	...	32	5	1
Heiron & Smith's—Mesdames Allen, J. L. Shattock, Booker and Miss Ryland	...	...	28	1	5
Tourists' Bureau (Y.W.O.A.)—Mrs Way	...	...	18	14	1½
St. Martin's League Rooms—Mrs Gerald Anderson	34	0	0
Sandgate—Mrs Twamley	32	15	2½
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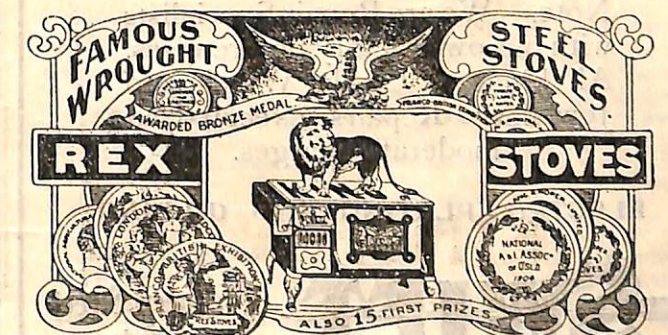
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ST. MICHAEL'S HOME.

The sisters wish to correct any misapprehension which may have arisen from the paragraph in the *Church Chronicle* for March about their work at St. Michael's, Clayfield. St. Michael's is definitely a home, and is not an ordinary boarding school. The children do not, as is the case at the Tufnell Home, go to the State School, but are taught at home. Children under six are received as day pupils. For further particulars application should be made to the Sister-in-charge, St. Michael's Home, Clayfield.

THE GLENNIE SCHOOL.

We are asked to supplement the account of the Glennie School's examination record. The Glennie sent up for the Senior Examination ten (10) candidates, of whom nine (9) were successful, winning between them 3 Distinctions, 50 Passes, 3 Extension Scholarships, 6 Matriculations, one Open Scholarship to the University, and one Teacher's Scholarship. One of the candidates matriculated in both Arts and Sciences.

A.B.M. Notes.

It is cheering to learn of the work of the Guild of St. Andrew—the Training Guild in Australia for intending Missionaries. Two Brisbane members were farewelled at Celebrations of Holy Communion during March, namely, Miss A. Gross, of St. Andrew's, South Brisbane, and Miss D. Bain, of Holy Trinity, Valley. They have been sent to Yarrabah, N.Q. We wish them the blessing of God in all their work in Australia's part of the Peace Treaty and the Mandates—the duty of Conqueror to subject races.

A Mission Study School will be conducted at the Cathedral after Synod, under the chairmanship of Canon Batty. The book chosen is "Conquests of the Russian Church."

The Synod of Brisbane asked for £3000 this year as our share of Australia's offering. The present indications are that last year's total of £2357 will be passed comfortably—and with a prompt response by every Parish Priest and Treasurer the £3000 can be reached.

The Methodists of Australasia last year raised £103,000, and this year's budget is £95,000. Compare this with A.B.M. £33,000 and O.M.S. £30,000—total for the Church of Australia £63,000.

The Methodists number about half of our Church and their Missionary offering for the past year is nearly double.

In other words the Church of England Missionary offering is one-fourth. We commend this to the study of every enthusiast and especially to the non-enthusiast.

The Island native teacher learns to stand alone, as the following report by the white missionary shows:—"James Hagesi is still head teacher in Salesapa, and has added another excellent year's work to his long and splendid record. Mr Graves writes of him with the greatest affection, 'His village is one of the best in Florida, and the reason is simply because James is one of the best teachers: his good work is seen outwardly in the well-kept village with its nicely built Church and tidy buildings laid out on the shore. And it is seen, too, in the orderly lives of the people. He has stamped his good character and strong personality on many of them, and all that they are they owe to his consistent life and teaching.'"

Wanted for the Women's Shelter—A Sewing Machine.

Letters.

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

RE POPULARITY OF THE "CHURCH CHRONICLE."

Sir,—The correspondence recently appearing in the *Church Chronicle* anent its usefulness and popularity seems to me quite insufficient to explain the small circulation and income of the paper. To allege that a majority of Anglicans are unreasonably apathetic towards the contents of the monthly is perhaps unfair, for there must be some good reason for the semi-wholesale indifference shown towards what should be, and could be made, a religious publication of literary merit and wide-spread influence for righteousness. To attain this I venture to offer a radical remedy for the re-birth of the little, comparatively useless monthly issue, as per the following suggestions:—

1. Raise the price immediately to sixpence (the price of a loaf of bread per month); cut out all mercantile advertisements relating to business such as tobacco, victuals, quack medicines, blouses and the like, and condense the Parish Notes, which should be charged for as of no earthly interest only to those parochially concerned.

2. To make the *Church Chronicle* a power in the land the control and responsibility should rest with the Archbishop as editor-in-chief, helped by a staff of three associate editors not afraid of new ideas, with stalwart thinkers as special contributors of articles of vital and universal interest such as are discussed in the serious magazines. This would at once draw public attention to the new force at work on the *Chronicle* and increase its circulation and income.

3. If every Anglican family in the State subscribed it might pay its way, and the *Church Chronicle* be looked forward to and welcomed every month.—I am, Sir, etc.,

T.H.D.

Sir,—To increase the circulation and thereby the usefulness of the *Chronicle*: Let the parishes cut out their own little parish papers and make the *Chronicle* the parish paper. The wardens of the parish to order and be responsible for as many papers as there are Church families in the parish, and each family to receive a copy either by post or in a great many cases by distribution. I am sure there would be a very small loss, and the loss would be made up by the good done, as it would be a tie cementing the parish and incidentally the diocese together, and also make for a larger paper, and affairs would be put on a business footing. As regards your article "Put it right," I imagine that the putting of it right lays to a great extent with our clergy. Why are our Churches so sparsely attended? The arrangement made by Synod as to fixing and payment of stipends is "rotten," and will sap the life out of our Church. The fund will go from bad to worse, and the Clergy get disheartened and useless. I suggest as an improvement that the stipend paid be fixed on a percentage basis of the ordinary income of the parish, say 40 to 80 per cent. For instance, if the income was £400 at 80 per cent, the stipend would be £320; if £800 at 50 per cent, £400. If this was adopted, I do not think there would be so many overdrafts in the parishes, and would relieve the wardens of a great deal of anxiety, and to a great extent do away with bazaars, etc., and would tend to make our clergymen more missionary in their parishes, thus giving life to the parish and, again, incidentally to the Diocese.—I am, Sir, etc.,

CHURCHMAN.

THE NEXUS QUESTION.

Sir,—In reply to "Layman's" letter upon the Nexus question in your last issue I need only say that I am sure he wrote under a misapprehension. The lecture was not given solely to the students of the College, out was a general lecture given to the clergy in the Cathedral to which the students were invited. A short discussion followed the lecture. Whatever opinion Synod may have had as a whole upon the question, surely this is permissible.—I am, Sir, etc.,

W. C. CAMPING.

"A UNIQUE CHURCH."

Sir,—In connection with your article, "A Unique Church," in a recent issue, it may interest your readers to know that the two boys referred to as having built a Church in Mareeba, North Queensland, "On their own, without any man helping them," are now residents of Brisbane.

They have since grown to manhood and are principals in the firm of Messrs. D. G. Brimms & Sons, Milton.—I am, Sir, etc.,

READER.

The Church Chronicle.

Vol. XXXI.]

BRISBANE, APRIL 1, 1921.

[No. 369]

NOTICE.—All matters concerning advertisements, and all orders and payments should be addressed to the MANAGER, "Church Chronicle," Church House, Ann Street, Brisbane. Only literary matter should be sent to the EDITOR, and this by the 18th of each month.

THE BALANCE OF RACES.

In European politics the aim in pre-war days was to keep the nations so balanced one against the other that they would all fit into a harmonious scheme. No nation was to be allowed to preponderate to the danger of the rest. The war upset this plan. How far the League of Nations will succeed is a matter for future testing. We are agreed that all our energies must be devoted towards making it fulfil the hopes of our best and noblest thinkers.

If the white peoples cannot be induced by love to drop their animosities and to co-operate for their own good and the good of the world, it is possible the dispensation of fear may urge them to a formal but effective union.

There is quite a literature growing up in connexion with the position and progress of the coloured races. We take two books as representative. Mr Madison Grant, who has spent many years in studying this question, wrote, two or three years ago, a book called "The Passing of the Great Race." Mr Grant may be accounted an authority on the subject he has made his own. Dealing with Europe, he lays down the usual three racial divisions—(1) The Alpines: dark-haired, dark-eyed, short in stature and with round skulls. They are Mongoloid in origin; (2) The Mediterraneans: swarthy, dark-eyed, long-skulled; (3) The Northern race: fair-skinned, wavy-haired, light-eyed, of tall stature and with long skulls.

It is these last that have mattered all through European history. He calls them *Nordics*. In ancient Greece, in Germany, in England, in France, in America—everywhere, in short—they have been the leaders in war and affairs. This is all we can write now on this engrossing book. The Nordics are the great race which Mr Grant sees passing away. They form the pillars of our civilization, and the pillars are becoming disintegrated. The late war actually and virtually killed, he estimates, 40,000,000 of them. "The backbone of Western civilization is racially Nordic, the Alpines and Mediterraneans being effective precisely to the extent in which they have been Nordicised. If this great race should ultimately pass . . . it would be succeeded by an unstable and bastardised population, where worth and merit would have no inherent right to leadership, and among which a new and darker age would blot out our racial inheritance."

The Alpines and Mediterraneans, once they are deprived of the stamina and force of the Nordics, cannot keep out the coloured people. And this brings us to the second book. It is from the introduction to this book ("The Rising Tide of Colour," by Lothrop Stoddard) that we have quoted the passage above. Mr Madison Grant wrote that introduction, and Mr Stoddard's argument reinforces the warning of his friend. He spreads before us, so to speak, a map of the present position, with statistics and a moral. He deals exhaustively with the number, distribution and ambitions of the yellow man, the brown man, the black man, and the red man.

To take the Yellow Race. He estimates the Chinese at four hundred millions, the Japanese at sixty millions, and the rest of the yellow complex at forty millions. He underestimates the Chinese population—so, at last, we have been led to understand. We cannot follow him through

his examination of the numbers of the other coloured peoples. In the total they aggregate 1,150,000,000. The white race (of which when the Nordics are eliminated there will be little power of resistance) at 550,000,000. His great point is that the vast mass of colour bitterly resents white predominance and its leaders aim at its overthrow. The book itself must be read to enable one to feel the power of this presentation of the world-condition. We can quote one out of scores of the witnesses cited in it. A British-educated Afghan, shortly before the European war, wrote inveighing against our "racial prejudice—that cowardly, wretched caste-mark of the European and the American the world over." He predicts "a coming struggle between Asia, all Asia, against Europe and America. You are 'heaping up material for a jihad—a Pan-Islam, a Pan-Asia holy war—a gigantic day of reckoning, an invasion of a new Attila and Tamerlane, who will use rifles and bullets instead of lances and spears. You are deaf to the voice of reason and fairness, and so you must be taught with the whizzing swish of the sword when it is red.'"

The cumulative effect of this book is not only arresting, it is terrifying.

On opening our English mail, we find corroborative evidence in the first paragraph of the *Church Times* for January 21st. [The *Church Times* is a quiet, innocent and Ecclesiastical paper]:

"In connexion with our recent reference to the systematic schooling of Japanese youth in the belief that their nation is the destined ruler of mankind, we may quote from an article in the *Niroku* newspaper, published in Tokyo. Here are some extracts: 'To preserve the world's peace, and to promote the welfare of mankind, is the mission of the Imperial Family of Japan. Heaven has invested the Imperial Family with all the qualifications necessary to fulfil this mission.' 'The Imperial Family of Japan is the parent, not only of her sixty millions, but of all mankind on earth.' 'The League of Nations, proposed to save mankind from the horrors of war, can only obtain its real kind from the Imperial Family of Japan at its head; object by placing the Imperial Family of Japan at its head; for, to attain its object, the League must have a strong punitive force of a super-national and super-racial character and this force can only be found in the Imperial Family of Japan.' One has but to substitute 'Hohenzollern' for 'Imperial Family' to make the sentences characteristic of the doctrines taught in Germany for forty years prior to the war. Is our nation to lend its powerful support to the furtherance of Japanese ambitions towards world conquest, or are we to recognise in Japan's fanatical belief in her own destiny a menace not less serious than that presented by German Kultur?"

Can we be surprised that the Archbishop presses on us the claims of the League of Nations?

Face to face with the possibilities darkly outlined in such volumes of these (there are many of them sent forth in these days from England and America, and it is our pride to say, C. H. Pearson of Victoria, started thought on these lines as early as 1894, in his brilliant book, "National Life and Character")—face to face with the future, what are the alternatives? To begin with, the unity of purpose through all the white races. They must learn to dwell together and work together, like good neighbours in a garden town, for mutual improvement and the defence of the whole.

Then either (1) to take counsel and to struggle and fight for the subordination of the coloured brothers of the human family—which may God avert! Or, (2) to fall back on

ST. MARTIN'S DAY.

Bishop Le Fanu presided at a final meeting of St. Martin's Day effort, when the report and balance sheet were presented by the Hon. Secretary (Miss Bruce-Nicol), and the Hon. Treasurer (Miss Gertrude Horton).

The total amount received from the effort in Brisbane alone amounted to the splendid sum of £3,385 12s., with further amounts still to come in, and it is anticipated that the amount will reach over £3,500; against this gross total the entire expenses amounted to £188 10s. 7d.

The report expressed hearty appreciation and sincere thanks to all organisations, conveners and collectors for their loyal co-operation and unfailing efforts to make the appeal successful—the fine result being their reward for their valuable and whole-hearted work.

Votes of thanks were passed to the Press for its generous aid in giving the appeal such widespread publicity; to Mr Arthur Boyle for organising St. Martin's Concert, which realised the handsome sum of £312; Messrs. R. J. Morris, J. P. de Winton, F. Parkinson and Oarthew, who rendered special services in arranging and erecting the stalls and assisting the work generally; and to the citizens of Brisbane for their wonderful and liberal response. The report and the balance sheet were formally adopted.

Bishop Le Fanu warmly congratulated the ladies on the excellence of their work, and said that it was one of the largest collections ever taken in Brisbane, which must be most gratifying to all those who worked so hard, and he felt that St. Martin's Day Committee was one to be proud of. He asked the ladies to stand firmly together in their work in the interests of St. Martin's Hospital, and paid a glowing tribute to the members of St. Martin's League, who were carrying out such noble and unselfish work.

Mr Morris pointed out that the expenditure was exceedingly small compared with the amount obtained, the only expenses being for badges and advertising signs. Taking all into consideration the expenses worked out at 4 per cent, which showed that the appeal was handled on a sound business footing.

Mr Morris then, on behalf of the Committee, wished Bishop and Mrs Le Fanu *bon voyage* and a safe return.

The details of the collection will be found in another column.

SUNDAY SCHOOL TEACHERS' CONFERENCE.

A conference of Sunday School teachers will be held at St. Andrew's, South Brisbane (1d. section from North Quay on Dutton Park car), on Saturday, 16th April, from 3 to 9 p.m. Mr. Arthur Exley is chairman of the conference.

At 3 p.m. Miss Hurford will give a kindergarten demonstration.

At 4 p.m. Miss Rosner, Principal of the Kindergarten Training College, will read a paper.

At 4.45 Canon Garland will speak on "Devotions in the Sunday School." Evensong will be sung at 5.30, followed by tea, the teachers bringing their own food and the committee supplying tea. From 6.30 to 9 there will be an open conference on subjects previously sent in by teachers.

Superintendents are asked kindly to send subjects selected by their teachers, and also an estimate of the number of their teachers likely to be present at tea to Rev. G. L. Hunt, Hardgrave Road, West End, about a week beforehand.

the Faith of the Lord and Saviour of all men, on the only dynamic that can lift, heal, purify, reconcile, and to become, as in the days of old, a European unit, marching under the Banner of the Cross, with the message and mission of the Church.

And to do this requires a converted Europe, a converted Africa, a converted America, and a converted Australia—the whole white race converted to the cause of God. We of the Church in Queensland are called on to ponder these matters. They are vital to us and to the whole world. We shall show that we desire to face the problem in an earnest spirit, not by talking big or writing much, but by fulfilling such commonplace duties as that of seeing that the A.B.M. has our ungrudging support in the extension of its work. Yet, the power-house of overseas evangelisation is the Home Mission Fund. The engineers are being trained at Nundah. These all make demands on our prayers and our purses. In the cry of their need we hear the accents of the Lord Christ; by our response we manifest our devotion to civilization and humanity.

World Conference on Faith and Order.

To the Editor of the *Church Chronicle*, Brisbane.

Dear Sir,—The undersigned Australian members of the Continuation Committee, appointed by the Preliminary World Conference on Faith and Order, held at Geneva in August last, desire to invite the attention of all Christian people to the following facts:—

(1) The Preliminary World Conference was attended by officially appointed delegates of over seventy Churches, representing, with one single exception, every important Christian Church in the world.

(2) The Conference was distinguished by a truly Christian spirit and a real desire for reunion, and augurs most hopefully for the World Conference which will meet in about three years' time.

(3) The Conference desires that answers to certain questions as to the need for and character of a Creed for a united Church should be given by all Churches as a preliminary to the meeting of the World Conference. These questions have been sent to the chief representatives of each Church in Australia.

(4) The Continuation Committee has fixed the week, May 8–15, as an Octave of Prayer for Reunion, and earnestly appeals to all Christian people to observe it loyally.

(5) Copies of forms of Prayer for Reunion, together with all information as to the work and objects of the World Conference, can be obtained free from R. H. Gardiner, 174 Water Street, Gardiner, Maine, U.S.A., on application.

We are,
Yours very faithfully,

GILBERT WHITE,
Bishop of Willochra,
Gladstone, South Australia,

T. E. RUTH,
Monomeith Avenue,
Canterbury, Victoria,

GEORGE HALL,
Methodist Parsonage,
Brighton, South Australia,

Australian Members of the Continuation Committee of the World Conference on Faith and Order.

ON A CERTAIN KIND OF PREACHING.

[We think the demerits of the *Chronicle* Team has had a good innings. A change may elicit some interesting criticism on the subject which the Rev. T. A. Lacey handles in this Article.]

After Evensong at a Parish Church in the North of London, some years ago, the preacher was asked whether he did not think it was a fine congregation. He replied, in dull tones, that the Church seemed to be fairly well filled. "And it holds a good many people," said the Churchwarden. The preacher betrayed no curiosity about the numbers. "It must be encouraging to address such a multitude," pursued the Churchwarden. "Multitude is a big word," said the Vicar, cautiously, "but take it as it is, it does give a man an opportunity." "For practical purposes I think I should prefer a smaller number," replied the preacher. "You've come to the wrong place for that," said the junior Curate briskly, and received a reproving look from the Vicar, who did not like boastfulness. The preacher ignored the remark, and continued placidly, "It is difficult to get into close touch with souls in a large crowd. If you have five-and-twenty or thirty before you, or even a hundred, they seem to be individuals, but a thousand make nothing but a mass. When King was lecturing on preaching at Oxford, he used to advise us to pick out some one person, if possible, and preach directly to him. You can't do that with a big crowd. Do you remember what Gladstone said about the difference between an Italian preacher and an English preacher? An English preacher addresses himself to his subject: an Italian preacher addresses himself to his audience. It is not easy to do that when the audience is a lump. It is easier when there are not many, and I rather like them scattered. I am afraid I addressed myself to my subject to-night. I did not feel that I was getting at the people."

"You got at one man," said the Churchwarden, "a man who only comes here occasionally, and I don't know who he is. He was sitting close by me, and when you finished, he said, loud enough for me to hear, 'That's got me!'" The preacher flushed slightly, and looked uneasy. The Vicar intervened, to cover his confusion. "We'll keep an eye on that man," he cried cheerfully. "There is surely some inspiration in numbers," protested the junior Curate. "There is," said the preacher, "but I am afraid it is not a very holy inspiration. You had better beware of it." A gong sounded, and the Vicar said, "Let us go to supper;" so they moved to the dining-room, and there was no more talk of preaching.

The Vicar was an old friend of the preacher, and could take liberties with him, though he would not allow junior Curates to do so. When they were settled to their last pipes before the study fire, he became didactic. "You are rather perverse," he said, "and I shall not let you alone. It is worth while to preach the Gospel to something over a thousand people; if it is difficult, there is the more reason for doing it with a good courage. If it is so easy to preach to your own small flock, you ought to be glad of an opportunity for doing something harder. You are a preacher; I am not. I think I know something about managing a parish and shepherding souls; but I also know my own limitations, and I fetch you here to bring what I lack."

DIOCESAN INTERCESSION PAPER.—The Diocesan Intercession Paper which was formerly printed in the *Church Chronicle* is now published separately and will be posted each month to anyone who desires to use it by the Secretary, Mr R. O. R. Newman, Ballandean.

Look out, and see whether the trouble is that you felt you were not doing yourself justice. I don't say that it is so, but there may be some danger of it."

The preacher smoked in silence for a while, then delivered himself, "Pitch it in as hard as you like. It will do me good, even if you miss the mark. I think the trouble is that I am really afraid of a crowd. It is inspiring, and I don't trust the inspiration. It moves me, and I don't know where it will take me if I let myself go. I felt it this evening, and held fast; stuck to my subject, as I said before supper. Then I was miserable, because I was not getting at the people. Perhaps you are right; perhaps I did feel that I was not doing myself justice. But I don't believe that was the dominant feeling. The main thing was that I seemed to have come on a fool's errand and to be wasting everyone's time."

"You were afraid," said the Vicar; "then it was cowardice, and conscious cowardice." The preacher was not ruffled. "Have you ever thought," he asked, "what a terrible thing it would be to become a popular preacher?" "You need not fear that," replied the Vicar; "you are not simple enough." "I know," he said, "but even so I can talk clap-trap, and there is a horrible inclination to do it when you are speaking to a crowd." "And so you try to be dull," inferred the Vicar; "and, if it is any comfort to know it, you were dull this evening. Yet the people listened to you." "They did seem quiet," he allowed. "They were waiting to hear what you had to say to them—to them, mind you—and it did not come till the end. Then you 'got' that man at the bottom of the Church. Was it a fool's errand to come and do that? Isn't that a sufficient excuse for your journey?" "Ample," replied the preacher. "Then what more do you want?" demanded his host.

There was a second interval of silence, which led the preacher into another train of thought. "That was exceptional," he said, "but this kind of sermon that you asked me to come for is an ordinary thing. What is the good of it? I come and speak to people about whom I know nothing. I address them—if I address them at all—in the lump. I have no pastoral relation to them. I come and fire off half-an-hour's discourse, and go. What is the good of it?" "You were longer than that," replied the Vicar; "in fact I should have said you were five minutes too long, if the last two minutes had not been the best of the lot. As for pastoral relations, they are my business here. I sent for you to supplement me, and you did not do it amiss, though you were so perversely dull." "You would have done it much better yourself," he answered, "and you ought to reckon on that. You say that I am a preacher, and you are not. Perhaps so; I will not contradict you. But you know your people, and can speak to them—right to them. It is the only thing that counts. I'll go back to my own people and stay there."

"You will do nothing of the kind," said his host; "you will come here whenever I send for you. It is your duty. You will come because you are called, and it is woe to you if you don't preach the Gospel to as many as can be got to hear you." "I shall be glad to come if you will promise me not more than fifty," he replied with a smile. "You will come in fear and trembling if there are five thousand," retorted the Vicar, "and you will not trouble yourself to ask whether you are doing any good. It is enough to be doing what you are told to do."

"I wish I could see it in that way," he replied. "It's as plain as a pikestaff," said the Vicar; "and now we will go to bed, for I can see that you are desperately tired!"

ANGLICAN CHURCH MISSION.

Headquarters: St. Luke's, Charlotte Street, City.

The Mid-day Intercessions, provided for business people at 12.15 and 1.15 daily during Lent, have been a great help to several who have attended regularly. It is not yet realised or known that St. Luke's is once more the centre of the Church Mission, and that the place is open daily from 9 a.m. to 9 p.m. Recreation and rest rooms are open, and light refreshments are on sale for the benefit of Church people when in the city. Several ladies have volunteered to assist one day a week in the canteen; and we welcome Mrs. Bird, Mrs. Harris, Miss S. Kollett, Mrs. Parr, Mrs. Robinson, and Miss Carfoot. We want helpers for Friday and Saturday. The News-boys' Club meets regularly Tuesdays and Thursdays, and the enrolled membership stands at forty-seven lads. We have lost the services of Mr. Hulme as physical instructor, owing to his transfer to Murgon district, but we are pleased to report that Mr. Burrows has come forward as an instructor. Two football teams have been formed to play 2nd and 4th grade teams; the Club at present holds the 3rd grade premiership for last year. Miss Schauers and Miss Lovelock have again volunteered their services to conduct an evening for the News-boys weekly, and the first meeting will be held on Friday, 1st April. We welcome them again among us, as we realise their helpful work. During the month the Superintendent met a number of immigrants and welcomed them, and placed eight young men in farm work. If the Clergy should know of any lads in their parishes who would like to go on the land and learn farming after they leave school, we have a number of applicants and could place them immediately. The attendance at the open-air services on Friday night is increasing, and we now have a band of six instruments. Mr. Kitchen has still a number of instruments on hand, and is prepared to teach any

young man or lad who could spare Monday evening for practice and Friday nights for Mission work; instruments and tuition free. The regular hospital visiting of Mr. Kitchen is becoming quite an important work, and entails a lot of small commissions undertaken for the various patients. The Clergy are notified, by all those requesting Mr. Kitchen to do so, and several men have been helped in other ways after discharge.

MOTHERS' UNION IN AUSTRALIA.

A Council meeting was held in the Cathedral Vestry on Wednesday, March 3rd. Mrs. Cumbrac-Stewart presided in the absence of Mrs. W. G. Stanley (through illness). There were present: Lady Morgan, Mesdames Exley, Clawson, W. H. W. Stevenson, J. S. Needham, Clayton, J. S. Shattock and J. A. Philp. The chief business was to discuss and arrange details for the M.U. Festival, to be held on Tuesday, April 5th. It was decided that a Corporate Communion should be held at the Cathedral at 11.15, when an Address will be given by the Rev. Cecil Edwards. An adjournment will then be made to the rectory grounds of All Saints', where an *al fresco* luncheon will be provided. At 2.30 the Annual General Meeting will be held, at which the Archbishop will preside, when the election of officers for the ensuing year will take place. We look for a large attendance of the clergy, supporters and sympathizers, as it is essential that the Society's aims and objectives and vast potentiality for good may be widely and keenly appreciated. During the meeting opportunity was taken to bid farewell to Mrs. Le Fanu prior to her departure for England, carrying with her the love and good wishes of the Union, in which she has always taken so deep an interest.



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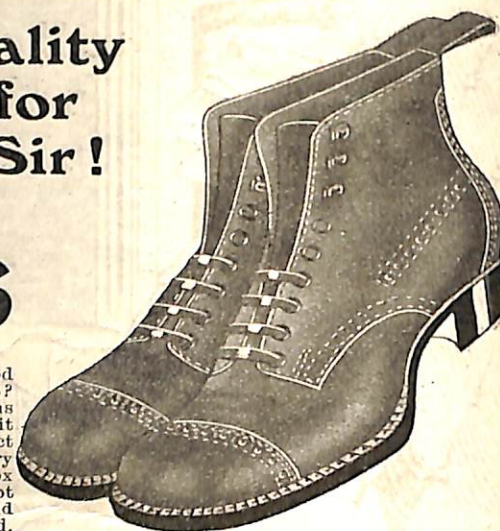
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N.B.—The Editor is obliged to ask the Contributors of long Notes to reflect on the limitation of space. He desires thankfully to acknowledge that in the great majority of cases Notes from the Parishes come in by the day requested.

News from the Parishes.

All Parish Notes must be posted so as to reach the Editor not later than the first post on the 18th of the month. Otherwise insertion cannot be guaranteed.

NOTICE.

Contributors are asked to observe the rules as to amount of matter which were laid down some time ago. The exigencies of the present demand their accurate observance. By those rules the following standard was set:—

Parishes having 12 subscribers are entitled to 5 lines of matter free.

24	"	8	"	"	"
36	"	10	"	"	"
50	"	12	"	"	"
75	"	15	"	"	"
100	"	20	"	"	"
Over 100	"	1 line for every five.			

[A line averages eleven (11) words.]

Allora (Rev. T. HELY-WILSON).—SERVICIOR LIST.

8 a.m.	11 a.m.	3 p.m.	7 30 p.m.
April 3—Allora	Allora	Glengallan	Allora
10—Allora	Spring Creek	Goomburra	Allora
17—Allora	Allora	Glengallan	Allora
24—Allora	Goomburra	Spring Creek	Allora
25—ANZAC DAY:	Mattins and Litany, 6.30 a.m.		

Solemn Requiem for Fallen Soldiers, 11 a.m.

Evening Devotions, 8 to 9 p.m.

Local Committee—Monday, April 4th, 8 p.m.

Women's Guild—Thursday, April 7th, 3 p.m.

C.E.M.S.—Monday, April 18th, 8 p.m.

Talgai West—April 21st, 8 p.m.

Crezsbrook (Inver-ramsay)—April 19th, 8 p.m.

HOLY BAPTISM.

Mary Louise Snodgrass.

The visit of Archdeacon of Toowoomba has left us all impressed, and his burning words of advice to adult Churchmen to teach the children the faith of our fathers will long be remembered. Parents will remember how he urged them to bring the children to Church with them and not be content to just send them to Sunday School. Arrangements have been made to hold a Special Service in Central Hall on Good Friday on same lines as that held in Brisbane by C.E.M.S. We hope to report this in our next issue. St. David's Women's Guild are busy making white dossal and riddel curtains for the Easter Festival, also a white chasuble. Welcome rain has fallen, and the prospects for winter are fairly bright, for which we give thanks to the good God, giver of all good gifts.

SPRING CREEK.—The Archdeacon paid us a surprise visit on 27th March and preached at Evensong. We thank him both for it and his words of advice for a good keeping of Lent, and assure him of a hearty welcome should ever he visit us again.

GOOMBURRA.—The Rector was with us this month, and spoke of the prospects of organising a Sunday School in the district, and he will be glad to receive names of any who will act as teachers.

GLENGALLAN.—A scheme is afoot to improve our sanctuary, but a little money is needed, so all who wish to help may send a donation to the Secretary.

St. Michael's, New Farm (Rev. WALTER THOMPSON).—The work of Lent has been going on steadily. The Friday afternoon service for children has been well attended. The Bible Study Circle after the Wednesday evening services helped us all, though some found the book studies on the Holy Spirit by J. T. Lawton rather too difficult. The churchwardens have been carrying out many necessary repairs to the roof of the church, replacing several of the wooden piles with brick pillars and renewing the fences. We are glad to welcome Miss Walker, the Misses Pullan, and Mr Leslie Beard into the choir. The choir-master would like two more basses and a tenor in addition to these. Mr Ockendon's rendering of "Les Rameux" on Palm Sunday was much appreciated. On February 23rd Col. H. O. Stanley passed away to his well-earned rest at the

age of 80 years. Col. Stanley was a strong churchman, and though a busy man, he always found time to read some theological works as well as his Bible. The last one he read was "Immortality," which came out in 1917, edited by Dr. Streeter. Col. Stanley will be missed by many friends his sterling qualities have won for him, and he leaves a fine example for his children and grandchildren to follow.

St. Andrew's, South Brisbane (Rev. J. S. NEEDHAM, Rev. F. R. BARRATT).—Since our last notes appeared we have sent our third missionary in the person of Miss Anna Gross, who left on Saturday, March 12, for Yarrabah, where she will work in conjunction with Miss Newberry. A farewell Communion Service was celebrated at 10 a.m. on the day she left, at which there were present several missionary candidates. Our prayers and best wishes go with Miss Gross in her work. The past month seems to have been a period of annual meetings. The Gordon Club, Sunshine Club both held their annual meetings within the past three weeks, and are to be congratulated upon their success within the past year. The Girls' Friendly Society has been resuscitated with an increased membership, and are meeting in the rectory. Preparations are well in hand for the forthcoming fête in aid of Missions. The Archbishop has consented to declare the function opened, and he will be welcomed by the Mayor of South Brisbane. Further details must be left over until next month. The C.E.M.S. held their usual meeting this month, at which some very good work was put in.

St. Peter's, West End (Rev. G. L. HUNT).—There has been an increase in the attendance at Sunday Evensong lately, but the morning service is as poorly attended as ever. Should not every Christian make it his first business on Sunday to publicly acknowledge his gratitude for all he so readily accepts from his Creator? Mrs Exley spoke to the Mothers' Union on 11th March, and on the same day Mr Armstrong showed some pictures of the Aboriginal Missions in Church. On Anzac Day (25th April) there will be Memorial Commemorations at 6.30 and 11 a.m. The annual Sunday School Picnic will take place on Eight Hour Day (2nd May).

St. Philip's, Thompson Estate (Rev. H. T. MOLESWORTH).—At the Parochial Council meeting the Churchwardens reported that our finances were £104 debit to date, and the end of the financial year would find us nearly £50 to the bad. This leaves more work for collectors and envelopes. We sincerely trust that the Easter Meeting will find many more prepared to take an envelope and give it a trial for the next year by promising a stated sum weekly, however small, and faithfully adhering to it. The Easter Meeting is fixed for April 15th, and we are hoping to see a full Church for the occasion. A generous offer by Mr Weeks to make new kneelers for the Church, the material to be supplied by the Church, was gratefully accepted. It was also suggested that the proceeds of the Spring Fair this year should be devoted primarily towards installing electric light in the Church and an electric blower for the organ. The services on Easter Sunday will be at 6.30, 8, 11 a.m., and 7.30 p.m. The C.E.M.S. have been meeting regularly, and appear to have livened up somewhat. We welcome in our midst Bro. Carlisle, who renewed his rule of life on Sunday, February 27th, there being ten brethren present at Corporate Communion. Seeing Bro. Weeks has promised to make kneelers, it behoves some of the C.E.M.S. who are handy with tools to assist him in this work, and we are sure he would be grateful for their assistance. Some of the meetings held have been very interesting, and the last one was productive of a very instructive and intelligent discourse by Bro. W. Dell, and which was greatly appreciated by the members present. The Girls' Club are securing members, and appear as if they are going to be very much alive during the coming winter months; well, we feel sure they will find plenty to do—there is plenty of work ahead, and assistance is greatly needed to make the Spring Fair a success in the face of so many counter attractions at that particular time (September 17th). The Mothers' Union is still much in evidence, and we understand they are preparing a surprise for the Church in the shape of some new furnishings, and we can assure them their efforts will be appreciated, for we all recognize that some of them are very busy ladies and have not too much spare time on their hands.

St. Colomb's, Clayfield (Rev. D. MORGAN JONES).—Palm Sunday was a great inspiration, particularly the Sung Eucharist, which was preceded by the Procession of Palms, headed by Cross-bearer, Candle-bearers, Servers, Sub-Deacon, and the Celebrant, who was vested in a very fine cope, lent by Canon Batty, whom by the way we have to heartily thank for similar favours several times lately. There was a large congregation and the choir was present in force and sang with fervour the Palm Sunday hymn, "Crown ye with

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palms the Saviour's onward way." It is not too much to say that the singing throughout and the dignity of the Service were the best St. Colomb's has ever shown, and all present were truly uplifted and inspired by the harmonious expression of music and reverence. St. Colomb's has much to be thankful for, and with the festival season ahead should be able to offer similar services to the glory of God and the edification of man.

Clifton (Rev. JOHN HOPE).—SERVICES for April:—
7.30 a.m. 9.30 a.m. 11 a.m. 3 p.m. 7.30 p.m.
3—Clifton Clifton Pilton Clifton
10—Clifton Clifton Talgai Back Plains Clifton
17—Clifton Clifton Pilton Clifton
24—Clifton Clifton Back Plains Talgai Clifton

We are altering the programme of services to meet the wishes of the country folk. In future, at Clifton, the Sung Eucharist will be at 9.30 a.m. instead of 11 a.m. except on the first and third Sundays in the month, when it will be at 11 a.m. With these new arrangements we expect larger attendances at Back Plains and Pilton. Talgai services are always well attended and very hearty. We are quite willing to hold a service at Nobby if some kind person would give us the use of a room once a month. Will anyone make the offer? Archdeacon Osborn came to us for Passion Sunday; he met many old friends, and we hope he will come again. Would you kindly send in your subscriptions to the *Church Chronicle* (2/-), as they are overdue.

Crows Nest (Rev. S. ATHERTON).—During March the parish received a visit from the Home Mission Secretary (Rev. L. J. Hobbs). The rain which fell previous to the visit interfered somewhat with the attendance at country centres, and made travelling by road very heavy. The Missioner expressed himself as pleased with his visit. Mrs. G. Humphreys, Q.N. Bank, Crows Nest, is the new Local Secretary, and Miss Winifred Burrell has consented to act as Secretary to the newly-formed branch at Anduramba. This parish should support Home Missions as much as any other if only for the great help we ourselves have received from the fund in the past. So arouse yourself and do your part by supporting the work generously when the Local Secretary calls upon you. The Ladies' Guild at Crows Nest have recommenced work again. Mrs. R. Grimshaw was re-appointed President, Mrs. F. Jefferson Secretary, and Mrs. E. W. Martin Treasurer. The Guild is manifesting great enthusiasm. Already preliminary arrangements are being made for holding our annual Sale of Work on the first week in September, and the Guild is holding a "Social Evening" in the Empire Hall on Easter Monday night to augment Guild funds. We anticipate that a Confirmation will be held in this parish some time during October. The Vicar would be glad to receive the names of intending candidates in various centres, so that classes may be arranged in good time. During April Easter Meetings will be held in all the centres, and we hope parishioners will show a real interest in their Church by attending the meetings. Please note H.O. at Crows Nest is now 8 a.m., not 7.30 a.m. during winter months. Services for April are as follows:—April 3rd: Crows Nest, 8 a.m. H.O.; Pinelands, 11 a.m. H.O. and Sermon; Peachey, 3 p.m. Evensong; Haden, 3 p.m. Evensong; Crows Nest, 7.30 p.m. Evensong. April 10th: Crows Nest, 8 a.m. H.O.; Geham, 11 a.m. Mattins; Peachey, 3 p.m. Evensong; Crows Nest, 7.30 p.m. Evensong. April 17th: Haden, 11 a.m. H.O. and Sermon; Goombungee, 2.30 p.m. Evensong; Pinelands, 7.30 p.m. Evensong. April 24th: Highfields, 11 a.m. H.O. and Sermon; Geham, 2.30 p.m. Evensong; Crows Nest, 7.30 p.m. Evensong. April 26th (Tuesday): Anduramba, 7.30 p.m. Evensong. May 1st: Crows Nest, 8 a.m. Holy Communion; Peachey, 11 a.m. H.O. and Sermon; Pinelands, 3 p.m. Evensong; Haden, 3 p.m. Evensong; Crows Nest, 7.30 p.m. Evensong.

St. Mark's, Eidsvold (Rev. K. A. WATTS).—List of Services—April 3rd: Boyne 11, Mundubbera 7.30. 10th: Eidsvold. 17th: Hawkwood. 24th: Eidsvold. May 1st: Gingina 11 H.O., Pumpkin Hut 3, Philpot 7.30. 8th: Bill 11, Eidsvold 7.30. Last month we had a visit from Mr. Hobbs, who kindly gave us two Sundays, preaching at All Saints' (Boyne) and Mundubbera on the 20th, and at Eidsvold on the 27th. During the week we took a run to Splinter Creek. The quarterly trip to Cania was partly spoiled by the rain, but the morning congregation at Cania was most encouraging. It was too wet to venture to Monal, but we hope to get there next time. The Vicar hopes to start Confirmation classes in Eidsvold soon after Easter, and would be glad to have all the names of intending candidates by then.

St. Agnes', Esk (Rev. C. W. TOMKINS).—Miss Nellie Jones has had to carry on the whole Sunday School by herself, and much credit is due to her. On the 3rd of April (Low Sunday) his Grace the Archbishop is to give Confirmation to about twenty candidates. The children are scattered over an area which includes Bellevue, Biarra, Cold Creek and Esk. Mr. Lars Anderson and family set a splendid example of generosity recently by sending along a donation of £27 towards the Stipend Fund. I am afraid that our Parochial Councilors do not take their responsibilities very seriously. It is very hard to get a full attendance at a meeting. As no verger is employed a boy of ten voluntarily has generated the gas, lit all the jets in the Church, opened and closed all windows, given out books, served at the altar, etc. This is known as working the willing horse. If we cannot pay a verger, why not take turns in doing these jobs.

St. John's, Harrisville (Rev. A. D. BAKER).—Services for April:—3rd: Harrisville, 7.45, Holy Communion; 10.45, Mattins and Litany; 7.30, Evensong; Kalbar, 11, Holy Communion and Sermon; Roadvale, 2.45, Evensong. 10th: Harrisville, 10.45, Holy Communion and Sermon; 7.30, Evensong; Kalbar, 7.30, Evensong. 17th: Harrisville, 7.45, Holy Communion; 10.45, Mattins and Litany; 7.30, Evensong; Kalbar, 11, Holy Communion and Sermon; Roadvale, 2.45, Evensong; Muddapilly, 8, Evensong. 24th: Harrisville, 8, Holy Communion; 10.45, Mattins, Litany and Sermon; 7.30, Evensong; Kalbar, 7.30, Evensong. We were pleased to have another visit from Rev. C. J. Armstrong, and feel sure that he did us all good, for the more we give to Missions, the better we shall be. Easter meetings will be held as soon after Easter as possible.

Inglewood and Texas (Rev. J. D. PACKARD).—We have just had an auction sale for the Car Fund, by which about £56 was realized. This very nearly wipes out the debt on "Lizzie." Great was the energy of our auctioneer churchwarden and the ladies who conducted the side shows. It was very mean of Mr. and Mrs. Fletcher to leave Omanama, as they were jolly good Church workers and everybody liked them. Geham is very fortunate in getting them. Good luck to them. Mrs. Donovan and family have presented a beautiful altar frontal to St. David's in memory of Mr. C. Donovan.

Lutwyche (Rev. A. HAROLD OSBORN, M.A.; Rev. T. HUMPHREY CLARK); St. Andrew's, Lutwyche, and St. Mark's, Albion.—On Thursday, March 17th, the Archbishop of Brisbane held a confirmation at St. Mark's, Albion, when 38 candidates from the parish were presented. A quarter of an hour before the service the Church was full and extra forms and chairs had to be provided for the joint choirs and congregation. The Archbishop gave very helpful addresses, both to the general congregation, and more particularly to the candidates. The service was beautifully rendered and ought to be an inspiration to all present. Two new Sunday Schools were opened in this parish, both fully staffed, on February 27th; one at Stoneleigh Street, Albion, the other at Happy Valley, Stafford-on-Kedron. This is, of course, a matter for much thankfulness and prayer. On Sunday, April 3rd, at 3 p.m., Miss Swayne will give a Mission talk to the Sunday School at St. Andrew's on her work in India and Indian Missions generally. It is hoped that the parents and friends of the children will also be present. They will be very welcome and any others who are interested in Mission work, and surely that ought to include, if not all members of the congregation, at least all communicants, for if our religion is the greatest thing, the most precious thing in our lives to us, we must needs be very keen on giving others the chance to learn about it. The Tennis Club at St. Andrew's, which has been in abeyance, is making a fresh start this month (March).

St. Paul's, Maryborough, with St. Thomas', Newtown, and Christ Church, Granville (Revs. J. ELLIOTT and J. P. PARKER).—The congregations at Mattins and Evensong are increasing, and there is always a good number at the Lenten Wednesday Evensong. We should like to see a larger number of communicants at the Thursday morning celebrations. On Sunday, 27th February, the Rector held a special afternoon service for men only. The attendance was fairly good, and we hope it will increase as the service becomes more widely known through those who were there. At a joint meeting of the Women's and Time and Talent Guilds, it was decided to amalgamate. The parish is being "blocked" so that the collectors may be able to get in touch with all Church of England families and get their support for the Church Fund. They use the Church and they should support it. The Mission District of St. Thomas has also been "blocked" for the same purpose. Parishioners there also have agreed to increase their assessment by £50. Several collectors have offered their services, but the Rector appeals for

more so that the work may be lightened. Some have come forward as Sunday School teachers, but more teachers are still required so that the children may benefit.

Sherwood (Rev. GEORGE GREEN, M.A.).—We hope all will obtain a copy of the balance sheet and study it. It contains much to reflect upon. The consolation is that what has been given has been given "straight," and mainly by offerings in Church. It is your duty as a member of the Church to come to the annual Parish Meeting, in the Parish Hall, on Thursday, April 7th. The Rector will be away South from April 18th, and his place here taken by the Rev. B. C. A. Eva, a Queenslander, known to some of you. Keep the flag flying and prepare for a good winter's work. Some need reminding that the Sunday School meets at 9.45 a.m. in the Parish Hall every Sunday except the second, when there is a Children's Service in Church at 3 p.m.

St. Peter's, Southport (Rev. F. QUIRK, M.A.).—Rain has interfered with our Lenten services—at least we put it down to rain, because it's a great thing to be able to say, "It's the weather." A really bright feature, however, has been our Wednesday evening services, which have been very encouraging. A start is to be made immediately on fitting the purchased building in Scarborough Street into a rectory. A fresh food stall promises to be a great success—with the object of raising funds for a car, which is essential for the proper working of the country district, which at present is being neglected. We are very grateful to the Ladies' Guild for putting up new curtains in the vestry and for providing the choir with psalters. Meanwhile the communicants are very disappointing, and are very slow in making their way back to regularity. Lent is rather a good test; after all it is the number of communicants which shows whether a parish is alive and growing. Nerang shows great signs of life. The Rector hopes to give the people their Easter Communion on Low Sunday, April 3rd, at 8 a.m.

THE LESSONS.

The practice of reading in Church the Revised Version of the Sacred Scriptures is spreading. The argument in favour of the new version is that it is more accurate, that it reproduces more exactly the originals. It may, of course, be granted that, with the advance of scholarship, it became possible to correct the errors of seventeenth-century translators; but the continuance of advance has tended to the undermining of some of the Revisers' theories. New Testament Greek is much better understood to-day than it was in the eighties, and the Revisers' meticulous substitution of the aorist for the English perfect is in the way of becoming discredited. In public reading, however, the appeal, as the writer of the *Times* article affirms, should be more to the heart than to

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the head. The aim should be, no doubt, both to inform the intellect and to move and uplift the character, but chiefly the latter. Undoubtedly the Revised Version does the former, but the Authorised Version, though in a lesser degree it informs the intellect, succeeds in the more important object "with a power and majesty altogether unapproachable." For a man is moved, not by the intellect, but by that which "touches the secret springs of memory, imagination, and emotion." The hearing and use of the old familiar English Bible "bring into action at once all the associations which have power to act" on an English-

man, and recall his memories of childhood and his mother's voice. These, as the writer justly observes, are great allies whose help no clergyman would refuse who really understands the work he has been set to do. Our own feeling, when we hear the New Testament especially read from the Revised Version, is one of irritation. Its niggling alterations of the familiar text annoy like so many pinpricks. And, if the passage being read is, as we have known it, one of great beauty in form and rhythm and diction, it is almost certain to be spoilt for us by some intrusion of pedantry that destroys its charm.—*Church Times*.

Official Notes.

CONTRIBUTIONS TO DIOCESAN FUNDS.

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		£110	7 6

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Charleville—St. George	...	1	9 0
Dalby—St. Matthew's, Bell	...	5	0 0
Drayton—All Saints, Cambooya	...	3	1 6
Eidsvold	...	1	0 0
Rosebank	...	10	0 0
Gympie, St. Peter's	...	4	11 6
Indooroopilly, St. Andrew's	...	6	0 0
Ipawich, St. Paul's	...	1	9 0
Maryborough, St. Thomas	...	1	14 0
Sandgate, St. Nicolas	...	4	7 4
Toowoomba, St. James	...	30	0 0
Warwick—St. Andrew's, Swan	...	1	2 0
Creek	...	1	2 0
		£66	6 1

WHITSUNDAY OFFERTORIES.			
Brisbane—St. Martin's, Rosalie	...	2	8 8
Clifton, All Saints	...	2	5 4
		£4	14 0

CLERGY SUPERANNUATION AND OLDERGY WIDOWS AND ORPHANS FUND.			
Beaudesert, St. Thomas	...	7	2 0
Brisbane—St. Luke's	...	2	5 0
St. Martin's, Rosalie	...	2	18 11
Clifton, All Saints	...	4	15 8
Howard—St. John's, Pinalba	...	1	18 1
Ipawich, St. Paul's	...	14	1 8
Redcliffe—St. Mary's	...	4	14 0
St. Mark's, Woody Point	...	1	17 3

Toogoolawah, St. Andrew's	...	1	7 6
Toowoomba, St. James	...	20	16 2
		£61	16 3

ORDINATION CANDIDATES FUND.			
"Anon"	...	5	0 0
Miss Barker	...	13	0 0
Toowoomba, St. James	...	5	5 0
		£10	18 0

CATHOLIC PROVIDENT FUND.			
Clifton, All Saints	...	6	0 0

TUPNELL HOME.			
Brisbane—Holy Trinity, W'gabba	...	£2	0 0

ST. MARY'S HOME.			
Brisbane—Holy Trinity, W'gabba	...	£2	0 0

DISTRICT NURSES' HOME.			
Brisbane—Holy Trinity, W'gabba	...	£2	2 0

O.M.S.			
Toowoomba, St. James	...	£16	0 0

ARCHBISHOP OF BRISBANE'S FUND FOR MISSION CHAPLAINS.			
Clifton, All Saints	...	2	13 1
Ipawich, St. Thomas	...	19	0 0
Toowoomba, St. James	...	3	2 7
Southport, St. Peter's	...	1	19 9
		£8	14 5

AUSTRALIAN BOARD OF MISSIONS.			
Rev. A. E. Atkins	...	10	0 0
Miss Barker	...	13	0 0
Mrs Morgan	...	10	0 0
Miss Wetherell	...	8	9 0
Beaudesert, St. Thomas (child)	...	5	0 0
Brisbane—St. John's Cathedral	...	16	6 0
St. Aidan's, Tannymorel	...	32	11 7
Toowoomba, St. James	...	30	0 0
St. James' G.F.S.	...	30	0 0
		£71	6 2

New Guinea Mission.

Rev. W. J. Gerrard	...	2	2 0
Beaudesert, St. Thomas (stipend)	...	17	10 6
Brisbane—Christ Church, Milton, G.F.S.	...	10	0 0
Lutwyche, St. Andrew's (student)	...	3	7 0
"S.S."	...	15	7 0
Toowoomba, St. James	...	3	0 0
		£24	1 8

Yarrabah Mission.

Mrs Gerrard	...	2	2 0
Rev. W. J. Gerrard	...	2	2 0
Rev. G. S. Hanbury	...	5	0 0
Brisbane—Christ Church, Milton, S.S.	...	15	0 0
Cleveland—St. James, Wellington Point	...	7	4 0
Nanango, St. Anne's S.S. (boy)	...	3	6 0
		£10	9 10

Forrest River Mission.

Mrs Gerrard	...	2	2 0
Toowoomba, St. James	...	5	0 0
		£7	2 0

Melanesia Mission.

Cleveland, St. Paul's, S.S.	...	4	10 0
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Roper River Mission.

Mrs Gerrard	...	£2	2 0
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T. C. Fowler	...	5	0 0
E. A. Johnston	...	5	0 0
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		£20	0 0

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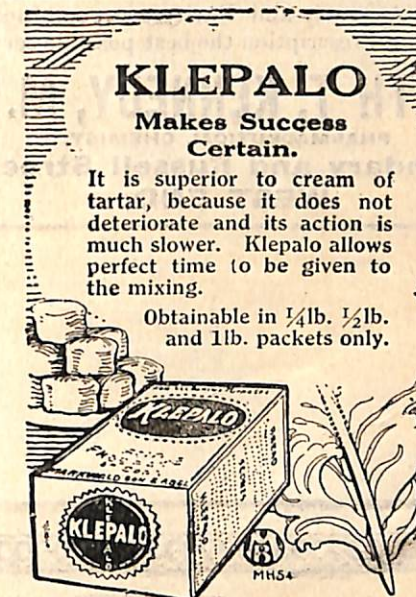
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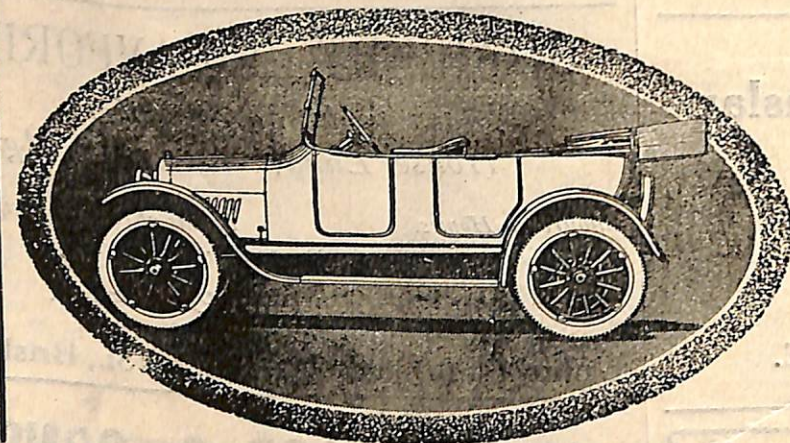
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