

CLERGY SUPERANNUATION AND CLERGY
WIDOWS AND ORPHANS FUND.

Bulimba, St. John Baptist	2	3	2
Childers, Christ Church...	4	6	1
Dalby—St. Paul's, Jandowae	1	12	6
Southport, St. Peter's	13	5	3
Stanthorpe, St. Paul's	9	0	0
Wynnum—St. Peter's	6	7	7
St. Paul's, Manly	3	8	0

£40 2 7

CLERGY CENTRAL SUSTENTATION FUND.

Dr. A. G. Butler	2	2	0
Hon. L. E. Groom	1	1	0
W. W. Olney	1	1	0

£4 4 0

ARCHBISHOP OF BRISBANE'S FUND FOR
MISSION CHAPLAINS.

Brisbane—St. Paul's, E. Brisbane	4	2	6
St. Peter's, West End	1	7	3
Bulimba, St. John Baptist	19	0	0
Chinchilla, St. Cecilia's	2	1	9
Childers, Christ Church...	2	11	0
Drayton—All Saints', Cambooya	4	11	0
Esk, St. Agnes'	2	4	3
Southport, St. Peter's	1	8	3
Toowoomba, St. James'	5	4	11
Yeronga, School Church	1	9	0

£25 18 11

CATECHIST PROVIDENT FUND.

Brisbane—St. Paul's, E. Brisbane	1	12	10
Bulimba, St. John's	4	0	0
Childers, Christ Church...	1	0	10
Southport, St. Peter's	9	0	0
Stanthorpe, St. Paul's	12	6	0

£3 19 2

THEOLOGICAL COLLEGE.

Boonah, Christ Church	1	0	7
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AUSTRALIAN BOARD OF MISSIONS.

Atkins, Rev.	4	6	0
Downs Clergy Conference	1	6	0
Miss O. S. Hall (special)	2	0	0
Mrs Werner	3	0	0
Allora, St. David's	10	15	3
St. Matthew's, Spring Creek	6	12	3
St. John's, Goomburra	3	6	0
Biggenden, St. John's	1	7	0
O.L.O.	1	1	6
Boonah, Christ Church, W.L.O.	14	9	2
M.L.O.	5	10	3
Brisbane—Cathedral W.L.O.	6	6	0
All Saints', Wickham Terrace	7	1	3
O.L.O.	1	5	0
W.A.	16	0	0

St. Michael and All Angels', N.F.

H.K. 5 10 0

Holy Trinity, Fortitude Valley 3 12 2

W.A. 2 13 11

O.L.O. 1 10 9

St. Peter's, West End... 3 18 10

Bulimba, St. John's ... 3 0 7

Obilders, Christ Church ... 7 15 10

O.L.O. 1 9 0

St. Saviour's, Cordalba ... 4 6

Appletree Creek ... 14 6

Clayfield, St. Colomb's ... 10 9

Cleveland—St. Paul's, H.K. ... 3

St. James', Wellington Pt., H.K. ... 1 9 0

Clifton—All Saints' ... 7 19 11

O.L.O. 1 8 6

W.L.O. 5 18 8

Dalby—St. John's ... 1 0 0

St. Paul's, Jandowae ... 1 1 1

O.L.O. 1 1 1

Drayton—All Saints', Camb'ya, H.K. ... 16 4

St. Paul's, Umbiram, H.K. ... 10 0

Eidsvold, St. Mark's ... 1 16 10

Esk, St. Agnes' ... 2 6 4

Gatton, St. Stephen's, Ma Ma Ok. ... 11 6

W.A. 1 2 2

S.S. 1 12 9

Grantham W.L.O. ... 8 4

Groveley—St. Mary's, Alderley ... 11 6

Gympie, St. Peter's ... 2 8 0

St. Andrew's, H.K. ... 1 0 0

Hamilton, St. Augustine's, W.L.O. ... 7 3

Ipswich—St. Paul's S.S. ... 2 2 0

St. Thomas', N. Ipswich ... 18 9

St. Luke's, Redbank ... 5 0

St. Alban's, Goodna, O.L.O. ... 17 0

Indooroopilly, St. Andrew's, H.K. ... 5 0

Kilcoy—St. Andrew's, Peachester ... 1 0 0

Killarney, Melrose S.S., O.L.O. ... 6 0

Lutwyche, St. Andrew's, O.L.O. ... 4 11

Maryborough, St. Paul's, W.L.O. ... 10 6

Morningside School Ch. H.K. ... 2 1

Nurdah, St. Francis' ... 3 0 4

Oakley—St. Augustine's ... 18 17 5

H.K. 2 15 8

Charlton S.S. ... 1 0 0

Redcliffe, St. Mary's O.L.O. ... 18 1

Rome, St. Paul's ... 5 14 8

Rosewood, St. Luke's, H.K. ... 16 0

Southport—St. Peter's ... 4 5 1

O.L.O. 17 0

Stanthorpe—St. Paul's ... 4 6 2

H.K. 8 0

Tiaro, St. Philip's ... 7 10

Toowong—St. Thomas' S.S. ... 2 13 0

St. Paul's, Taringa, W.A. ... 1 0 8

Broughton Estate S.S. ... 10 0

Windsor, St. James', Kelvin ... 2 3 10

Grove, O.L.O. ... 2 3 10

Zillmere—St. Thomas', Lawnton, ... 1 12 6

O.L.O. ... 1 12 6

£174 10 1

New Guinea Mission.

K. L. Barnett ... 2 0 0

Rev. G. L. Hunt ... 11 9

Brisbane—Christ Church, Milton ... 5 0

G.F.S. ... 6 17 6

Clayfield, Mission Children (for ... 12 0

child) ... 11 0

Lutwyche, St. Andrew's, S.S. ... 1 0 0

(student) ... 10 0 0

Nanango, Neumgna, S.S. (boy) ... 5 0 0

Stanthorpe, St. Paul's ... 5 0 0

Toowoomba—St. James' (stipend) ... 5 0 0

St. Thomas' S.S. (boy) ... 5 0 0

Central S.S. (boy) ... 5 0 0

£31 17 3

Yarrabah Mission.

K. L. Barnett ... 3 0 0

Mrs Little ... 1 0 0

Auchenflower, St. Alban's ... 6 14 2

Brisbane—Christ Church, Milton, ... 15 7

S.S. ... 11 9

Bulimba, St. John's ... 4 0

Cleveland—St. James', Well- ... 1 14 6

ton Point ... 10 6

Ipswich—Booval, C.L.O. ... 15 7

Dinmore, C.L.O. ... 11 9

Nanango— ... 4 0

St. Michael and All Angels', ... 1 14 6

Kingsaroy ... 10 6

W.L.O., (med) ... 3 8 3

O.L.O., (child) ... 1 13 0

Toowoomba, St. James' ... 1 10 0

£26 1 9

Melanesia Mission.

K. L. Barnett ... 3 0 0

Cleveland, St. Paul's ... 14 0

Gatton, St. Alban's, O.L.O. ... 1 5 1

Toowoomba, St. James' (child) ... 5 0 0

Windsor—St. George ... 3 6 8

H.K. ... 19 10

Zillmere—All Saints', Chermiside ... 2 10 0

(boy) ... 2 10 0

£16 15 7

Torres Straits Mission.

Toowoomba, St. James' ... £5 0 0

Chinese Mission.

Boonah, Christ Church, H.K. ... £6 0 0

(child) ... £6 0 0

Forrest River Mission.

K. L. Barnett ... 2 0 0

Dalby, St. John's ... 3 0 0

£5 0 0

FAMINE FUND.

Brisbane—Christ Church, Milton, ... £6 10 4

S.S. ... £6 10 4

Church Chronicle

For the Diocese of Brisbane.

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Brisbane, 1st July, 1921.

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Rivers and Streams of England. Painted by Sutton Palmer. Des-
cribed by A. G. Bradley. 75 Full-page Illustrations in Colour.

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Malleson. 70 Full-page Illustrations in Colour.

Royal Palaces and Gardens. Painted by Mima Nixon. With Intro-
ductory Essay by Dion Clayton Calthrop. 60 Full-page Illustrations
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The Church Chronicle.

Vol. XXXI.]

BRISBANE, JULY 1, 1921.

[No. 372]

Preachers at the Cathedral for July.

3—9.45 a.m., Canon Batty; 11 a.m., Minor-Canon Simmons; 7.30 p.m., Canon Batty.
10—9.45 a.m., Canon Batty; 11 a.m., Canon Batty; 7.30 p.m., Canon Campling.
17—11 a.m., Canon Campling; 7.30 p.m., Bishop of New Guinea.
24—9.45 a.m., Minor-Canon Simmons; 11 a.m., Bishop of New Guinea; 7.30 p.m., Rev. G. S. Hanbury.
31—9.45 a.m., Canon Batty; 11 a.m., Rev. W. H. W. Stevenson; 7.30 p.m., Canon Batty.

Editorial Notes.

THE BISHOP-ELECT OF SALISBURY.

It is always hard to write Editorial Notes and doubtless it is hard to read them. But it has never been so hard as it is this time. Our beloved Archbishop, our leader and the man we trust, is going back to his native land. We do not grudge him to Salisbury. We believe it is right that he should accept the call. We bewail our loss. But we shall wear our rue with the dignity of silence and submission and the faith that brings forth hope. It makes us remember that we are a portion of a world-wide communion. We know at least two things. That it is not personal ambition that takes our Archbishop from us. It is the undiluted desire to serve God and the Church in the best way open to him. And that he will not forget us; we shall have a place, continual and assured, in his love and his prayers. When he joins with Angels and Archangels and all the company of Heaven at the Altars of Sarum he will consciously, and with intention, join with us whom he has left behind in Queensland. If his seventeen years residence here has added to his experience and brightened his gifts, it will be some return for the inspiration of his presence and the exalted standard of his rule and life among us.

SOMETHING DONE.

When the Archbishop came to this Diocese as its Bishop in 1904, there were sixty priests working here; there are now 110. The Sisters of the Sacred Advent numbered four or five; they now total over thirty. The Cathedral has been built. Secondary Schools have sprung up in many centres. The Home Mission Fund has been started and has prospered. The Theological College at Nundah and St. John's College in the University have begun and run their course, so far, with success. A Coadjutor-Bishop has been found necessary, and both Archbishop and Bishop have been more than fully occupied. The contributions to Overseas Missions requested this year amount to £4,000. A new Hospital has been started, and is going towards its completion with enthusiasm. These are only a few of the movements set on foot.

METHOD OF SELECTION.

The practice for many years in the Brisbane Diocese was for Synod to elect the Bishop, but in due course it was deemed desirable to delegate the responsibility to a committee appointed by Synod. This committee is elected

each year, so that it is always available. When the Province of Queensland was created, and with it the position of Archbishop, it was decided that each of the Bishops of the Province should be given a voice in the election of the Archbishop, and they form part of the Archbishop Election Committee. Those elected by Synod to act with the Bishops comprise the following:—Clergy: Archdeacon Osborn, Canons Batty, Davies, and Jenkyn; Revs. J. S. Needham, W. H. W. Stevenson, and D. Morgan Jones. Laity: Messrs. P. A. Blundell, J. Allen, F. W. S. Cumberae-Stewart, A. L. Dawson, G. F. Weatherlake, S. C. Whittred, and Dr. Graham Butler. The right to nominate candidates is reserved to the Clergy of the Diocese who are elected to the committee, but while the Bishops have not the right of nomination they are safeguarded against the election of any one to whom they might be opposed. No date has been fixed for the meeting of the Archbishop Election Committee, but circumstances will doubtless fix it for between September 20 and 26. The Provincial Synod will meet at Townsville on September 12th. The Bishops and Brisbane representatives will probably leave Townsville on the 17th, arriving in Brisbane on September 20th, and leaving again on September 26th for the General Synod at Sydney. The Bishop of New Guinea, as senior Bishop of the Province, will preside at the Elections Committee, whose first business will be to decide whether it will proceed to an election or will delegate the selection to England, as was done when Dr. Donaldson was selected for the office of Bishop of Brisbane.

In the event of failure to delegate or elect within a period of twelve calendar months from the date of the first meeting of the committee, the appointment will rest in the Bishops of the Church of England in Australia and Tasmania.

The election or appointment by delegation is followed by consecration (or translation in the case of the election of one who is already a Bishop) and enthronement in the Cathedral Church, after which the new Archbishop is entitled to exercise the function of Metropolitan Bishop of the Province of Queensland and Archbishop of Brisbane.

The Senior Bishop of the Province, the Right Rev. Gerald Sharp, D.D., Bishop of New Guinea, is at present in Brisbane. The other Provincial Bishops in order of consecration are: the Right Rev. John Oliver Feetham, D.D., Bishop of North Queensland; the Right Rev. Henry Newton, D.D., Bishop of Carpentaria; and the Right Rev. Philip Crick, D.D., Bishop of Rockhampton.

RUMOURS.

We think it due to our country readers to reproduce this letter to the Press which appeared in the *Courier*, June 24th:—

To the Editor.

Sir,—With reference to a paragraph in your issue of to-day, rumours that may gain circulation before the meeting of the Archbishop Election Committee have no basis whatever except conjecture, and the election committee is not likely to meet until late in September.—I am, Sir, etc., GERALD, Bishop of New Guinea; Convener and Chairman of Archbishop Election Committee. June 23, 1921.

SPECIAL SYNOD PUBLICATION.

In former years the issue published immediately after Synod has been extended so as to contain some notice of

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the discussions, and also the Synod Sermon and President's Address. This time it has been decided to print a Special Synod Magazine with some pictures and a more detailed narration of Synod happenings. Among the illustrations will be a full page inset autograph photograph of the Archbishop. There will be articles by various prominent Synodsmen, cleric and lay, giving a clear statement of the subjects debated, the Resolutions carried, and the Canons passed. It will be printed on the best paper possible, and will be twenty-four pages with no advertisements, if the issue is well supported. It is not desired to make any profit out of it, all we expect is that it should pay its own way. The price will be as low as is consistent with this—not less than sixpence, not more than one shilling. It will be worth keeping, it will form a worthy family heirloom. A circular will be sent round to all Parish Priests, inviting orders. We now ask all our lay folk to send in their names to the Incumbents without any delay. We ought to be informed before July 12th as to the probable number to print. The *Church Chronicle* management is wrongly accused of lack of energy. It seethes with energy. What it needs is encouragement. This is the opportunity for the parishes to render the encouragement and help the management to make this issue a splendid issue and a worthy memorial of one of the best Synods in recent years, the last Synod over which Doctor Donaldson presided as Archbishop of Brisbane.

THE CHURCH IN WALES.

Owing to disestablishment the Church in Wales has autonomy—at length. It is, we fear, too late to be of much more than academic interest. Under Anglicising influences the great stream of Welsh literary, artistic, and religious life was deviated some 150 years ago. The Englishman is slow to lay hold of his spheres of influence. This is all to his credit, and it is proof that he is not, as the French used to say, "the great robber" of the world. Unfortunately, he is also slow in relaxing his grip, and this really sometimes makes him quite a disastrous person. He has been disastrous to the Church in Wales—years ago. It does not matter much now.

The Church in Wales has many problems to face which run the same way as our problems in Australia. When we achieve autonomy for instance, the education of our Clergy will materialise in full form. The shadow, the spectre, possibly we might say, is with us now. It will bulk largely then. This is what the *Llan* says:—

"It is imperative that the Church in Wales should be staffed by a body of priests who are not only spiritually minded, but who are, in addition, intellectually, effectively equipped for the responsible duties they have undertaken. We must realise that the progress of the Church, humanly speaking, depends upon the personal agent. Church building may be important, Church furniture (e.g., organs) may be important; but all these, and many other aspects of Church life, pale into absolute insignificance by the side of the problem of the clergyman himself. For the future, under normal circumstances, we consider no man should be regarded even as a possible candidate for ordination unless he attains the standard of a good honours degree of a University. This is not a high standard, because it is not commonly realised how very easy it is to secure a University degree, and what a low standard of intellectual attainment it denotes. What we want to arrange for is a systematic and effective course of study for the future clergymen of

Wales, and to provide such a stimulus and incentive as to cause those who feel called to the work of the sacred ministry to apply themselves with all their soul and mind to the task before them. But the training of the ministry requires money, and the Church in Wales is poor."

PAN-PACIFIC EDUCATIONAL CONFERENCE.

Five of the best known educators in America will be sent to Honolulu next August by the United States Government as delegates to the first Pan-Pacific Educational Conference, to be held August 11 to 21. These delegates will be Dr. P. P. Claxton, United States Commissioner of Education, who will act as chairman of the conference; Dr. F. F. Bunker, Dr. Frederic L. Burk, Frank B. Cooper and Dr. E. O. Sisson. It is also probable that Dr. David P. Barrows, president of the University of California, and Dr. Charles H. Judd, director of the School of Education of the University of Chicago, will also be in the party.

This is the information received by the Pan-Pacific Union from Dr. Bunker, who will act as secretary of the conference. Dr. Bunker, it will be remembered, headed the Government survey which visited Honolulu some months ago and studied the schools of Hawaii.

Word has been received that a number of educators would come from Japan to take part in the conference, and a letter was also received from Dr. John A. Widtsoe, president of the University of Utah, stating that it is not unlikely that that institution will be represented.

LEAGUE OF NATIONS UNION.

Sir Robert Garran will address a public meeting in Brisbane on July 29, his subject being the League of Nations and the methods of carrying out its spirit and supporting its work through local organisations. Then on August 4 there will be a public meeting in the Exhibition Hall for the purpose of forming such union and organisation.

SCOTT HOLLAND TO A YOUNG GIRL.

A girl is sure to see that men are attracted by bright spirits and fun and chaff. That is clear enough; and, of course, she will also see how strongly they are drawn by beauty. But I believe that deeper even than their admiration of beauty, lies their belief in a girl's goodness: and it is this which is so often kept secret. Yet every man feels it. Not the "parsons" only, but often quite the other sort! Half a man's love of beauty has this for its secret. To him, a girl's beauty always seems to mean her goodness.

A man needs the help of a girl to keep up his standard of right and wrong. He feels that somehow he is doing very little good to anybody: that he thinks of nobody much but himself: that school and college have knocked all sentiment about "ideals" out of his head: that he has seen and heard and said many bad and vile things: and that he does not know much about religion and "all that sort of thing, you know." But he wants to believe in goodness: he wants some one to back him up to help him to stick to high and pure things. As I LONG TO SAY THIS TO EVERY GIRL I KNOW, so I doubly long to say it to you, for whose happiness I care so much.

A.B.M. Notes.

NEW GUINEA.—The administration of Papua is being attacked. People will be wise to withhold judgment until all the facts are available. The most common criticism of the regime of Judge Murray is that of "coddling" the natives. If the history of the recruiting and employing of native labour could be written, it would be clearly shown that the greatest harm to the native does not come through "coddling" him. Missions are criticised from time to time on the ground that they discourage the native from work. This is a ridiculous falsehood. The missionary knows the value of the habit of steady work. Plantation work would be a real help in development, provided always that the development of the Papuan is the primary consideration. Blessed is work when it develops the man, not blessed is work when it multiplies the profits.

Our Mission in New Guinea claims the support of every Churchman because it is the school for Papuan development. Your help is greatly needed.

A SUBSTITUTE FOR MISSIONARY MEETINGS.—The following suggestion appeared in the *Newcastle Churchman* for May:—The Bishop of Corea writes in his letter leaflet: "Personally I wish very much that the parochial clergy could see their way to dropping the conventional sermon after evensong (say once a month) and turning the post-evensong devotions and instructions into a missionary meeting with a missionary to talk and lead their devotions, if one is available, and if not, with the devotions led by the parochial clergy, and interspersed with readings from missionary letters, and journals or even biographies and histories, and other missionary literature. Such a scheme would have the advantage of bringing Foreign Missions into the circle of regular Church-goers, and would avoid courting the failure too often attending the most strenuous efforts to gather people together on a week-day evening or afternoon for a special meeting on the subject of Foreign Missions." We hope that the advice of the Bishop of Corea may be followed in many parishes.

The A.B.M. publishes a Missionary Litany which may be obtained from any office of the A.B.M. at 2/6 per 100. The litany is suitable for use after the third collect at evensong and would thus fit in with such a service as the Bishop of Corea suggests.

PROGRESS IN TORRES STRAIT.—Rev. J. Done, in his recent quarterly report from Torres Strait, says that he has had rather a difficult three months, for the Season of Lent was interrupted by visitors, which made it impossible for him to visit as much as he wished and give the necessary teaching.

In addition there was much sickness, all the missionaries and their families and even Captain Hurley, who spent a month with him, going down with dengue fever.

"However," he adds, "Easter was a happy day, especially as I was able to restore six who had been excommunicated. A few statistics may be interesting. During 1920 I celebrated 83 times, and the number of acts of communion was 4450, and baptized 69 infants. Mabuig Sunday School has a total enrolment of 138, with three

teachers (Mrs Done and two islanders); Yam, 31, and three teachers; Saibai, 98; Dauan, 46 (Joseph takes both schools fortnightly); Boihu figures I omitted to get."

Saibai has £268/8/10 in hand for a new Church, and the total assessment of £150 asked for at the time of the ordination was paid for in 1920, though some did not come in till after the year closed. Saibai's £18 has already been paid for 1921.

A MISSION OF HEALING.

Recent letters from missionaries of the Church Missionary Society in India record the deep impression made in many parts of the country by the teaching and work of Mr. J. M. Hickson, a layman of the Church of England who, after doing good work in London, paid a visit to America last year, where, as in India, crowds flocked to his services in Cathedrals and Churches, and where his work is being followed up vigorously by the Bishops and other Christian leaders. The "C.M.S. Gleaner" for May, in an article on Mr. Hickson's mission in India, says:—

"The predominating conviction everywhere appears to have been: Christ the Lord has been in our midst; Jesus of Nazareth has been passing by, present to heal and to save as of old. He has wrought instant and wonderful cures in the case of some; He has set many more on the pathway of gradual restoration to full health and activity. And in healing men's bodies He has made Himself known as the living Saviour of their souls; as of old, 'Thy sins be forgiven thee' has accompanied or actually preceded His 'Rise up and walk.'"

The Rev. F. R. and Mrs. Rogers and child, sailed per s.s. "Malwa" for Africa, where Mr. Rogers had laboured for some time.

The year 1921 opened for the Church Missionary Society rather darkly, when in a few hours all that had been treasured for years was destroyed by fire, but never daunted, that irresistible spirit of the faithful and energetic General Secretary—Rev. P. J. Bazeley, encouraged one and all to take the trouble to the only true source of comfort and help—the Throne of Grace, and after a season of prayer went forth determined to do and dare for the Master. The close of the financial year for the Society disclosed the signal blessing bestowed upon the labours of the faithful, and one and all were led to say:—"Truly the Lord has done great things for us." Scarcely had we finished rejoicing over the past, when quite suddenly the news was heralded of the General Secretary's resignation, he having been selected to fill the vacancy at Roseville. To his friends and fellow-workers this truly is humanly speaking a calamity, for to know him was to value him as a friend, but to have the joy of being a fellow-worker with him was indeed a privilege not to be easily forgotten, and one has only to look back over the past seven and a half years to realize what his presence and influence in the Society's history has been. However, remembering how he has led us in the past, with thankful hearts we look up, thank God for what he has been privileged to do, and earnestly desire for him in his new sphere of labours the richest blessing God will bestow, that of using him to win souls for the Master.

CHURCH UNION.

A conference was held in Adelaide in May last, of which we give some account because it is typical of many such meetings in these days. The bodies represented were Anglicans, Methodists, Presbyterians, Congregationalists, Baptists, and the "Church of Christ."

The Bishop of Adelaide moved the following resolution:—"(1) This Conference welcomes the Lambeth appeal, and accepts wholeheartedly: (a) The Holy Scriptures as the record of God's revelation of Himself to man, and as being the rule and ultimate standard of faith, and the creed commonly called Nicene, as the sufficient statement of the Christian faith. (b) The divinely instituted sacraments of Baptism and Holy Communion, as expressing for all the corporate life of the whole fellowship in and with Christ. (c) A ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole body. (2) This Conference believes that, without repudiation of past ministries, the Episcopate in a constitutional form is the one means of providing such a ministry in the future; and recommends that, terms of union having been otherwise satisfactorily adjusted, all ministers should be willing to receive from the authorities of other communions whatever form of commission or recognition would commend their ministry to the congregation of the others, and obtain for them a ministry throughout the whole fellowship."

In his speech the Bishop asserted that by Reunion they meant the Reunion of all Christendom. According to Mr Mott's figures there are 272,000,000 Roman Catholics, 128,000,000 in the Non-Episcopal Communion, 120,000,000 Easterns (Episcopal), and 38,000,000 Anglicans. The Episcopal bodies numbered 430 and the Non-Episcopal 128 millions. Any idea of absorption was excluded. They must expect different groups in the reunited Church.

On the question of Episcopacy there was considerable discussion. But a spirit of charity and tolerance marked the proceedings. True, the Church of Christ men would have nothing to do with Episcopacy, but the opinion of the rest was expressed by the Rev. G. Hall (Methodist), who said he did not accept the doctrine of Apostolical succession, but he was prepared to accept Episcopacy as being, in actual practice, the best form of government for the Church.

On Clause (2) the discussion led to a most encouraging result.

On the motion of Dr. Davidson, seconded by Dr. Seymour (both Presbyterians), the words "recognising that Episcopal government is and has been for centuries the government of the Christian Church generally" were inserted.

The first half of Clause (2) was then carried unanimously.

Continuing to weigh the rest of the clause, the Rev. H. Morris (Presbyterian Moderator) said the Sacrament of the Holy Communion was the central point of Church Order. This was followed by a speech from a Baptist, which seems to have swept the assembly into one mind.

The Rev. F. J. H. Steward believed that they ought to think of a bigger union than that of the Churches there represented. It should be as wide as possible, and include when practicable the Eastern and Roman Catholic Churches. In the meantime they could accept the opportunities given

for a transition stage. They must not stay just where they were. Evolution was a true principle for the Church, and the spirit of God would lead them into fuller truth. He thought that the Church would be more efficient with Episcopacy. They must trust the Spirit of God.

The clause was carried by 20 votes to 4.

The debates were of a high level, and there was an entire absence of bitterness or party feeling. If men differed they did so with regret, because they "could no other." There was absolute frankness in the bringing up of difficulties and objections, and the votes were made with a full understanding of all they involved.

We have given some space to this Reunion meeting because it shows what can be done when the spirit of prayer, love, and Heavenly aspiration sways a body of men. Perhaps we may be able to sketch the discussion on "Creeds" which was equally remarkable. The Bishop of Willochra deserves the thanks of the whole Australian Church for his work in this department, and it is fine to know that, in a measure, he sees of the travail of his soul.

INDUSTRIAL PROBLEMS.

The message of Christianity in this matter is to make men see that here they can and must "in love serve one another." To all concerned, employer and employed, director and workman, investor of money and investor of brain or muscle—to all alike the Church must say: "Put first your service to the community and your fellowship in that service. Do your work heartily, keenly, carefully, as to God, because you are benefitting His children. Have goodwill and expect others to have it. Rearrange your mutual relations as men co-operating in fellowship, not competing in suspicion and hostility." These are fundamental principles. Beyond them lies the whole region of practical application. In the technical side of economics, which is a science for experts, the Church has no authority. But whenever in the working out of economic or of political theory moral issues are directly involved, the Church has a duty to see that the requirements of righteousness are faced and fairly met.

The Church will, for instance, maintain that fellowship is endangered if all who serve do not share equitably in the results of labour. For this is a part of Christian justice. "The Church will fearlessly claim that the human character of every worker is more sacred than his work; that his worth as a child of God and member of the fellowship must not be forgotten, or imperilled by any form of industrial slavery. For this belongs to the spirit of Christian liberty. In all such things the Church will, under the guidance of the Holy Spirit, proclaim its message of brotherhood and mutual service, founded on the Divine purpose for men, and will aid the community in giving active expression to it. But our hope throughout is in the spirit of God. In no other way, as we believe, can society recover itself than by recovering one plan of God for its well-being, and by reliance on His inspiration for realizing that plan." The vast majority of the British race, no matter to what section of the community they belong, with its instincts of liberty and fair play, will agree with these words. The whole question of industrial problems needs to be studied in this spirit.—*The Carpenterian*.

"ACCORDING TO THE SCRIPTURES."

Extracts from Sermon by Rev. H. S. HOLLAND.
Christ and the Scriptures (Facts of the Faith).

He (Jesus) is here, that is, to take up the exact conditions which the history of the Jews had handed over to Him. Those conditions must never be repudiated or refused. He must never ask for them to be remitted or qualified for His relief. He must never require a higher power to intervene and to spare Him the impact of that experience which the past has made necessary. He was bound to submit to what is the absolute and fixed and determined result of what has been. There, in what Israel had contributed to the human story, lay His sole material and equipment. He must never quarrel with His tools or complain of His materials with them, by them, through them. His work must be done out of them; He must fashion the new man.

Beloved, we, too, have our "Scriptures." Back behind us lies the dreadful past, the past of the race, the past of our own immediate forefathers, the past that history has built up and passed down to us—that bad past which we have perhaps aggravated and worsened. Humanity works out its own fulfilment. Heredity has moulded and branded all our being. We take over our burdened inheritance with its damaged resources, its flawed materials, its spoilt tools, its narrow area, its aggravating limitations, and though we have no written Scriptures recording the experiences that have brought us hither, yet we can hear in the dark abyss the murmur of innumerable voices, and the tumult of the dead days, and all the piteous cries of that long travail out of which we have been born. The laws of fate press hard. The mills of God grind out their inevitable judgments. We are often caught up into the whirling wheels of a vast mechanism, and often we are harrowed and bruised and crushed. "Oh," we say, "if only circumstances were not so dead against us; if only our own inherited nature were not so difficult and ingrained; if only the weight of things could be lightened and lifted a little for us; if only we could be given a clear start; if only we could begin again; if only things could be changed; if only we had a fairer opportunity; if only we were free to choose our own way; if only our path was open and unhindered; if only the particular conditions which so peculiarly depress and oppress could be shifted a bit; if only some strong hand could slice the cords that bind us and break the prison bars; if only God would give us a fair chance. Then we would be all right; then we would gladly respond to His call; then we would make something of this life; then we would step out on to the road of righteousness. It is only these cruel limitations of ours which take the heart out of our efforts. Ah! that longing for the clean canvas, the clean canvas. How natural! How deep it goes! Ever since Plato first formulated the need, the cry has gone up from souls that beat against the bars. 'Give me the canvas clean; give me a fresh start.'"

And down against all this passionate desire the stern verdict goes out, "You shall live according to the Scriptures." Christ took life where and as He found it. He accepted the grim necessities of the past. He would not have an iota changed in the stern law under which He bowed. As with the Master, so with the servant. Whatever your lot, whatever your character, whatever the past has handed down to you, whatever heredity has made you—with that be satisfied. That is your appointed task; that is what you must justify and carry through. Take it up as it stands. It is good enough for you, for it was good enough for God. WITH THAT, AND OUT OF THAT, WORK OUT YOUR SALVATION.

It may be changed and transformed, but that which is to be transformed must first be accepted. It can be changed, but it cannot be removed or cancelled or denied. It is there, such as the past has made it, such as circumstance defines it. You are what you are—begin with that. Be content with that as your opportunity, your material, your chance. According to the necessities of law, according to the Scriptures, bow your head to the yoke. It is the old gospel of Thomas Carlyle. "Here or nowhere; now or never; where thou art, not where thou would'st be; with what thou hast, not with what you would choose to have; do thou thy work. Make good thy purpose, save thy soul, serve thy fellows."

PROFESSION OF TWO SISTERS.

On Saturday in Whitsuntide a very happy event took place at St. Margaret's, Albion, when Novice Ruth and Novice Faith were professed into the Society of the Sacred Advent by His Grace the Archbishop of Brisbane. The Community Chapel was filled with guests for the occasion, among them being the Rev. H. Osborn, the Rev. H. Clark, the Rev. C. Edwards, and the Rev. S. Hanbury. The gathering was also honoured with the presence of the Bishop of New Guinea. Beautiful roses adorned the Altar, which was vested in white and aglow with lights.

Just before ten o'clock the first procession entered the Chapel—thirty of the boarders of St. Margaret's School, in white frocks and veils. Then, while the Chapel bell was ringing, the procession of Clergy and Sisters got ready under the trees in front of the Community House, entering the Chapel to the hymn, "Come, Thou Holy Spirit, come." First came a Sister, carrying the Cross, then the Community—two and two—in order, Novices behind the Cross-bearer, then the Sisters-elect, and the Mother Superior. Behind these came the Clergy, robed, and the Archbishop, with Canon de Witt Batty, the Acting-Warden, and the Rev. S. Hanbury, as Chaplains.

The Service of Profession was incorporated into the Communion Office, after the Holy Gospel, and began with the Community hymn, "O Love, who formedst me to wear." After the opening prayers, the "Veni Creator" was sung kneeling, and during the blessing of the Crosses and veils, the congregation sang Psalm 84. Then came the ceremony of Profession. The collects for final acceptance were followed by the hymn, "The King of Love," and the Communion Service was then proceeded with, the newly-professed making their Communions. The hymn, "Praise, my soul, the King of Heaven," was sung while the Clergy and Sisters left the Chapel.

After the service the Sisters entertained their guests at morning tea in the pleasant reception rooms at the House.

THE PRINCE AND THE BOYS.

The Prince of Wales Appeal for Funds for the Boy Scouts Association is gradually realising the amount asked for by His Royal Highness—viz., £200,000.

At the time of going to press the sum of £55,000 had already resulted, in addition to which the Council of the National Service League at an Extraordinary General Meeting voted the assets of the League, estimated at £10,000, to the fund the Prince has so much at heart.

His Royal Highness now invites the Colonies to support this worthy object, and if each reader contributes to his newspaper the simple sum of one shilling the Prince's desire would immediately be gratified. Contributions may be sent for forwarding to Editor *Church Chronicle*.

AT THE REQUEST OF SYNOD.

A SPECIAL SYNOD PUBLICATION

WILL BE ISSUED ABOUT THE MIDDLE OF JULY.

THE WHOLE PUBLICATION WILL BE PRINTED ON ART PAPER.

It will contain the Archbishop's Inaugural Address delivered at the opening of Synod, a report of the Synod Sermon, and special articles by leading Clergymen and Laymen on the principal matters dealt with in Synod, and other items of value to all Church folk. There will be numerous illustrations, including a full page group of Synod.

The chief outstanding feature will be a full page supplement (about 11 x 9 inches) consisting of

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PARISH ORGANISATION AND SUCCESS OR OTHERWISE.

During Synod and on many other occasions, we have heard of the difficulty the clergy find in getting things done, especially in finance. These difficulties come in the way of every man in charge of affairs, but the man who overcomes them does not attempt to do everything himself, and it might be useful to others to take a few hints as given to business men in a business paper.

"In big businesses to-day two things are indispensable to the head man of the concern. He must not do too much detail work himself, and he must be able to find men who will do the detail work for him.

"In these days no one can make a big score off his own bat in business. The successful man's work is to find men able to fill each position and . . . to expect results. Successful management involves a deal of acquired knowledge, accurate observation and comprehensive thinking, which are impossible to the man buried in details who wants the credit of doing everything."

We have only to look around our parishes and see how true this is.—ROJAM.

Books are masters who instruct us without rods or ferrules, without words or anger, without bread or money. If you approach them, they are not asleep; if you seek them, they do not hide; if you blunder, they do not scold; if you are ignorant, they do not laugh at you.

The Church Chronicle.

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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.

LEAGUE OF NATIONS.

The League of Nations, although not yet functioning in all the departments provided for in the Covenant, has done excellent work in many directions, notably in matters of great importance, such as the Commissions governing Dansig and the Saar Valley. It has dealt with plans for international routes of trade in Europe, and with the engineering, commercial and political difficulties encountered by the way. A group of financiers called together by the League has grappled with the problems of currency and exchange. The League has promoted an international Labour Conference, dealing with the relations of labour and capital and the conditions of the workers. Early in its career it took sympathetic and energetic action to relieve the sufferings of the people in Austria; and has made its impression on all the Mandates issued for the government of conquered territories that are now controlled by the Allied Powers. All this is very good, but much more remains to be done before the League can see the full fruition of its labours.

To bring about such a consummation it needs the intelligent interest and active support of all who are represented by the signatures attached to its Covenant. To rouse this interest and to gain the support needed is the object of the League of Nations' Union, which has been formed, and of which a branch will be constituted in Brisbane at an early date.

To acquire a clear understanding of the League we need to know something of its status, its constitution, its objects and its powers.

Much more space would be needed than is at our disposal to give all the details in these matters, but we may mention some of the salient points.

The League is not a World State, nor is the Assembly representing it a Super-Parliament; but it is an association of sovereign peoples such as is best exemplified by the conference being held in London to-day of the British Commonwealth of Nations.

The success of the latter has been that it is based, not on the 'Thou shalt not' of the Decalogue, but on the 'Do this' of the Sermon on the Mount.

It is on these lines the League seeks to banish war from civilised lands.

The Constitution of the League is not perfect. This is admitted by its framers, but it is not unique in that respect. The United States, Canada and Australia, unlike the British Nation, each have a written Constitution, and each has found revision necessary in the light of experience and added knowledge. The Covenant of the League is not hide-bound but elastic, and admits of amendment where such is necessary. Already the Commission on Amendments has decided on the deletion of Article 10, which has been the main stumbling-block to America in giving its adherence to the League.

The League is formed of nearly, if not quite, all the civilised nations of the world, who, by the representatives, have attached their signature to the Covenant.

Representatives of those nations constitute the Assembly, which has full control of the general policy of the League, its finance, and of all Commissions for the regulation of matters of international interest. By reason of its size, and its babel of tongues, it is not competent to deal quickly with pressing matters, and a Council is provided composed of four members appointed by the League and four by the Allied and Associated Powers. The Council deals more in detail with important matters, and makes its recommendations. The final decision rests with the Assembly, but as the representatives of the Allied Powers are generally prominent members of their Governments, the Council's recommendations will be generally accepted. A link between the Assembly and the Council is formed by a Permanent Secretariat, of which Sir James Eric Drummond, K.C.M.G., C.B., is the first Secretary-General. The Secretariat gives permanency and continuity to the work of the League.

The Covenant of the League provides for:—

"The limitation of armaments."

"An admission that any circumstance which threatens international peace is of international interest."

"An agreement not to go to war till a peaceful settlement of a dispute has failed."

"Measures used to punish a breach of the agreement."

"Similar provisions for settling disputes where States are not members of the League."

Commissions have been established dealing with Education, Economics, Public Health, and for the establishment of an International Court of Justice.

The Court will have appointed to it Judges highly qualified in international law, and will be permanent. It will sit continuously, and deal with 'appeals from the weak and protests against the violation of rights.' By its constitution and practice it will build up a system of jurisprudence and international law upon which its decisions will be based.

Having a continuity of tenure, there will not be the danger of a 'packed bench,' as in the case of an arbitration court got together by interested parties, and its verdicts will meet with greater respect.

There is much need for a fuller knowledge of the League, its constitutions and its objects.

If we believe that it has come to stay we must back it up by seeking to understand and see the viewpoint of other nationals, by promoting by every means in our power a higher standard of ethics as between nations, and by applying to nationals the rules we find necessary and righteous in private and public life.

By the deletion of Article 10 of the Covenant the League is bereft of the power of punishment by force of arms, but this may be a gain rather than a loss in prestige. It will then rely more on the rules we refer to and which include ostracism and non-intercourse to bring recalcitrant nations to their bearings.

Mr. Maurice Hewlett, in the *Daily Chronicle*, founds a pleasant essay on the social ascent of man on the phrase, "that state of life to which it has pleased God to call us." It ends: "At the last minute I am convicted of a howler. The Catechism says 'that state of life unto which it shall please God to call us.'" To Mr. Hewlett is due, therefore, the credit of the honest man who has verified his reference. How many there are who have never discovered that the well-worked phrase is a misquotation, and who found thereon much criticism of the Church.

THE SEPARATED LIFE.

To be privileged to be present at a Profession, and to be a witness of the public ratification of this act of surrender, cannot but stir one to deep reflection. Two thoughts are dominant—great thankfulness to Almighty God for the lives already given to him in this particular way, and great wonder that many more, both men and women, do not hear the Call, and "leaving possessions, parents, hope of wife and children and their own wills also, follow the Master without delay, in holy poverty, obedience, and chastity." Perhaps one of the reasons why so few offer themselves is ignorance of the opportunity already existing for women, and the lack of opportunity for men. The desire for sacrifice and surrender is alive in the heart of many a boy and girl, many a young man and woman; but the way to bring that desire to fruition is so often not at all clear. In the various ways of instructing the young in Confirmation classes, at Sunday Schools, in sermons and religious instruction, there is much insistence, and rightly, on the need for service of the Church, particularly in her work overseas, but the opportunity afforded by the Religious Life is sometimes overlooked. Many people, both clergy and laity, are beginning to think that it is desirable that much more insistence should be laid on the Religious Life; that it should be preached far more widely and ardently than at present, and that the opportunity of observing it and reflecting upon the likelihood of the vocation should be given to as many as possible.

The Religious Life is exactly what it says it is—a Life—a way of living—out of which spring works of mercy. The object of the life is "to grow into the Mind of Christ, so as to manifest Him to others, through a lowly endeavour to follow Him in His life and works of mercy." The foundation on which the Life is built is surrender of self. At this critical stage in the history of the world, is there any more urgent need than for many lives entirely devoted and surrendered to Christ? To take one example: within the last few months a state of affairs has arisen in Queensland which has made things exceedingly difficult for at least two branches of Church organisation—her schools and her hospitals have both become subject to industrial awards. By granting exemptions to individuals desiring to serve for the sake of religion, the State has recognised the principle of voluntary service, and by exempting Religious, it has recognised their status and the value of their service. The Church could, no doubt, meet the new conditions of work and the higher rates of pay with comparative ease, though possibly at the expense of becoming the Church of a class, namely, of the well-to-do. The real question at issue for her is, not how to perfect her organisation, but how to combat the self-seeking, self-centered spirit of the age. History gives the answer to that question. Wherever before a kindred spirit has held sway over the hearts of men of the world, the Spirit of the Lord has stirred in the hearts of the true followers of Christ and raised a counter-revolution; so to-day the self-seeking spirit of the age can be confronted and conquered by the spirit of self-surrender incarnate in these men and women who, hearing the Divine Call, will leave all and follow the Christ along the Royal Road of the Holy Cross under the Three-fold Vow. But ears must be trained to hear, and loving hearts to obey, if the Lord is not to call in vain. The Church must not deny the privilege of obedience to this vocation to any of her children on the score of ignorance of opportunity or of lack of opportunity. It is indeed happy for her that, in response to the need, help has come. The founding of the

Community of the Ascension is the beginning of the same opportunity for men which women have had for some time. And it is to be hoped that, in the course of Missions, Retreats, and preachings, the Brethren of the Ascension will disseminate the knowledge of the Religious Life. So, with full opportunities to learn and to practice, can we doubt but that the men and women of the Church will respond? What the coming of Bishop Halford may mean to the Church no one can yet predict; but his action is a trumpet-call to all the followers of Christ, both to those who have already been called, that they may "provoke one another afresh to love and good works," and to those to whom the Lord is even now saying: "Whom shall I send?" that they may gladly make reply: "Here am I, send me."

THE LATE ARCHDEACON HAMMICK.

CALLED TO REST, SEPTEMBER 2ND, 1920.

In a letter to an old Pittsworth parishioner, Mrs Hammick (widow of the late Archdeacon Hammick) writes:—

I feel I am not addressing a stranger; he has so often spoken to me about you all with warm affection, and he treasured various old photos. of his life out there amongst you all.

Last spring he was very ill, and the doctors told him he would have to be very careful, for though his heart was sound and there was no disease of any sort, it was quite worn out—the heart of a very old man. He has never spared himself; following their directions he became greatly better, and we planned a visit of three weeks to Salisbury, to start on September 6th; but on September 2nd he was suddenly summoned into the nearer presence of the Lord and Master he had served and loved so faithfully through all his beautiful life. I cannot feel there has been any death. He always lived in God's presence; and I think of him as still there, but now worshipping with clearer vision—God bless him.

All his fun and cheeriness, and witty talk and love, was simply the joy of God's presence in his heart, overflowing when he touched others' lives. His face had become very beautiful these last years. People constantly used to say how they loved to look upon it—even to pass him in the street, to catch his smile uplifting them into another world.

I was sitting in the drawing room writing, and heard a deep groan; I jumped up and found him sitting back on the stairs; he had already passed on—from life to life. The funeral service was very beautiful. As his dear body was carried from Church the choir and large congregation sang "Lord, now lettest Thou Thy servant depart in peace." Though he had been living here in retirement, he had helped at Churches near; and *everybody* had learned to love and respect him, and recognise his superiority and sanctity. The Press cabled the news to Natal and Cape Colony.

He had told me once that he wished all his books, his vestments, etc., to go to Rockhampton Diocese, for though he had not returned there, owing to circumstances, his heart was there. As Bishop Halford was in England, I wrote to him about the books—sending a list; and he says the list is a very good one, and will be a valuable addition to the Diocesan library there, for the use of Ordination Candidates. Dr. Crick, the Bishop-designate of Rockhampton, has already left England, and has taken out a parcel containing his stoles, pocket Communion set, vestments, etc. The latter are going to Ilfracombe—a Church worked by Bush Brothers.

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REUNION.

The Bishop of Zanzibar, at a meeting held in London, spoke of the Lambeth scheme as a vision. Penitence entering into the hearts of the Bishops had produced an entirely new frame of mind; they turned their eyes away from the faults of their neighbours and concentrated upon the faults of the Anglican communion from the moment it broke away from the Roman obedience—upon the sins of Bishops and the sins of highly-placed laymen in the State. They acknowledged their share of guilt, and really and truly were filled with shame and sorrow before God. The difficulty in justifying the scheme to his present audience was that they were not in the same frame of mind as the Bishops who produced it. "We," he said, "speak out of one state of mind, you judge us out of another state of mind."

There was much, the Bishop admitted, that was open to criticism. Men who see a thing whole on their knees are obliged when they rise to their feet to speak in their accustomed terms, though it be to interpret a vision. The Bishops, he said, asked the clergy to give the appeal most careful consideration. Where it was imperfect it would be corrected; where it was weak it would be strengthened. In the study of it the Bishop believed his hearers would see the true vision that the Bishops were aiming at—a vision of a great council of Catholic Bishops, the heads of each group one in a Synod of Catholic Bishops, and great freedom preserved in all that was not absolutely essential. Again his Lordship insisted that the Bishops had not laid down bases of negotiation, but had declared the true ideal of visible unity in Christendom. It was not wise, he said, nor Catholic, to insist on uniformity in every part; therefore the Bishops begged that the group system might be accepted. He ended a speech that was often eloquent and never ambiguous by saying: "I know no other scheme so full of hope, that covers the whole ground, that takes account of all the facts. You will be extremely short-sighted if you turn the Bishops down just because there are some phrases in the saying of it that appear to you dangerous or risky."

"CATHOLIC."

The *Church Times* of recent date has a very sensible and timely article on the use of the term "Catholic." It speaks of those who are so often to be found asking: "Is So-and-so a Catholic?" or "Is there a Catholic Church in this town or that?"—meaning, of course, in the case of the first question, a person who holds "correct" views about the Church and the Sacraments and so forth; and in the case of the second, the building in which things are done in the "correct" way. Such a habit of thought and speech, says the writer, is very apt to become misleading. We are not Catholics because we hold certain opinions on the Incarnation, and the Church and the Sacraments, or because we worship in a certain building. And he goes on: "A Catholic is a person who belongs to the Catholic Church. We are Catholics only if the Church of England is Catholic; if, that is to say, she is part of the whole Catholic Church. If she is not Catholic, then neither are we. We stand or fall by her. If St. Paul's, Onslow Square (a Church that would be popularly designated 'Low') is not a Catholic Church, then St. Alban's, Holborn, is not." What do we expect the unlearned outsider to make of us "if when we say that the Church of England

is Catholic we mean one thing, and when we say that Jones is a Catholic we mean another?" The tendency of this exclusive application of the word, the writer goes on to suggest, is to promote the idea of "a sect within the Church of England." It is applied to and by those "who regard themselves as belonging to the congregation of this Church or that. You will occasionally even hear some of them say that there are only two or three Churches they can possibly attend. Others will judge everything by the standard of the teaching and ceremonial of their own favourite Church." All this has a tendency towards the sectarian habit of mind. Furthermore, this sharp division between those who are "Catholics" and those who are not is a cause of discouragement. Very slowly the people of the English Church are being won back to the realisation of their great inheritance—i.e., that their Church does not date from Henry VIII, but from the Apostles, and that they have part and lot in "One Holy Catholic and Apostolic Church."

There are mountains of prejudice and distorted history and vague suspicions which have to be disposed of, and progress cannot be otherwise than slow. "Well," says the writer, "people who are learning like that, however irritating their slowness and dullness may seem to some of us, must not be treated as aliens and outsiders, or contemptuously described, perhaps, as not being Catholics." Their slowness is not always their own fault. It may even be sometimes the fault of "Catholics" owing to the unattractive light in which they may exhibit the Faith, or to their quarrels and intolerances. The article closes with the words: "We must not cut ourselves off from these by any hard and fast line or by so using the word Catholic that it excludes them. No better means could be devised to hinder their progress. Nor can we afford to lose their friendship. Charity and common sense both dictate the same policy."

—N.Z. Churchman.

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.

LAY READERS.

Sir,—Will you allow me a little space in your columns to say a few words with regard to the lack of Lay Readers in our Church. Last Sunday I visited a small Church on the outskirts of a large and important parish in this Diocese. In conversation with one of the parishioners the first thing I was told was that for three Sundays previous people had come to Church at the usual hour and had had to return home again without a service, because nobody came to take the service for them. Now, Mr Editor, I am perfectly sure that there are men in that or any other parish quite capable and willing to be Lay Readers and to take services if they were asked. Personally I have had no experience as a Reader, but rather than know that a number of people had been disappointed I would be quite willing to go and do my best providing my Vicar thought I was a fit and proper person and told me to go. In other denominations we see numerous instances of services being regularly maintained with the assistance of what they term Local Preachers. We also see Church of England people attending these services because there is no service in their own Church. I ask why should this be? And where does the fault lay, is it with the Clergy or the laity? Is it the Clergy's fault for not asking or is it the Layman's fault for not offering their services. In conclusion, Mr Editor, I think it behoves Clergy and laity alike to wake up and see that our services are maintained and our congregations kept together at all costs. Thanking you in anticipation.—I am, Sir, etc., LAYMAN.

The Rev. G. L. Hunt.

Rev. G. L. Hunt, who has been Vicar of St. Peter's since September, 1918, resigned on 30th June, in consequence of being appointed by the Archbishop as Organiser for Prohibition.

Tufnell Home, Nundah.

Subscriptions to Chapel Bell:—Mr Jenkins, 5/-; Mrs Tweddle, 10/-; Mrs Gray, 2/-; Mrs Palmer, 10/-; Mr R. C. Park, £1/1/-; Mrs McDuff, 18/-; Mr Whincup, £1/1/-; Mr Holmwood, £1; Mr Curran, £3/3/-; Messrs. McWhirter, £1/1/-; Messrs. Overell & Co., £12; Mr Harries, 5/-; Mr Hardy, 5/-; Mr Helks, 10/-; Mr Read, 10/-; Mr Dyer, 10/- Total, £23/11/-.

"Into Thy Hands I commend My Spirit."

Father, in Thy loving hands I am content to rest,
Knowing whate'er Thou sendest me, be it good or
ill, 'tis for the best;

Sometimes I murmur, sometimes my faith is weak,
I cannot always find the road Thou bid'st me seek.
But, Father, when Thou callest me, be the time
short or long,

I have no fear, Thy Hands will hold me tight,
When I am passing through the darkness, until
I see the light;

Oh, Lord, receive my soul, washed white as snow,
With sins forgiven, waiting to hear Thy Voice
say, 'Enter heaven.'

I see the gates wide open, I hear the angels sing,
Glory to God in the highest—Oh Jesu, let me in,
and be "at rest."

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—F. M. CLIFFE-MACKIE.

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Church of England Prohibition Campaign.

The Archbishop has addressed a letter to the members of the Church, asking them to welcome Rev. George Hunt, whom his Grace has appointed Prohibition Organiser. Mr. Hunt's engagements for the next few Sundays are as follows:—

July 3—Cleveland and Wellington Point
10—Indooroopilly
17—Bundaberg
24—Bingera, South Kolan, Gin Gin
31—Brisbane

Aug. 7—Ipswich Parish

CHRISTIANITY IN JAPAN.

Mr. Mannix, an American, in a recent article, described the Japanese as marvellously egotistic. He thought the outlook for missionaries in Japan by no means bright. The Japanese character is peculiar, he said. Their temperament, their disposition and their character generally—the whole religious view-point of the Japanese—make Christian missionary efforts extremely difficult and uncertain as to results. While very many things could be said in regard to those truly ambitious, energetic and alert people, it must be admitted by all who had anything like a fairly intelligent conception of Japanese character that they were a quiet, self-contained, self-satisfied and egotistic nationality. There were millions of intelligent Japanese

who believed truly that Japan was destined ultimately to be the real world leader, not only in commerce, but also in religious thought and action. There were very many thoroughly well-informed men in Japan who said that sooner or later Japan would present to the world a religion which would be the embodiment of the best things in the Christian religion and in Shintoism, Confucianism, and Mahometanism. His honest opinion was that, notwithstanding the wonderful and perhaps commendable optimism of missionaries in Japan, they were not hopeful for the future. To put it plainly, all Christian missionaries in Japan, when discussing the situation calmly and honestly, admitted that Japan was a very hard nut to crack.

—N.Z. Churchman.

MOTHERS' UNION.

UPPER PADDINGTON BRANCH.

At our meeting, held last month, opportunity was taken to make a presentation of a pair of gold hat-pins to our esteemed President (Mrs A. Exley), the occasion being her birthday. A birthday cake, beautifully made, was also in evidence, and being the work of one of our members, was appreciated all the more. Mrs Longdon (Secretary) made the presentation in a few well-chosen words, with wishes from all that our President will be spared to us for many years. Mrs Exley, who was greatly taken by surprise, thanked all her members for their good wishes and kind thoughtfulness, and said she loved the Mothers' Union—it was very near her heart—and she hoped to see it go on prospering. A very happy hour was spent by all present.



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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. HEY-WILSON).—SERVICE LIST.

8 a.m.	11 a.m.	3 p.m.	7.30 p.m.
July 3—Allora	Allora	Spring Creek	Allora
10—Allora	Glengallan	Goomburra	Allora
17—Allora	Spring Creek	—	Allora
24—Allora	Goomburra	Glengallan	Allora
31—Allora	Hendon	—	Allora

Women's Guild—July 7, Allora, 2.30 p.m.
14, Spring Creek, 2.30 p.m.
20, Goomburra, 2.30 p.m.

July 19—Winga (Inver-ramsay), 8 p.m.
21—Talgai West, 7.30 p.m.
4—O.E.M.S., 8 p.m.
11—Local Committee, 8 p.m.

MARRIAGE.

Shooter—Smith.

This month we have lost some of our Church workers. Mr and Mrs Fowler have gone to Toowoomba, and Mr Clark and family are leaving on extended furlough. We miss them, but wish them all success. Glorious rain has fallen, and we hope all will be present on 1st Sunday in July at 11 a.m. Eucharist to offer thanks to God for His goodness.

GLENGALLAN.—All material for the Church improvements are now here, and we hope to soon arrange another working bee to complete the work.

GOOMBURRA.—Tenders have been called for painting Church, etc., and we hope the work will soon be in hand.

SPRING CREEK.—The ladies were most successful in their bazaar effort, and £100 has been placed to credit of funds. Steps will soon be taken to improve the Church inside and out, so a busy time is ahead for us all.

BOONAH (REV. A. F. EVA).—The Parish Picnic turned out a tremendous success, the day before the rain began. All appreciated the kindness of Mr and Mrs H. J. McConnel in offering "Dugandan" as a picnic ground. About 100 children sat down to meals. The G.F.S. at their last meeting prepared two bags of clothing for the Tufnell Home. The three Synodsmen from the parish attended Synod. The Rector has accepted the Rectorship of St. Paul's, Roma, and will take over that parish early in July. There were genuine expressions of thankfulness for the bountiful rains which the district so greatly needed.

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. C. R. Newman, Ballandean.

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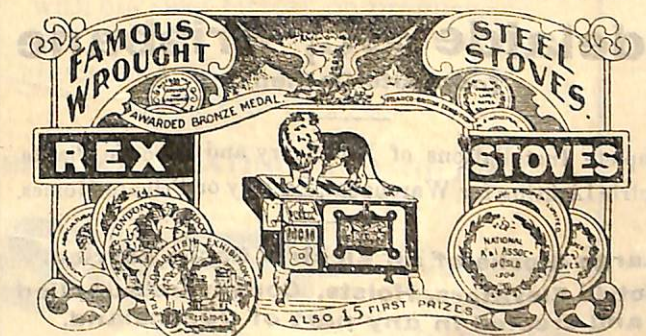
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TELEGRAMS, **NORMAN BELL, BRISBANE,**

St. Andrew's, South Brisbane (Rev. J. S. NEEDHAM, Rev. J. P. PARKER).—Synod being the most important event of the year naturally attracted the attention of everyone during the month, leaving very little to chronicle. The Rector left on his vacation early in the month. It was with great regret that we had to farewell Mr and Mrs Barratt, who during the year they were with us won everyone's hearts. A farewell social was held, at which they were presented with some useful and handsome gifts. The work at Grey Street will continue under Mr Parker. Some pessimistic people were inclined to think that the work would fall through. We were very pleased to welcome Mr Parker, who was unfortunately taken sick the first week, but happily has now recovered. Miss Newberry left during the month for Yarrabah after her two months' vacation. A farewell Communion was celebrated the morning before her departure, at which sixteen were present. The Gordon and Sunshine Clubs combined and held a successful dance, which raised £16.

St. Paul's, East Brisbane (Rev. GEORGE NEAL).—The coin after noon organised by the Women's Guild was a success both from the social and financial point of view. The weather also was most kind, and we were favoured with one of the few brilliant days of the month. The Guild showed profit to the extent of about £20 as a result of the effort. Mr and Mrs Stephens earned the thanks of those who organised the event for their kindness in placing their delightful garden at our disposal. The Tennis Club was busy on June 3rd, when it tidied up the Church grounds and did a few repairs to the court, and the place looks all the better for it. The Parochial Council and one or two others are on fire with zeal to make the property more decent and presentable, and there is much talk of painting and odd jobbing in the air. Both choir and Sunday School is calling for more members, and the Vicar would be pleased to hear of any who wish to serve in these directions. A good deal of really fine needlework has been accomplished by the members of the Girls' Guild, and they wish it to be known that they are open to receive orders for their work. It is intended that the proceeds shall go towards the furnishing of the new Church when built.

St. John the Baptist, Bulimba, with Morningside (Rev. J. HOWARD STREER).—We much appreciate the visits of the Head of the Bush Brotherhood and the Vicar of Gin Gin, and are thankful for their words of encouragement. The business of the last meeting of the Parochial Council was most important to the parish. The Councillors have arranged to divide up the whole district for the purpose of visiting each Church family on the question of Church attendance and finance. The Council also agreed to undertake to furnish a room at St. Martin's Hospital, by five annual subscriptions. The two branches of the G.F.S. at Morningside and Bulimba have each undertaken to provide a cot for the Hospital. Bulimba branch has already raised their £25, while Morningside's £25 is well in hand. The old Lads' Club has revived in the formation of a junior branch of boys under eighteen years of age, and hope this year to find a team to join the Church of England Cricket Union. Our special free gift for St. Francis' College resulted in thirty families subscribing £34, and most of them promise to become annual subscribers. The monthly Church socials at Morningside are very happy gatherings, and they will eventually contribute their quota to bring Church people nearer to one another. We all wish to congratulate our Churchwarden, Mr Prout, and his wife on the birth of their little daughter. This month is the month when the promised subscriptions to our new Church fall due. We hope everyone will respond. Norman Park is becoming quite an important centre, and Church people are asking for a new Church. So far, thirty-four families have promised £519 10s., to be paid within the next five years.

Christ Church, Childers (Rev. A. E. ATTRINS).—Since last notes appeared, the Rector has been to Synod. Synod is the Parliament of our Church. We regret that none of our Synodsmen were able to attend Synod this year. This is a very distinct loss to us, because our people do not know nearly enough of the work their Church is doing, and is trying to do. Attendance at Synod is educative. We hope that, as the next best thing, Church people will carefully read the report of Synod, as it appears in the *Church Chronicle*. Since his return from Synod, the Rector took part in the welcome tendered to Rev. A. E. and Mrs Henry at Bundaberg. Mr Henry has promised to exchange service occasionally with the Rector of Childers. We can assure him of a very hearty welcome and plenty of hard work whenever he may come to visit us. Both Cordalba and Childers are working hard for their respective Sales of Work. Cordalba's is to be held in September and Childers' in October next. Confirmation classes begin immediately; your most regular attendance is required.

Clifton (Rev. JOHN HOPE).—SERVICES for July:—

8 a.m.	11 a.m.	3 p.m.	7.30 p.m.
3—Clifton	Clifton	Pilton	Clifton
10—Clifton	Talgai	Back Plains	Clifton
17—Clifton	Clifton	—	Clifton
24—Clifton	Back Plains	Talgai	Clifton
31—Clifton	Pilton	—	Clifton

We are very thankful for the splendid rainfall, and look forward to a good season. More than ever the Church is in need of financial assistance, and we hope that with a good season ahead of us the Church will reap her share. The envelope system, which was introduced last year by Mr Pickering, is to be continued, and if only our people would use it our financial worries would disappear. The Wardens are anxious about the Stipend Fund, which some people think has ceased to exist since the envelope system was introduced; they hope that more of our people will contribute to this fund. Sunday School at Clifton will commence at 9.30 a.m. sharp. Will parents please send their children, and see that they come regularly.

Crows Nest (Rev. S. ATHERTON).—Services for July are as follows:—July 3rd—Crows Nest, 8 a.m. H.C.; Pinelands, 11 a.m. H.C. and Sermon; Haden, 3 p.m., Evensong; Pechey, 3 p.m., Evensong; Crows Nest, 7.30 p.m., Evensong. 10th—Crows Nest, 8 a.m., H.C.; Geham, 11 a.m., Mattins and H.C.; Pechey, 3 p.m., Evensong; Crows Nest, 7.30 p.m., Evensong. 17th—Goombungee, 8 a.m., H.C.; Haden, 11 a.m., H.C. and Sermon; Goombungee, 2.30 p.m., Evensong; Pinelands, 7.30 p.m., Evensong. 24th—Highfields, 11 a.m., H.C. and Sermon; Geham, 2.30 p.m., Evensong; Crows Nest, 7.30 p.m., Evensong. 31st—Anduramba, 11 a.m., H.C. and Sermon; Virginia, 2.30 p.m., Evensong; Crows Nest, 7.30 p.m., Evensong. August 7th—Crows Nest, 8 a.m., H.C.; Pechey, 11 a.m., H.C. and Sermon; Haden, 3 p.m., Evensong; Pinelands, 3 p.m., Evensong; Crows Nest, 7.30 p.m., Evensong. Parishioners please note the change in services at Pinelands, Haden, and Goombungee for the month.

St. Agnes', Esk (Rev. C. W. TOMKINS).—The proceeds of the Rainbow Fête, held in aid of Coominya Church Building Scheme, amounted to £264 nett. This includes £100 from Mrs Lumley Hill, who opened the Fête. The Committee has now over £300 in hand. Mrs Butterfield and Messrs. Banff Bros. gave all the hardware in log gratis. The estimated cost of the Church is £700.

St. John's, Harrisville (Rev. A. D. BAKER).—Services for July: 3rd—Harrisville, 8, Holy Communion; 10.45, Mattins and Litany; 7.30, Evensong; Roadvale, 11, Holy Communion and Sermon; Kalbar, 3, Evensong. 10th—Harrisville, 10.45, Holy Communion and Sermon; 7.30, Evensong; Kalbar, 7.30, Evensong. 17th—Harrisville, 8, Holy Communion; 10.45, Mattins and Litany; 7.30, Evensong; Kalbar, 11, Holy Communion and Sermon; Roadvale, 2.30, Evensong; Muddapilly, 7.30, Evensong. 24th—Harrisville, 10.45, Holy Communion and Sermon; 7.30, Evensong; Kalbar, 7.30, Evensong. 31st—Harrisville, 8, Holy Communion; 10.45, Mattins and Litany; 7.30, Evensong; Kalbar, 11, Holy Communion and Sermon; Roadvale, 2.30, Evensong. Mrs F. Parcell passed away peacefully after a long illness. Our prayer is that the bereaved may find comfort. Kalbar has lost a number of good Church people lately. We miss very much Mr and Mrs Hill, and Miss Hill, now Mrs MacDougall, Mr and Mrs Chatfield and family, Mrs Howard, and Mrs Palmer.

Indooroopilly, St. Andrew's (Rev. T. ASHBURNER).—The Sunday School Picnic held on the 3rd of last month was most successful, and reflected great credit upon our Superintendent and his staff of teachers. The money collected this year was much in excess of former years. We are all very grateful to Mr Hemming for the use of his paddock. We are likely to have a bazaar in October. The parish is setting itself the task of reducing parish debts by £150 this year. With willing help and goodwill all round, the task ought to be easily accomplished. Confirmation classes are most promising. Parents whose children are not attending our Sunday School, and who are therefore not being taken to Church with the Sunday School scholars each Sunday morning, are urged to take or send their children to Church as often as possible. Don't forget that the children have their rights. "Ye shall call upon them to hear sermons." The St. Martin's Hospital effort is sure to get very substantial help again from our parish. Mrs W. H. Hart is acting Secretary for our local committee.

St. Saviour's, Laidley (Rev. A. W. ETHELL).—Over forty members of the Ladies' Guild assembled at the house of Mr and

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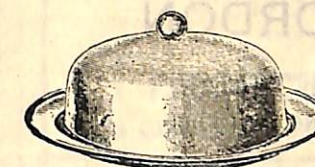
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Mrs A. N. Wright, at the latter's invitation on 4th June, for a social afternoon. The Rector presented Mrs H. Daniel, the President of the Guild, with a handsomely framed and beautifully illuminated address, which had been subscribed for by the Guild members, in token of the loyalty, love and admiration for the sterling qualities displayed by Mrs Daniel as their President for over seventeen years. Mrs J. A. Montgomery (nee Miss Gertie Cook) was also presented with a handsome afternoon tea table—a wedding gift from the Guild. The Guild has undertaken to raise the funds for the renovation of the Parish Hall. When this is done and the Church fences freshened up with a coat of paint, we shall have as good-looking and valuable a property as almost any country town in Queensland. Our Lake Clarendon people believe it is better to have the Church where the people are, so they are taking steps to remove their Church building two miles down the road. More of this anon!

Lutwyche (Rev. A. HAROLD OSBORN, M.A.; Rev. T. HUMPHREY CLARK); St. Andrew's, Lutwyche, and St. Mark's, Albion.—A Mission Study Circle is to be held at the Cathedral, commencing June 27. It is hoped that some from this parish will attend. With regard to the projected Parish Hall for St. Andrew's, a sub-committee was appointed by the Permanent Church Building Committee to purchase (if found advisable) the old Church from St. Augustine's, Hamilton, or Red Cross building at Enoggera—eventually they decided not to do either, and at a meeting of the General Committee it was decided to purchase material which would be erected by the voluntary labour of men of the congregation. Preparations for the Sales of Work are in full swing at both ends of the parish, stall-holders getting up entertainments in aid of their stalls, a Pierrot Concert organised by Mrs Hawkins and helpers for Produce Stall cleared over £10, in spite of very wet weather. St. Andrew's choir are preparing a concert for June 27th, which promises to be a great success. The C.E.M.S. held their usual meeting at St. Mark's Parish Hall, second Tuesday in June, an interesting paper was read by Mr Potier on the Industrial Troubles (now unhappily so widely prevalent) and an animated discussion followed.

St. Paul's, Maryborough, with St. Thomas', Newtown, and Christ Church, Granville (Revs. J. ELLIOTT and T. E. BIRD).—Owing to lack of space the account of the opening of the Memorial Hall is deferred till August. Free use is being made of it for social gatherings, etc., and on 4th June the Bellringers held a Doll Show and Variety Entertainment in aid of the Building Fund, the success of which was unfortunately marred by the weather. Fine weather, however, favoured the Sale of Work held by the Women's Guild on 15th June, and the Church Fund benefited considerably. Three of our oldest parishioners, Mrs J. E. Brown, Hon. Mrs B. B. Moreton, and Mr. O. F. Gataker have passed away; we extend our sympathy to the relatives. The Sunday School Picnic was held on 3rd June, and advantage was taken of the opportunity to present Rev. J. Parker with a wallet of notes as a mark of appreciation of his work here, and to wish him success in the future. In acknowledging the presentation Mr Parker regretted he was leaving and laid stress on the need of harmonious working to further the cause of religion. He goes to St. Andrew's, South Brisbane, and his place is taken by Rev. T. E. Bird, who was recently ordained Deacon; to him and Mrs Bird we extend a hearty welcome. On Sunday, 12th June, there was a largely attended Church Parade of both local lodges of the P.A.F.S., Mr Bird taking the service. Mr Percy Banville, who has been of great assistance as Lay Reader, has gone North, but expects to be back at Christmas.

St. Thomas', North Ipswich (Rev. J. H. BROWN-BREESFORD).—On May 5th last a meeting was held in St. Thomas' Hall to consider a scheme to raise £150 in reduction of the debt on the Rectory. The meeting was a large and representative one. The scheme was adopted with enthusiasm, and the sum of £34 10s. was subscribed in small donations then and there. We are most gratified to report that up to date (June 18th) about £115 has been subscribed, notwithstanding that portions of the parish have not yet been approached and a great deal of unemployment prevails. We have nothing but prosperity to speak of: good congregations, a Sunday School which has increased nearly 50 per cent, and the General Church Fund is in a vastly better position than it has been for years past.

PINE MOUNTAIN.—This district is most certainly showing signs of renewed life and interest. Congregations good indeed and devout, and from this deepening of spiritual life comes, as it always does, work for and giving to God. A few devoted workers have collected from our people, who are neither numerous or well off, the sum of £27 10s. for the Rectory Fund, and more expected to come. St. Thomas' must look to its laurels!

ANGLICAN CHURCH MISSION.

Headquarters: ST. LUKE'S, Charlotte Street, Brisbane.

Headquarters has been extra busy during the month, as the Hall is always in demand; and we are glad to report that we have been able to render assistance to the Rural Dean, Canon Batty, by providing Communion breakfast for about thirty clergy, who accepted the invitation of the Ruri-Decanal meeting, and we also catered for the country clergy, who were entertained by the city clergy at dinner during Synod week. The C.E.M.S. Federation held a social evening on the 23rd May, St. Andrew's branch of the C.E.M.S. being the hosts, and it was decided that regular monthly meetings should be held, and St. Luke's Hall be used as Headquarters. The Lads' Immigration Association have arranged their first re-union for the 6th of July, at which their wives and children will be present, when it is anticipated there will be a very large gathering. This will inaugurate the definite formation of the Association, which is considered will be most beneficial in keeping the lads in touch with each other and co-operating for each other's benefit. The Superintendent is again managing the dining hall at the Exhibition, as in previous years, and the proceeds will be devoted to St. Martin's Memorial Hospital and the Church Mission. Church people from the country are asked to remember that while visiting the Show their patronage will be greatly appreciated. On 11th June the members of the Church Mission and a number of friends made a presentation to Mr Miles, as a token of appreciation, and Canon Batty attended and handed to Mr Miles a cheque for £17, and a most enjoyable evening was spent. We would be glad to receive gifts of left-off clothing and periodicals for distribution. We have several young fellows and one or two married men who are anxiously looking for casual employment or permanent work, and I hope anyone reading this will always remember to apply to the Mission when wanting labour. We only send reliable men.

Many Events suggest Photographs, but none more important than the Wedding. Only a picture can adequately describe the dainty finery of the bride and bridesmaids.

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WATERWORKS ROAD.—The Sunday School is doing splendidly, but we still want a man as Superintendent. As the Vicar now takes all the afternoon services here and at Pine Mountain, we cannot count on the valued help we are receiving from time to time from Mr A. Flint, of St. Thomas'. Our congregations are good; but where are the husbands and fathers during Church time? This part of the parish is leading easily in contributions to the Home Mission Fund.

Nundah and Northgate with Banyo (REV. EDGAR BARSTOW).

—The Fête in aid of the Vicarage Building Fund took place on Saturday afternoon, June 4th. Our old friend Minor-Canon Simmons gave us all great pleasure by coming down to open it for us. All had worked with a will; and notwithstanding the threatening weather and other adverse circumstances, their efforts were well rewarded. The accounts are not yet complete; but it is estimated that there will be a clear gain of at least £100. The men are considering the holding of a Flower Show and Musical Entertainment soon after the Brisbane Show, and the ladies intend to hold another Fête in November, so that we have good hope that the Vicarage will soon be built. Plans have already been submitted to the Archbishop for his approval. Confirmation classes are now in full swing. We ask for the prayers of the Church on behalf of the candidates. The change of the hours of the late Sunday morning service from 11 o'clock to 10 o'clock has already resulted in a better attendance, and we have good hope that the improvement will soon be greater still.

Toowong (Rev. J. E. N. OSBORN, M.A., M.C.).—The Rev. C. J. Collis and Mrs Collis passed through Brisbane last month on their way to Borneo. Mr Collis was for some time Assistant Curate in Toowong, working with the Rev. W. J. Scott. Their boat stayed only a few hours in Brisbane, yet they were able to run out for a short time to Toowong. The M.C.L. organized a most enjoyable and successful party, which was held in the hall on June 17th. Mrs Knox and Miss Harrap displayed their accustomed energy and capacity in arranging it. The proceeds are to go towards the mile of pennies which the girls are collecting for the Improvement Fund. We are looking forward to a visit from the Bishop of New Guinea this month. He has promised to preach at Evensong at St. Thomas' on July 24th. Arrangements are being made for a Fête to be held in October. Those in charge of the different stalls will be glad of the assistance of any who are willing to help them in stocking their stalls.

St. Peter's, Wynnum (Rev. J. M. TRALE and Mr. HARWOOD).—The monthly Socials at Wynnum and Manly in aid of the Rectory Fund have been most enjoyable and successful—so far there have been four socials since April; we are very grateful to the ladies responsible. The Girls' League have sent along another sum to the Rectory Fund, viz., £5—this makes £15 in all for the League. St. Paul's Sunday School is getting up "Cinderella" in aid of the Rectory, so altogether by the end of the year we hope to considerably reduce the debt. The Women's Missionary Auxiliary Box in St. Peter's contained £5 for the year, the result chiefly of pennies. The Vicar intends placing a similar box in St. Paul's, Manly. We have received another very beautiful picture for St. Peter's, "The Procession from the Cross to the Tomb," in memory of Robert Falkner, junr., and Daisy Byrne—we are deeply grateful to the donors. Please remember this month: the second Sunday, 10th July, is our Patronal Festival; the services will be:—St. Paul's, Manly, Holy Communion, 7.30; St. Peter's, Wynnum, Holy Communion, 10.30; Festal Evensong, 7 p.m. The preacher at Evensong will be the Rev. Canon Batty. There will be no Evensong at Manly, the Manly choir will augment St. Peter's choir for the Festival. On the last Sunday in this month, 31st July, the Bishop of New Guinea will preach at Evensong. We particularly desire large congregations at the Patronal Festival and the visit of the Bishop.

Official Notes.

CONTRIBUTIONS TO DIOCESAN FUNDS.

DIOCESAN ADMINISTRATION.			
Assessments	...	...	£81 15 6
Marriage Fees	...	...	21 7 0
			£103 2 6

HOME MISSION FUND.

Mrs Bager	...	...	10 0 0
Mrs Jeffries	...	...	12 6
Mr G. Free, senr.	...	...	10 0
Beaudevert—Christ Church,			
Woodhill and Veresdale	...	...	8 2
St. Mark's, Slack's Creek	...	...	1 0 0
Knapp's Creek...	...	...	6 0
Rathdowney	...	...	19 8

Brisbane—St. John's Cathedral	2 15 4
St. Michael and All Angels', New Farm	7 13 3
St. Mary's, Kangaroo Point	6 5 11
St. Martin's, Rosalie	3 13 5
Bundaberg—Christ Church	4 3 9
St. Mark's, Gooburrum	15 0
Charleville—All Saints'	1 3 8
St. Alban's, Cunnamulla	13 11

Cleveland—St. James', Welling-	10	6
ton Point	1	6
Crow's Nest—Highfields	9	0
Holy Trinity, Geham	2	6
Dalby—Macalister	3	18
Eidsvold—St. Mark's	2	12
Rosebank	15	6
Philpott Creek	1	5
Gatton—St. Stephen's, Ma Ma	3	0
Creek	3	0
Gayndah—Winderah	3	4
Groveley—St. Mary's, Alderley	1	7
" " S.S.	17	0
Cedar Creek	3	8
Hamilton, St. Augustine's	16	5
Howard—St. John's, Pinalba	1	2
Ipswich—St. Alban's, Goodna	1	17
Waterworks Road	1	11
Ithaca—Jubilee Estate	7	0
Laidley—St. Thomas', Forest Hill	2	11
Lutwyche, St. Andrew's	3	10
Maroochy—St. John's, Nambour	1	4
St. Mary's, Montville	12	19
Kenilworth	1	15
Maryborough, St. Thomas'	1	6
Morningside, School Church	2	7
Oakey—St. Lambert's, Brymaroo	1	14
St. Jude's, Gowrie Little Plain	2	15
Southport—St. Margaret's, Nerang	5	10
Toowoong—St. Thomas'	1	2
St. Paul's, Taringa	1	3
Warwick—St. Andrew's, Swan	1	3
Creek	1	0
St. James', Pratten	1	16
Windsor—St. James', Kelvin Grove	1	16
St. Alban's, Wilston		

£110 19 3

WHITSUNDAY OFFERTORIES.

Biggenden, St. John's	2	1	0
Brisbane—St. John's Cathedral	19	11	1
Holy Trinity, F. Valley	1	1	6
St. Philip's, Thompson Estate	6	7	0
St. Peter's, West End	4	3	1
St. Martin's, Rosalie	1	11	6
Holy Trinity, Woolloongabba	11	0	0
Chinchilla, St. Cecilia's	1	2	11
Clayfield, St. Colomb's	10	16	0
Crow's Nest, St. George's	1	4	0
Esk, St. Agnes'	3	3	0
Gatton—St. Alban's	2	3	3
St. Stephen's, Ma Ma Creek	11	0	
Goondiwindi, Holy Trinity	1	2	0
Howard, St. Matthew's	1	1	3
Indooroopilly, St. Andrew's	4	19	2
Ipswich—St. Thomas'	3	8	1
" " S.S.	4	10	
St. Peter's, Pine Mt.	1	3	9
Waterworks Road	9	9	
Kilcoy, St. Mary's	1	8	10
Lutwyche, St. Andrew's	8	19	1

Maryborough, St. Paul's	12	8	9
Morningside, School Church	1	7	0
Nundah, St. Francis'	4	3	5
Southport, St. Peter's	3	1	0
Roma, St. Paul's	5	1	3
Toowoomba—St. Luke's	8	3	0
St. James'	19	6	10
Toowoong—St. Paul's, Taringa	2	7	5
Windsor—St. George's	2	6	10
St. James', Kelvin Grove	1	5	3
Wynnum—St. Peter's	2	12	5
St. Paul's, Manly	1	2	6
Yeronga	18	1	
Mooroooka	5	8	

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Maroochy, St. John's	2	0	9
Zillmere—St. Thomas', Lawnton	12	0	

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CLERGY CENTRAL SUSTENTATION FUND.

"Anon."	5	0	0
"Anon."	10	0	
Collection at Meeting	32	10	8
Mr J. H. Fairfax	5	5	0
Mr D. Lahey	2	0	0
Mr R. J. Morris	25	0	0
Mr E. L. Ramsay	100	0	0

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Toowoomba, St. James'	£2	0	0
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Mr F. T. Johnston	1	1	0
Mr W. McLeod	1	0	0
Old Francis. Assoc.	11	14	0

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Glennie School	2	8	0
Howard, St. Matthew's	2	1	6

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Rev. G. S. Hanbury	5	0	0
Mr Gambie, senr.	19	0	
Miss D. Forster	1	1	0

Miss Mole	14	0
St. Margaret's School	16	0
Staff and Students, St. Francis' College	1	0
Brisbane—All Saints' W.A.	10	4
St. Martin's, Rosalie	10	0
Clayfield, St. Colomb's	10	0
Esk, St. Agnes' S.S.	14	6
Gin Gin—St. Mary's	1	2
" " W.A.	6	18
St. Anne's, Mt. Perry	8	3
" " W.A.	1	5
Groveley—St. Mary's, Alderley, C.L.O.	9	0
Ipswich—St. Thomas' H.K.	1	3
Waterworks Road	18	8
Maroochy, St. John's	8	7
Toowoong—St. Paul's, Taringa, W.A.	3	0
Toowoomba, St. James'	10	0
Wynnum, St. Peter's	6	0
" " W.A.	10	0

£59 3 7

Roper River Mission.

Toowoomba, St. James'	£3	6	7
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Yarrabah Mission.

Mrs Giles	2	0	0
Brisbane—St. Andrew's, S.B.	13	0	
Christ Church S.S., Milton	17	1	
Yeronga, School Church (child)	3	11	5

£7 1 6

Torres Straits Mission.

Toowoomba, St. James'	£5	0	0
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Melanesia Mission.

Warwick S.S. (boy)	£2	10	0
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New Guinea Mission.

"Anon."	1	0	0
Rev. G. S. Hanbury	3	0	0
Glennie School (boy)	5	0	0
Beaudesert—St. Mark's, Slack's Creek	9	0	
Brisbane—Christ Church, Milton, G.F.S.	5	0	
Toowoomba, St. James'	17	4	10

£26 18 10

Mitchell River Mission.

Rev. G. S. Hanbury	2	0	0
Toowoomba, St. James'	1	3	5

£3 3 5

C.M.S.

Toowoomba, St. James'	£5	0	0
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