

## Official Notes.

## CONTRIBUTIONS TO DIOCESAN FUNDS.

## DIOCESAN ADMINISTRATION.

Marriage Fees	£43 9 1
Assessments	48 2 4

£91 11 5

## HOME MISSION FUND.

Mr F. Easton	1 1 0
Mr T. Easton	10 0
Mrs Holt	2 0
Mrs Walker	1 1 0
Allora, St. David's	3 8 11
St. John's, Goomburra	13 0
Brisbane—St. John's Cathedral	1 12 2
Christ Church, Milton	15 18 3
Bundaberg, Christ Church	2 9 9
Childers, Christ Church	1 16 6
Appletree Creek	11 0
Clifton, All Saints'	1 15 0
Cleveland, St. Paul's	4 5
Dalby, St. John's	3 5 3
Eidsvold, St. Mark's	3 5
Harrisville—	
St. Andrew's, Roadvale	1 2
St. Aidan's, Mutdapilly	9 10
All Saints', Kalbar	1 5 6
Howard, St. Matthew's	1 17 6
Christ Church, Urangan	2 0 5
Ipswich—All Saints', Booval	1 0 0
St. Alban's, Goodna	10 4
Laidley, St. Saviour's	1 3 4
Pittsworth—	
St. Paul's, Tummaville	16 3
Roma, St. Paul's	6 5 5

£50 1 5

## WHITSUNDAY OFFERTORIES.

Allora, St. David's	3 15 3
Drayton—St. Paul's, Umbiram	1 1 9
Gin Gin, St. Mary's	1 12 2

£6 9 2

## ARCHBISHOP OF BRISBANE'S FUND FOR MISSION CHAPLAINS.

Allora, St. David's	4 4 8
Crows Nest, St. George	2 1 0
Brisbane—	
St. Stephen's, Coorparoo	2 8 8
Gin Gin, St. Mary's	1 12 2
Stanthorpe, St. Paul's	2 10 0

£12 16 6

## CATECHISTS PROVIDENT FUND.

Allora, St. David's	6 0
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## OLBERG SUPPLEMENTATION AND OLBERG WIDOWS AND ORPHANS FUND.

Mrs Walker	1 1 0
Allora, St. David's	5 11 9
Bundaberg, Christ Church	10 1 3
Drayton, St. Matthew's	2 18 0
Gin Gin, St. Mary's	1 12 2

£21 4 2

## TUFNELL HOME.

Mrs Walker	1 1 0
Brisbane—Christ Ch, Milton, S.S.	4 5 4

£5 6 4

## ORDINATION CANDIDATES FUND.

Bundaberg, Christ Church	£8 15 0
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## AUSTRALIAN BOARD OF MISSIONS.

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Mrs Bell	3 3 0
Per Mr Ah King	51 6 7
Tufnell Home, M.C.L.	1 1 0
Mrs Walker	2 2 0
Mrs Peterson	1 0 0
Miss Whiteway	10 0
St. John's Day School	11
Allora, St. David's	6 5 6
Biggenden, St. John's	3 6 8
Brisbane—St. John's Cathedral	12 17 10
All Saints', Wickham Terrace	18 9
St. Mary's, Kangaroo Point	13 6
Christ Church, Milton	2 0 0
St. Barnabas', Ithaca	1 5 6
St. Michael & All Angels', N.F.	9 8 10
St. Andrew's, South Brisbane	1 16 0
St. Alban's, Auchensflower	13 8 7
St. Andrew's, Indooroopilly	2 5 5
St. Mark's S.S., Dunwich	18 0
Windsor, St. George's	8 0
Norman Park	1 17 6
" C.L.O.	1 5 0
" W.C.O. (nurse)	2 9
Morningside S.S.	1 0 0
St. Francis', Nundah, H.K.	7 0
St. Thomas', Toowong	14 16 11
" O.Appeal	10 0
Bundaberg, Christ Church	4 1 1
Chinchilla, St. Cecilia's	6 7 1
Clifton, All Saints'	2 10 3
" W.L.O.	19 2
" C.L.O.	17 2
Cleveland—Russell Island C.L.O.	10 7
Dalby, St. John's	7 1 9
St. Paul's, S.S., Jandowae	1 1 0
Drayton, St. Matthew's	4 15 6
" W.L.O.	1 13 10
" C.L.O.	14 8
Church of the Ascension, Greenmount	1 9 8
Wyreema S.S.	12 0

Eidsvold, St. Mark's	1 4 1
" C.L.O.	18 9
" W.L.O.	5 1
Gatton, St. Alban's	5 0
" C.L.O.	19 7
" C.E.M.S.	12 9
Gayndah, St. Matthew's	3 6 6
Gin Gin, St. Mary's C.L.O.	1 8 6
Harrisville, St. John's	11 6
All Saints', Kalbar	11 6
St. Aidan's, Mutdapilly, H.K.	1 8 6
Inglewood—All Saints', Texas	9 10 4
Ipswich, St. Paul's	11
St. Thomas', North Ipswich	4 8 4
Ipswich Parish	5 2
St. Alban's, Goodna	1 6
Waterworks Road, N. Ipswich	2 7
St. Martin's	2 1 0
Maroochy—St. John's, Nambour	2 4 1
North Arm	13 4
Murgon—St. David's, Boonara	11 9
C.L.O.	10 10
Christ Church	6 6
St. Faith's, Mondure	14 0
Cinnabar	1 10 10
Redcliffe, St. Mary's	17 19 9
Roma, St. Paul's	20 5 4
" Med	4 0 0
Stanthorpe, St. Paul's	5 10
Amiens	9 5
Tiaro, St. Philip's	2 9 4
Toogoolawah, St. Andrew's	12 11 2
Warwick, St. Mark's	7 0
Wynnum, St. Peter's	19 6
" H.K.	2 0
St. Paul's, Manly	1 7 5
" H.K.	4 3

£270 2 5

New Guinea Mission.	
Nanango and Kingaroy M.C.L.	3 10 0
" (nurse)	1 12 7
" W.C.O. (nurse)	7 0
"	1 2 0
Neumgna S.S. (boy)	10 0
Roma, Children's Miss. Guild (child)	10 0 0

£17 1 7

Forrest River Mission.	
Esk, St. Agnes' C.L.O.	9 0

Yarrabah Mission.	
Brisbane, Christ Ch., Milton, S.S.	15 9
Nanango and Kingaroy S.S. (boy)	17 0
" " C.L.O.	1 13 0

£3 5 9

Melanesia Mission.	
Brisbane, F. Valley, H.K. (boy)	£8 0 0

## Synod and Christian Healing Mission Number

# Church Chronicle

For the Diocese of Brisbane.

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Brisbane, July 2nd, 1923.

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## The Church Chronicle.

Vol. XXXIII.]

BRISBANE, JULY 2, 1923.

[No. 396]

### Archbishop's Engagements for July.

- 1—Celebrate Holy Communion at Wynnum, 7.30 a.m.
- 1—Preach at West End, 11 a.m.
- 1—Preach at Wynnum at 7.30 p.m.
- 2—Spiritual Healing Mission Thanksgiving Service.
- 5—Diocesan Council.
- 6—Preside at Conference re Missionary Exhibition.
- 7-12—In Pittsworth Parish.
- 15—Preach, Cathedral, 11 a.m.
- 15—Preach, St. Paul's, Ipswich, 7.30 p.m.
- 21—Confirmation at Ithaca.
- 21—Preach at Kelvin Grove, 9.30 a.m.
- 22—Confirmation at Cleveland at 3 p.m.
- 22—Preach at Cleveland at 7 p.m.
- 27-30—In Toogoolawah Parish.

Bishopsbourne, Brisbane,

June 20th, 1923.

My dear Friends,

It is not for me in this letter to write an account of the Synod. I only wish to express my great gratification at the large attendance, a record attendance as a matter of fact, maintained right up to the end, and also at the entirely friendly spirit maintained throughout Synod, and at the high level of the debate on the Nexus question and also on the Prohibition question. There was no trace of unfriendliness or bitterness between those whose opinions entirely differed from one another on these two big questions. For me personally it was a very happy week.

The Retreat conducted by the Archbishop of Melbourne in the Southport School Chapel was attended by, I think, forty-nine of the clergy. This I considered a very good number in view of the fact that many were naturally detained by the near approach of the Spiritual Healing Mission, which has entailed so much preparation work on all. The Archbishop of Melbourne's addresses were wonderful in many ways, and notably in their wealth of illustration. He certainly endeared himself to all of us. The very beautiful service at 9.30 on the Thursday morning, to which all the boys of the Southport School came, together with many Southport people, will never be forgotten by those who were at it, and the Archbishop of Melbourne's address to the boys at that service seemed to me to be well-nigh perfection, and exactly such as the boys themselves would love and remember.

I write exactly in the middle of the Spiritual Healing week. Two days are over and two are to come. On these two days that we have passed through, the sight of a thousand sufferers suffering from every imaginable complaint has been almost unendurably pathetic, and most of all perhaps the long stream of little children being brought by their parents to receive a blessing from our dear Lord. I shall not in this letter attempt to say anything about the

healings, bodily or spiritual, that have taken place nor, about the beautiful and touching ministrations in many private houses which I have taken part in with Mr. Hickson. I will only say now that I feel most thankful that we accepted the offer that he should come to us.

There appears to be every prospect of the Missionary Exhibition being the success which we hope it will be. The Committee specially appointed for the purpose is working hard and is receiving every possible encouragement from all over the diocese.

I shall be visiting the parish of Pittsworth and travelling over it fairly extensively from Saturday, July 7th, to Thursday, July 12th. Then on Friday, July 27th, I go to the parish of Toogoolawah until Monday, July 30th, and hold Confirmations at Linville, Yarraman, and Blackbutt.

It gives me great pleasure to say that I shall lay the foundation stone of the Chapel of the Church of England Grammar School, East Brisbane, on Wednesday, August 1st, at 4 p.m.

Your sincere friend and Bishop,

GERALD BRISBANE.

### Editorial Notes.

The delay in issuing this number of the *Chronicle* needs a word of explanation and apology. The number would have been incomplete without full accounts of Synod and the Healing Mission, and these accounts would have become rather stale if they had been kept until August. The Retreat and the Healing Mission, following as they did close upon Synod, made it difficult to collect the reports of the speeches in Synod, and the prevalence of influenza added to the delay. The result is that the *Chronicle* will not be in the parishes until the second Sunday in July. This chiefly affects those parishes which use this paper to advertise their services, and we hope that they will not be unduly inconvenienced.

The Brisbane Ruridecanal Chapter will meet on July 2nd, and will discuss with the Archbishop the carrying on of the healing ministry of the Church. It is too early yet to come to any definite conclusions as to the result of the Mission, but many testimonies of blessings received are coming in, and the most striking ones will be read out by the Archbishop at the Thanksgiving Service. So far only one or two letters have been received from those whose cures were reported in the papers.

Synod, Retreat and the Healing Mission, following as they did close upon one another, must have caused considerable interruption in ordinary parish work, and Parish Priests will be glad of the three months respite from Diocesan activities, before the Missionary Exhibition which will be held in October. We hope and believe that this will be as great a success as those which have been recently held in other Dioceses. The organisation is in good hands and preparations are going ahead. We believe that it will be a great inspiration to Missionary endeavour, and we hope that it will be a really Diocesan effort. The travelling exhibition ought to do much to arouse enthusiasm in the country parishes.



The committee of the Canon Jones Memorial has issued a final appeal for funds for the building of the Chapel of the Church of England Grammar School, which we feel sure will meet with a generous response. The amount of money in hand is about £2,400, while the whole sum required will be in the vicinity of £3,600 for the building only, exclusive of fittings. The foundation stone will be laid by the Archbishop on the 1st August at 4 o'clock. The design on the appeal looks attractive. The architecture is of the Gothic type, and the building has a bell turret, buttresses, and considerable roof space.

During the same week the Archbishop will consecrate the new Church of St. Matthew at Sherwood. Unlike the picturesque old wooden Church, the new one occupies a central position. We hope that a plate of this fine building will appear in the August *Chronicle*, and an account of the ceremony of consecration in the following issue.

### A.B.M. Notes.

#### TORRES STRAITS.

The Bishop of Carpentaria writes: That the spiritual life of the people is developing well; there are of course disappointing moral lapses — the powers of evil seem to attack first one island, then another, but there always comes true penitence afterwards. For instance, the Chief Protector of Aborigines, in his report for 1921: "At Palm Island the Torres Straits men hold their own Church services daily." These are probably the only Christian services held on Palm Island, which is the penal settlement where unruly aborigines and Torres Straits islanders are sent. Psalm 137 must express the feelings of these men well.

The Missionary spirit is very much alive in the islands, as it has always been, for a Mabuiag man (who went to New Guinea twenty-five years for the L.M.S.) has been home recently on a short visit, helped to keep the fire of enthusiasm burning. In 1923 Satarika is to go with his wife and family to live at Cowal Creek. He is a Mabuiag man, and will be kept at Cowal Creek by the diocese. There are no Christians at this place at present.

#### HARNESS URGENTLY NEEDED FOR YARRABAH.

The Superintendent writes drawing attention to the serious need of six sets of plough harness, one set of dray harness, and one set of springcart harness. He suggests that if an appeal is made, some Brisbane parishes might take the matter up. The present dray harness is eight years old and has been in daily use during all that period, and what we have left of the other harness was purchased in 1915. Donations may be sent to A.B.M. Office, Church House, Ann Street.

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## The Christian Healing Mission in Brisbane.

In addition to the impressions of each day which we print below, we think that it may be of interest to our readers to give an account of the preparations for the Mission, and also some further details about the Mission itself.

### 1.—PREPARATION.

At the end of last year, some of the metropolitan clergy began to meet together to study the subject of the Healing of Christ in His Church, using Dr. Dearwer's book, 'Body and Soul,' as a basis. Later, the Archbishop issued instructions to clergy about preparation services for the Mission, and a small committee was formed. The preparation services and instructions began in some parishes during Lent and in others after Easter. The attendance was rather meagre at first, both in the Cathedral and in parish Churches, but the numbers increased as the time of the Mission drew near. On February 27th the Archbishop summoned a meeting of the Committee at Bishopsbourne, to which he invited some of the leaders of the other denominations. They readily responded to the invitation to join in the Mission.

The Archbishop had some difficulty in finding a secretary. Applications and inquiries began to come in soon after Easter and these were dealt with by Canon Batty and the Archbishop's secretary. Early in May it became imperative to find a secretary who could devote the greater part of his time to the work, and at a committee meeting held on May 9th it was decided to appoint the Rev. G. S. Hanbury as joint secretary with Canon Batty, and Miss O. Free as assistant secretary.

Owing to the near approach of Synod it was found impossible to provide an office in Church House. Miss Free put her own office at Exton House at the disposal of the secretaries for a few days and then a fairly commodious office in the same building was secured, an office which had formerly been tenanted by a corset firm. Their sign remained on the door and gave opportunity for facetious remarks from some of our visitors. The telephone in the office was on the same line and the same number as that of Mr. Gelston in the next office. He gave us permission to use it and showed us every kindness and consideration. Our constant use of the telephone must have sorely tried his patience and that of his staff.

The Committee sent the Rev. G. S. Hanbury to Sydney on May 15th, to be present during two days of the Mission and secure information in regard to the organisation.

Work at the office began on May 21st. From that date until the week of the Mission the secretaries and an efficient voluntary staff were kept busy from morning to night. They often had to work from 9 a.m. until 8 or 9 p.m. Traffic in the lift became so heavy that on one Saturday it blew out, and Mr. Gelston nearly had to spend the night in it, and telephone calls were so numerous that someone made complaints.

Every mail brought a huge pile of correspondence; applications rolled in every day in such numbers that it was all we could do to keep pace with them. Miss Free, with her business training and knowledge of Diocesan affairs, was invaluable; and it is impossible to praise too highly the work of numerous voluntary helpers, clergy, laymen and laywomen, who came to the assistance of the secretaries. Many of them came in to help at the end of a hard day's work at Church House or at their own business,

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Mr. Hickson was in Brisbane for Trinity Sunday, on his way through to Townsville, and on Monday he gave an address at the Cathedral in preparation for the Mission. About 600 tickets were issued to clergy and helpers. The general public were admitted to the unreserved seats, and they came in such crowds that it was difficult to cope with them. Some of them were apparently not used to attending places of worship, and their behaviour left much to be desired. But it was a great service, and it was good for the helpers to have an opportunity of seeing and hearing Mr. Hickson before the Mission.

The office began to issue the tickets towards the end of May, and the closing date for applications was May 31st. It would have been better, as it turned out, to have made it somewhat earlier, as many applications were sent in at the last moment and it was not an easy matter to get the tickets issued early enough to allow time for distribution and rectification of mistakes. Sometimes two or three applications were sent in from various sources for one patient, which rather complicated matters.

The greater number of applications sent in by June 2nd were allotted tickets for Mr. Hickson's services, and the remainder were accommodated at a service to be held on the Saturday by the Archbishop.

Mr. Hickson and his staff arrived on Friday, June 15th, and the period of preparation closed on Saturday night with a dress rehearsal held at 8.30 in the Cathedral, at which instructions were given by Canon Batty, the Rev. A. E. Weston (one of Mr. Hickson's staff), Sister Faith, and the Rev. J. E. Norman Osborn.

The external arrangements and the arrangement and lettering of the blocks of seats had been completed on Friday evening by Mr. Osborn and a working party.

On Saturday, 16th, Mr. Hickson, accompanied by the Archbishop, the Rev. A. E. Weston, and the Rev. G. S. Hanbury, Visiting Chaplain to the Lazaret, proceeded by car to Cleveland, visiting two of Mr. Shand's patients on the way. They crossed from Cleveland to Peel Island, where Mr. Hickson laid his hands on twenty-five patients. The Healing Service was held in the Church and was attended by the Superintendent, the Nurses, and other members of the community, who did not desire to be ministered to as patients.

## 2. THE MISSION.

### (1) ORGANISATION AND HELPERS.

(a) *The Nurses.*—Many offers of service had come in, and so Sister Faith found a large body of nurses at her disposal. They did their work, as one would expect, most efficiently. The majority were stationed in and around the chancel.

(b) *The Stewards.*—The Rev. J. E. Norman Osborn was assisted by a large number of clergy and laymen; the clergy were on duty in the Cathedral, where the Rev. C. Edwards acted as marshal; the laymen outside, at the gates, the control table, and the doors of the Cathedral. Mr. Osborn had planned the organisation most efficiently, and apart from a certain congestion on the first day, which was soon remedied, all the arrangements went without a hitch. This was due in no small measure to the excellence of his helpers, notably Mr. Fraser East at the gate, Mr. A. J. Davies at the control table, the students of St. Francis' College, and the Boy Scouts, who acted as runners. Mr. Crowley, the Cathedral verger, was as usual 'on the spot' in every sense of the word.

(c) *The Ambulance.*—The Queensland Ambulance Transport Brigade rendered every assistance possible. Their cars were greatly in request for bringing those patients who could not walk to the Cathedral, and their staff, under the superintendence of Mr. Morse, also helped the patients at the Cathedral.

(d) *The Police.*—The police were most sympathetic and helpful and controlled the traffic in Ann Street in a masterly manner.

(e) *The Refreshments.*—The refreshments were undertaken by St. Martin's League, under the leadership of Mrs. A. B. Stark. An awning had been placed over the entrance at the west door of the Cathedral, and tea, soup, hot milk, bread and butter were served on the spot and carried round by the helpers to the patients. This was greatly appreciated, and indeed supplied an urgent need, as many of the patients arrived before 9 o'clock and did not come out of the Cathedral until noon.

(ii.) *The Mission Services.*—Hymns were sung between 9 and 10 in the Cathedral, led by one of the Clergy.

Mr. Hickson arrived each day at about 9.45 a.m., vested in the Deanery, and proceeded with the Archbishop to minister to the vestry cases, the mental and epileptic patients. At 10 a.m. they entered the Cathedral, accompanied by the Clergy who were to assist in giving the Church's blessing. By this time the patients and intercessors were already in their places. The patients in the Nave, South Transept and South Chapel, and the intercessors in the South Chapel and Ambulatory. The choir stalls on the south side were filled with Clergy of the Church of England and ministers of other denominations, and those on the north side by the nurses who were on duty in the chancel.

The opening service, which consisted of notices, hymns and prayers, was taken on the first two days by Canon Batty and on the last three by Minor-Canon Simmons, as Canon Batty was confined to bed with an attack of influenza. After this service Mr. Hickson gave an address, lasting usually fifty minutes, which was listened to with eager attention, and then after offering extempore prayer, handed the list of those who could not come and desired to be prayed for to the Archbishop, who offered them at the altar.

Then the laying on of hands began and Mr. Hickson, preceded by the ticket supervisor, the Rev. J. Park, and the ticket reader, the Rev. G. S. Hanbury, and followed by the Archbishop, ministered to the cot and chair cases in the Chapel of the Holy Innocents and the space behind the choir.

Meanwhile the mothers and children were being assembled at the altar rails in readiness for Mr. Hickson's ministrations. On his return he began with them immediately, and it was usually nearly 1 o'clock before the last patient had left the altar rails. Mr. Hickson then invited any of the helpers to come and receive his ministrations and the blessing of the Church, and the service closed with the singing of the Doxology.

Mrs. Le Fanu was at the organ each day, except Saturday, when her place was taken by Miss Wassell. Their sympathetic accompaniments with hymn tunes softly played during the ministrations was most helpful and devotional.

Full accounts of Mr. Hickson's addresses have been already given in the press, and they can be read in substance in his books. On the last day he paid a tribute to

the helpers and said that the organization had been excellent. 4168 patients in all attended the five services. They came from all over the Diocese—some from the Far West and some from other distant parts. We add a few details in regard to the services each day.

MONDAY.—982 patients were expected, but some did not appear and 920 were ministered to, of whom 37 were mental cases and 39 cot and chair. On this day the parents and children were accommodated in a tent on the south side, where unfortunately they could not hear the address. It was difficult to gauge the capacity of the Cathedral and it was found possible to accommodate them inside on the other days.

The majority of patients on this day came from the town and suburbs. There were several most distressing cases.

The following clergy assisted the Archbishop in the giving of the Church's blessing: Bishop Le Fanu; Canon Campling; and the Rev. Walter Thompson, Rector of St. Michael's, New Farm.

TUESDAY.—Number expected 968, total attendance 846, of whom forty-seven were mental cases, and forty-three cot and chair. The large number of absentees may possibly be explained by the fact that this was pre-eminently a country patients day and many at the last moment probably felt that they could not undertake the journey. If they had let the secretaries know, the vacant space could have been filled by some of the later applicants. The Revs. Canon Campling, J. Elliott, Rector of Maryborough, and Farnham Maynard, Rector of All Saints', Brisbane, assisted the Archbishop.

THURSDAY.—Numbers expected 969, total attendance 966, of whom 53 were mental cases, 71 cot and chair. Many of these patients came from the country, and the space allotted to mental and cot and chair patients was crowded to its utmost capacity. The Revs. C. Tunstall, Vicar of Maroochy; J. H. W. Hely-Wilson, Rector of Allora; W. F. H. N. Eldershaw, of the Charleville Bush Brotherhood, assisted the Archbishop.

FRIDAY.—This was the biggest day of the week; 973 patients were expected, but 988 received Mr. Hickson's ministrations, of whom 41 were mental and epileptic cases and 66 cot and chair. The greater proportion of these were from the city and suburbs, and many of them came from denominations other than the Church of England. The Revs. H. Molesworth (Rector of St. Philip's, Thompson Estate), W. H. W. Stevenson (Warden of St. John's College), and J. H. Brown-Beresford (Rector of St. Thomas', North Ipswich), assisted the Archbishop in giving the Church's blessing.

SATURDAY.—About 560 patients had been allotted tickets but only 448 came for the Archbishop's ministrations, of whom 12 were mental and epileptic cases and 28 cot and chair. These were patients who had sent in their applications too late to be allotted tickets for Mr. Hickson's services, and it is probable that some of those who failed to appear were disappointed at not being able to attend earlier in the week.

It was not possible to secure anyone to contribute an impression of this service, so we give our own. The Archbishop gave an address lasting about twenty minutes, but it was clear and to the point, and he seemed to have said all that needed saying. He conducted the laying-on of hands himself without any assistance. Owing to the smaller number of patients he was able to work more slowly than Mr. Hickson, and he frequently laid his hands

on one patient at a time when the ailment seemed to call for individual attention. The whole service was quiet and reverent, and concluded about midday with the blessing of the helpers and the Doxology.

Services at All Saints'.—An Intercession Service was conducted each morning by one of the clergy at All Saints' Church. These services were fairly well attended.

In the afternoons Mr. Hickson, accompanied by the Archbishop, visited patients who were too unwell to be moved from their homes. He also held Healing Services at the Bunyas, the Diamantina, and the Blind, Deaf and Dumb Institution.

CONCLUSION.—There is no doubt that Mr. Hickson was pleased with the Mission, which he described as one of the happiest which he had conducted in Australia. Certain cures have been reported in the papers, but it is too early to give any complete account. It will be possible to do this after the testimonies, which patients have been invited to send to the secretaries before the Thanksgiving Service, have been examined.

Mr. Hickson gave an address on the Wednesday evening to the clergy, in which he suggested ways in which the healing work of the Church could be carried on.

Ministers of other denominations co-operated enthusiastically both in the preparation of patients and at the Mission Services which they attended in large numbers.

The Press followed the Mission with sympathetic interest, and the accounts in the *Courier*, the *Daily Mail* and the *Telegraph* are some of the best which we have read. Their reporters seemed to have entered thoroughly into the spirit of the Mission, and we thank them for their valuable co-operation.

## Impressions of the Healing Mission Services.

MONDAY, JUNE 18th.

BY A MEDICAL VISITOR.

Sitting in the Cathedral from 8.45 to 10 o'clock one witnessed a never-to-be-forgotten sight—the numbers of semi-blind; poor; many deaf ones; numbers of paralysed ones, helped in by willing hands; the stream of weak and crippled children and growing boys and girls being helped or led in by sympathetic and loving relatives, drew many tears from the onlookers and evoked feelings of thankfulness to God for the hope that shone in almost all the countenances that one could discern; whilst from the faces and features of the great number of patients seated in the Cathedral there was a hopeful expectancy which I believe was not disappointed.

Mr. Hickson began to unfold his Mission shortly after 10 o'clock, every word of which was listened to with rapt attention. It seemed as if a magic spell had settled upon the hearts of all. As they drank in the words of the great Missioner, one could not but feel that the Master Himself was present in our midst preparing our hearts for great things.

It was an impressive moment when Mr. Hickson knelt to receive the Church's blessing at the hands of the Archbishop before commencing his great work; then beginning with the cot and the stretcher cases, to see him kneeling at the bedside of the paralytics and the laying on his hands with his simple yet appropriate short prayer, followed by



His Grace with the Church's blessing, are memorable details in the most important religious service I ever witnessed.

Then the queue of children in the arms of their parents, the girls and boys of tender years, and weak and disabled limbs, some blind and others deaf, drew many a tear from crowds of suffering onlookers.

Then, as the sufferers left the Cathedral after the laying on of hands, there was on many a face a look of thankfulness and happy satisfaction for blessings received.

The splendid work of the devoted nurses and the Ambulance men was beyond all praise, whilst the sympathy and help of the stewards deserve much praise. I must say that I greatly admired the splendid organisation of the multifarious details which together made for the success of the magnificent gathering, reflecting very much praise to the hard-worked secretaries and organisers. I shall never forget that great meeting; it meant much to me and my friends.

I had the honour to be present at one sick room Mr Hickson visited in the afternoon. We were kneeling in silent prayer when the Missioner, accompanied by His Grace the Archbishop and Mr Weston, came in. The service began with the "Our Father," in which we all joined most reverently, then Mr Hickson, with his hands upon the sufferer's head, engaged in a most beautiful and appropriate prayer, which was then followed by a similar beautiful prayer and the pronouncing of the Church's blessing by His Grace the Archbishop. The visitors then silently left the room, leaving a beautiful impression behind of the presence of the Great Healer.

## TUESDAY, JUNE 19th.

By H.L.

The first impression that came to my mind on Tuesday morning, June 19th, as the vast congregation waited for the commencement of the Spiritual Healing Service was that of the wonderful silence that prevailed. There was abroad a spirit of expectancy. The thought crossed many a mind doubtless: "The Lord is in His Holy Temple, let all the earth keep silence before Him."

And looking on that congregation another thought suggested itself. Of what was that vast assemblage composed? Of members of all denominations of the Christian Church. Ministers of various Churches knelt side by side in intercession. All thoughts of ecclesiastical distinctions and differences were for the time cast aside. A common purpose brought all together within the beautiful Cathedral. May it not be the means of furthering the scheme for reunion which has been occupying the mind of Christendom for so long, and for which all devout Christians fervently pray.

Then came the singing of the hymns. Everybody did their best to join in. The result was a great volume of praise from hearts that came to seek the blessing which God had to bestow. The keynote was struck by the hymn with which the service proper commenced, "What a Friend we have in Jesus. . . . Take it to the Lord in prayer."

The address given by Mr. Hickson could not fail to impress every hearer that he was conscious of the importance and responsibility of the task laid upon him. His chief desire was to bring all very near to Christ in thought, prayer and desire.

One was impressed too, by the devoted service of the nurses, stewards, and Ambulance bearers. The difficulties which many of the patients experienced in getting to the

Altar rails were wonderfully lessened by the sympathy, consideration and patient help given by those devoted helpers. Their work was for Christ's suffering ones. Inasmuch as they did it unto one of the least of His brethren they did it unto Him.

But the deepest impression of all came with the laying-on of hands. Not only was the Missioner, the Archbishop and the Priests helping the great company of poor sufferers, giving them fresh heart and hope, but above all the hand of Christ was upon them, too. His touch had still its ancient power. And in response to the faith manifested in those hearts many were healed in body, but all were helped in soul. It was the dawning of a new day for God's suffering children, the Son of Righteousness having arisen upon them with healing in His wings.

## THURSDAY, JUNE 21st.

By C.C.C.

It is recorded that in His life here on earth, Jesus wept. I am quite sure that to-day He smiled. I have seen a great picture, entitled "Despised and rejected of men": men of all sorts, bishops and priests, soldiers and sailors, business men and beggars, passing the crucified Man of Sorrows heedless and indifferent, bent upon their own affairs—it was a true picture. But if anyone could have painted the scene inside the Cathedral to-day he would have depicted a truer one, and it would have been the very antithesis of the other. For there that morning we felt that He was the only person that mattered, and He became, for a few short hours, the One whom everyone felt they needed and looked to.

Everything and everyone seemed to be helping to that one end: the wonderful stillness, broken into now and again by the cry of a child; the exquisite music above us and our voices uplifted to it praying out words that for once we really meant; the rows of expectant faces looking up at the messenger who made them feel that only the message and Him from Whom he had brought it were to be considered. And then the long, long stream of sick and suffering going up to Jesus, led by the little children and helped by the strong arms and sympathetic hands of fellow Christians. Surely He was there, and we knew it. I don't know if there were any cures—the papers to-morrow will perhaps allow that there are one or two—but when a small child asked me afterwards, "Did anyone get better?" I said, "Yes; we all did." None of us surely will ever feel so badly again, so helpless, so lame, so paralysed, so blind as before, for now we know a new way by which we can be brought to Jesus and ourselves bring others. Has it not been so to-day and may it not therefore be so to-morrow and all other days after to-day.

The experiment of faith has given us an experience that means knowledge, a knowledge not only of a new way to health of body but of the way that leadeth to Eternal Life.

And so this eventide there is thanks: thanks for the comfort that has come to so many, thanks for the honour done to our beloved Church and through Her to the whole Body of Christ, and above all thanks to the Father for Him Who smiled upon us because we made Him glad.

## FRIDAY, JUNE 22nd.

By A. F.

We have been living for a few days in New Testament times. It is true that the multitude has come in 20th century fashion—in motor cars and ambulances, in trains and

in trams, and has been surrounded with every medical and bodily comfort supplied by a willing band of nurses, ambulance men and general helpers. And yet in spite of the changed outward conditions and our advanced scientific knowledge, it is the same "multitude of sick folk, taken with diverse diseases and torments." And surely that great multitude is gathered about the same One as of old. No mere human being, however skilled and clever, has drawn them. They are attracted by the Great Physician Himself. Where human skill and cleverness has utterly failed to bring relief, He who came to "save to the uttermost"—the living and the loving Saviour—is yet willing and able to help and to bless. Such is the faith that inspires that vast mass of suffering humanity.

One had only to take in the scene to realise the truth of the Missioner's claim that the Mission had revealed a vast amount of unknown (or, at least, unrealised) suffering; that "one half of the world does not know how the other half suffers," that there had been indeed a great demonstration of faith in our Lord Jesus Christ as "mighty to save;" and a demonstration, too, of Christian unity, in that every class of the community and every shade of religious opinion had united in the face of common suffering and in the Presence of Jesus Christ.

In addition to these claims the address stressed the importance of really *knowing* rather than knowing *about* Jesus Christ. Not intellectual appreciation, but living faith in a living Saviour is the essential. "Sir, we would see Jesus," is the cry of the world to-day, and the Church must not fail in her task of revealing the Christ to the world. This Healing work must be carried on, for it is a gift to the Church as a whole, and must be exercised faithfully and fully.

The cot cases and the long procession of suffering little children made a specially poignant appeal. One woman was on the brink of death. The touch of Christ must have been a great solace in her hour of extreme weakness. During the laying on of hands the congregation gave itself whole-heartedly to prayer, and this atmosphere of prayer was sustained and helped by the playing very quietly and reverently of familiar hymn tunes. Familiar words, recalled by the playing of the tunes, acquired new and fuller meaning, and could well be used as prayers. What better prayer than "Shepherd divine our wants relieve in this our evil day"? What more appropriate invitation than "O make but trial of His love," and the assurance "experience will decide"? Or again, "Thy touch has still its ancient power, No word from Thee can fruitless fall," and the prayer, "In Thy mercy heal us all."

A feature of this last day of the Mission was the large number of workers—nurses, stewards, intercessors, ambulance men, and police—who sought a spiritual blessing at the hands of the Missioner. The Christ was indeed present, and we rose helped and strengthened and resolved more than ever to serve Him.

Physical results of the Mission may be few or many, but this is certain, nothing but good has been done, for, as Mr. Hickson insists, "No harm was ever done to anyone by being brought to Jesus Christ."

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.

## THE ANNUAL CLERGY RETREAT.

It is safe to say the Retreat this year differed from any of its predecessors. The unique conditions under which it was held accounted for this.

Owing to the Retreat being arranged after Synod, and therefore ten days after the end of term, it was not possible to hold the Retreat at St. Francis' College. Much of the preparation has to be made during the week before, and the assistance of the students and the undivided attention of the staff is essential.

Canon Dixon, the headmaster of the Southport School, offered the use of the school's beautiful chapel for the services and addresses. The situation on the banks of the Nerang in perfect weather was ideal. The services were conducted by our own Archbishop and the addresses given by the Archbishop of Melbourne.

Why then the flippant remarks to be heard: "More like a route march than a Retreat"—"A Retreat de Luxe"—"When is a Retreat not a Retreat?"—"The most delightful Retreat I have ever attended."

What was the matter? Just this. Not being holiday time, the school carried on as usual. It was impossible to house some 50 of the clergy in addition to the 180 boys in residence. So provision for the evening meal and sleeping had been arranged at an hotel distant about a mile from the chapel. This spelt the undoing of the gathering from the strictly "Retreat" aspect. To maintain silence when walking to and fro, sometimes three times a day and during the festive evening meal at the hotel, was too much to expect from ordinary mortals. The presence of the boys, too—delightful youngsters—watching their games, tennis, football, etc., was not conducive to silence and meditation. All would agree it was a delightful experience, and most of us felt the better in every way, but it was not a Retreat as generally understood, and it is doubtful whether on the whole it would be wise to have it so again. As an enjoyable few days' holiday, giving refreshment for body, mind and spirit, it would take a lot of beating. Canon and Mrs. Dixon did everything possible for the comfort of all concerned as did also the management of the Southport Hotel. The services in Chapel and really wonderful addresses were restful, illuminating and encouraging. Taken mostly from the Old Testament, the Archbishop drew word-pictures which made the scenes live before one, and his fund of anecdote to illustrate points was marvellous. His practical advice showed a keen perception of the snares and dangers of the priest's life.

An "addition" to the "Retreat" in the shape of a Sung Eucharist by the boys of the School was an altogether glorious service. It was surely the perfection of worship, and deeply moving. The part lacking was the sense of retirement from the world, and time for reading, meditation and waiting upon God, the opportunity of "communing with your heart and being still." However, we can't have everything at one time, and few will regret that circumstances combined to make the Retreat take the line it did.

DEAF, DUMB OR BLIND CHILD.—If you know of any deaf or dumb or blind child, however young, send the name and address of the parents to the Superintendent, Queensland Adult Deaf and Dumb Mission (Incorp.), corner Turbot Street and North Quay, Brisbane. An illustrated pamphlet has been prepared by the Mission, describing the Blind, Deaf and Dumb Institution (State) and a copy will be sent to the parents of deaf or dumb children or to any one else who may be interested, gratis. Everyone should learn the Deaf and Dumb Alphabet.







his past ministry. . . . We shall be publicly and formally seeking additional recognition of a new call to wider service in a reunited church, and imploring for ourselves God's grace and strength to fulfil the same."

The representatives of the non-episcopal churches, however, definitely said that the Lambeth proposal of a commission through episcopal ordination was unacceptable to them, and this was ordered to be recorded in the minutes. I confess to a strong hope that this resolution need not be taken as representing the final attitude of the non-episcopal churches in the matter; for as it stands it seems undoubtedly to close the gate on the most promising avenue to the unity of Christendom which has ever been opened. The proposals of the Lambeth Conference of 1920 differ from all other proposals that have ever been made for corporate reunion in this vitally important respect, that they require no submission to theories about the church and ministry, but only recognition of facts. It is jealous zeal for particular theories which has divided Christendom and which hinders the healing of our divisions. Reunion with the Church of Rome has been and still is an apparently hopeless quest, because Rome refuses to negotiate for Reunion except on the basis of the Papal theory of the Church and Ministry. Rome asks us to acknowledge that the Bishop of Rome is the successor of Peter and the Vicar of Christ, God's Vice-regent over the Church; and then, but not till then, will she negotiate for unity. And since all non-papal Christendom, the Orthodox Church of the East, our own church, and the non-episcopal churches, agree in repudiating this claim as unscriptural and unhistorical, the road to reunion with Rome seems to be closed by a theory, and will remain closed until Rome consents to regard that theory as one about which differences of opinion are possible and permissible. In the Lambeth proposals theoretical considerations about the ministry are waived. No one is to be asked to submit to any theory, but simply to face the question: "How can we secure for all ministers in the reunited church a commission which will be recognised by all members of the reunited church, as having behind it the authority of the whole church?" And to this question the answer is suggested that such a ministry could only be secured by each section of divided Christendom giving to the ministers of every other section authority to function on its behalf in the matter of the Word and Sacraments. And accordingly the proposal is made that there should be an exchange of commissions, the commission in our case being bestowed by episcopal ordination. To many, perhaps to most, of the non-episcopal ministers who might be so ordained, such an act of ordination would have no more significance than that of a gracious condescension to what they might think the prejudices of a section of the Anglican communion. But I believe it is a condescension which may fittingly be asked, in view of the splendour of the vision we seek to realise. And I venture to assert that it is a condescension which we should ourselves be willing to show in analogous circumstances. If there should prove to be any considerable doubtfulness in any section of the Eastern Orthodox Church as to the claims of our Anglican Ministry, and if that doubtfulness were the only barrier to full intercommunion between the Anglican Church and the ancient churches of the East, I do not think there are many of our Bishops or priests who would decline to submit to ordination at the hands of an Eastern Bishop as a concession to a conscientious prejudice. Such an ordination would add nothing in our minds to the validity of our ministerial commission. It would not make us one whit more Bishops or priests of the Church of God than we were before. But it would satisfy the scruples of those whose fellowship we desire, who have something to give to us and to whom we have something to give. Are we therefore asking too much in asking our non-episcopal brethren to make a similar concession to what they quite possibly regard as scruples within the Anglican communion? I do not think so, and it is because I do not think so that I said just now that the Lambeth proposals represent the most promising avenue ever opened up towards the reunion of Christendom. And now the statement, made on behalf of the non-episcopal

representatives at the Cronulla Conference, seems to me to put the whole question back on the old hopeless level of theory. It asks us practically to recognise the validity of non-episcopal ministers. In other words, it asks us to assent, as a condition precedent to reunion, to the Free Church theory of the ministry. To insist, as the statement seems to insist, upon this theory as the only basis upon which reunion can be discussed, seems to me to postpone indefinitely the realisation of our hopes and prayers for the unity of Christendom. I do most earnestly hope that the Cronulla statement need not be taken as finally closing the discussion of the Lambeth proposals. It was hoped that, by the way of mutual deference to one another's consciences, and a mutual willingness to accept one another's commissions, an approach to union might be found. I decline to abandon the hope that the union which is so ardently desired by so many, and which our Lord desired in His great prayer, will one day in God's way be obtained.

To turn to a completely different topic, at the risk of being thought interfering, I am going to say that I cannot help regretting from my heart that an organised system of what can only be called lotteries, prevails in this State. I refer to the Golden Caskets and to the large number of art unions. It is hard to define precisely wherein the sin of gambling lies. Indeed, I could not subscribe to the statement that the person who buys a ticket in a Golden Casket lottery has by doing so committed a sin. But I suppose it will be fairly freely allowed that gambling has frequently been the means of leading people into sin, and may be said generally to have a sinful tendency. We know perfectly well that many homes are rendered comparatively poverty-stricken and unhappy on account of much of the money that ought to be used for the comfort of the home being spent in gambling. If I were to say that I think that many people spend far more than they can afford in Golden Caskets, art unions, and betting, I should be told that that is their business and not mine. So perhaps I had better not say it, but merely think it. And when a man becomes a real gambler, an element of untrustworthiness seems frequently to go with it. At least, I would not choose a gambler as the sole trustee of a large fortune. Would you? There are some countries in Southern Europe where a system of State lotteries prevails, and the system has produced a decadent spirit, which it seems a pity, to say the least of it, that a glorious State in a glorious progressive country like ours, should do anything to emulate or foster. The tendency of my mind is positive rather than negative. It shows itself in an unwillingness to join societies that are anti this, that, and the other. Harmful as I think gambling to be, I could not join an anti-gambling society, for instance. It is unfortunate when he whom we call the "man in the street," who may be—and very often is—quite a good fellow, and usually very attractive, gets the impression that the Church is down on everything that he wants to do. It leads to a wrong idea of God and of the Christian religion, which is disastrous, an idea of God as mainly a God of repression. We must discard the notion, held by some of us as children, that God is only on the watch to find us out in some sin. All the same, I do wholeheartedly regret, and even feel alarmed at the gambling spirit that seems to be largely prevalent here, and I wish intensely that it were not fostered by the power that be.

Two weeks hence we shall be in the midst of the Spiritual Healing Mission. To continue to say that we are deluded by having accepted Mr. Hickson's offer to come to our diocese, and that no good can come of it, seems to me to close one's eyes to plain facts, in view of the overwhelming testimony to the vast amount of spiritual and bodily blessing that has resulted from all of the many healing missions that Mr. Hickson has now held in Australia. The time has come to say that those who continue to close their eyes to all this mass of testimony and thankfulness for blessing received, are the stupid ones and not we. For my part I am looking forward to it with high hopes, and I do not expect for a moment to be disappointed. The testimony of sane intellectual, high-charactered men, who have personally witnessed

the missions, with whom I have had much conversation, and whom I can entirely trust, is good enough for me. But a great mass of prayer—concerted, individual, and increasing—must go up to God, if our city and diocese is to be blessed as we hope, and if the sufferers are to receive the extent of the relief for which they are longing. I believe that Mr. Hickson has been sent by God, not merely to be the means of bringing spiritual and bodily blessing to a certain number of people who come to him in a certain number of places, but to revive in our Church the neglected and well-nigh forgotten ministry of healing which Jesus Christ undoubtedly committed to His Church. It may be that some of us will find that to us have been given gifts of healing. I trust that after the Mission is over we shall be able, as never before, to bring the sick and suffering into contact with Christ, by the means of prayer, by the means of laying on of hands, by the means, if desired, of anointing with oil according to the precept of St. James. The present intention is that all the Bishops of Australia shall be summoned to meet late in the year in Sydney, that we may take concerted action and devise regulated methods on the lines laid down by the Lambeth Conference; and the Lambeth Conference, it may be remembered, urged the recognition of the ministry and gifts of healing in the Church, and that these are to be exercised under due license and authority; and also it urged the revision of the Office of the Visitation of the Sick, or the provision under due authority from the national or provincial churches of an alternative office, containing recommendations and regulations for laying on of hands with prayer for recovery, with or without unction as may be desired. It is the present intention of the Bishops of Australia to act in accordance with these recommendations late in the year. But it is important that we should not wait until late in the year. Pending that time, each diocese is expected to carry on the work of exercising the ministry of healing in the best way it can devise. My prayer is that this Mission may not be a temporary thing, with results only for those who shall attend it, but a thing that will set on foot spiritual work that will have abiding results throughout the whole church.

Now I will do no more than mention the fact that I never forget that the day will come when our cathedral must be completed, and I long for that day. But I know full well that to keep on mentioning it and to go no further would merely be a source of irritation, and would be futile. When that vast task is taken in hand, it must be taken in hand with the utmost seriousness and with all our might. This is not possible, I think, in the immediate future, and therefore to drop occasional remarks about it would be unstatesmanlike and useless, so I shall not talk about it. Only understand, this does not imply that I forget it. There are two other buildings which I should like to see erected, and I most definitely do not want to see them relegated to a distant future. They are a Missions to Seamen Institute and a Synod Hall. When I think of the work done by that fine organisation, the St. Martin's League; and when I think of that kindred organisation, the Ladies' Harbour Lights Guild, whose title strongly suggests a Missions to Seamen Institute, I decline to believe that either or both of these buildings is outside the bounds of practical politics in the tolerably near future. My brothers, it would delight me still more than it does now to welcome you to Synod in our own Synod Hall. The Brisbane Diocese ought to have these two things.

Our Church schools in this diocese are schools of which any diocese might be proud. These fine institutions go on year after year, doing their work of giving absolutely first-rate general education and strengthening the influence of our Church at the same time. Do you think sometimes of our great school for boys at East Brisbane, where I am looking forward to laying soon the foundation stone of the school chapel to be built as a memorial to the late Canon Jones, and our great school for boys at Southport, and that preparatory one for younger boys, perched on that glorious range at Toowoomba; do you think sometimes of all those fine girls' schools that we have:—St. Margaret's at Albion,

St. Hilda's at Southport, the Glennie at Toowoomba, and the preparatory one at Toowoomba also, and Warwick, and Stanthorpe, and the St. John's Cathedral School? It is hard to see how the wit of man could devise anything better as schools. Now I submit to you that our church parents should support them in the very best way—by sending their children to them. Take our Church of England Grammar School in Brisbane. The accommodation that we have for boarders is fairly well filled but I have no doubt the headmaster would find room for more if needed, and we should make more accommodation according to the need. But there ought to be many more than eighty-five day boys of Church of England parents in the great Church of England school in the great city of Brisbane. It should be remembered that our schools are not built by Government, but by ourselves, and receive no grant from Government as do the grammar schools in the State. They have to be supported by ourselves, and I submit to you that the natural way for Church of England parents to support them is by sending their children to them. It is right and fitting that Church of England children should be sent to Church of England schools. And I remark moreover, that although parents have a perfect right to send their children to what schools they like, and I have no right to interfere, yet I find it hard to see why, with such church schools as we have in Queensland, and with such examination results as our schools are now obtaining, the hearts of church parents should turn to other schools or to schools outside our State.

Let me now bear my witness to the amount of quiet and self-sacrificing work done in this diocese by the committees and councils of men and of women. I have never ceased to wonder at the hours of patient labour, willingly given by business men on the Diocesan Council and by other committees which report to it, and I must specially mention Mr. Allen, the Hon. Treasurer, and by women on their committees. I cannot imagine how the work of this diocese would be done without this constant help from laymen and from women. It would not be done. Therefore, though you do not do the work for me personally but for the church, as Chief Pastor of the Church in this Diocese I wish to thank you with all the earnestness of which I am capable. Finally, for the spirit of unity that prevails in this diocese I thank God. All do not hold exactly the same views. It is not to be expected that they should, nor, since the Church of England is comprehensive, is it desirable that they should, for I desire our diocese to be comprehensive as the Church is comprehensive. And for the friendly feeling that prevails I thank God, and pray it ever may be so. Our unity will be maintained if we keep a firm hold on the great realities revealed; on them the soul will feed; by them it will be strengthened and upheld. The Fatherhood of God overruling all events; the Saviour Christ, God in a man in one Person, Incarnate God, born of the Virgin Mary, dead for us, buried, risen bodily, leaving behind an empty tomb; ascended; the Holy Ghost, His inner active presence revealing, guiding, a Person—not an atmosphere, a Person to whom we can utter our prayers in words. I am appalled at the wishy-washy bits of religion that sometimes are presented to us as the Christian faith, at the talk of those who say they believe Christ is risen but only spiritually, whilst His sacred body remains dead in the grave, and I suppose went to corruption; at the way of those who would fain reconcile that with the statements of the Scriptures and the Creed and the dogmatic writings of St. Paul; at those who say, "Yes, Christ was divine, all the same. He could not have been born of the Virgin Mary without a human father," at the vague pantheistic scraps that are served up for our comfort by those who vapour about the beauties of Hindoo philosophy and say that it is all perfectly compatible with Christianity. That is no firm foundation to build life on; that is no rock of ages to cling to in storm and trial, and will be none in the hour of death. These are days of anxiety and unrest and turmoil and change; but we shall find rest, the rest of true progress, if we cleave to the faith which was once for all delivered to the Saints, for that is the unchanging faith of the unchanging God.



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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.

## THE SYNOD OF 1923.

By a very much wider and more general public than by merely those who attended its sittings the Synod of 1923 will be remembered as the Nexus Synod. Until the Nexus question was reached Synod was scarcely felt to have begun, and once the voting had been taken it seemed as if the Session had practically closed. Indeed, one may gauge the extent of public interest by the fact that the attendance of members was a record; that the body of the temporary Synod Hall was, during the debate, crowded beyond its seating accommodation, and that late though it was when the vote was taken, it was in the aggregate heavier than any vote previously polled. In all the fifty-six Sessions in which the Synod of the Diocese has met, there has never been a question which has aroused so much attention nor one which has produced such a high level of debate. And yet, in spite of the critical stage at which the question stood and the earnestness of the protagonists, while there was plenty of animation, there was never a trace of acrimony. It was an admirable exhibition of the way in which gentlemen can deal with a burning question, and it is worth recording that the outside public did not fail to notice it.

The Presidential Address is not a matter for comment, although it may be permissible at least to say that in its excellence it came in no way short of the long line of its precursors. But we will venture to single out one remark, that in which the President spoke of the much-deferred project of building our own Synod Hall, in words which indicated his hope that it might not continue to be regarded as beyond attainment within a reasonable time, because it must have given cheer to that small but sturdy band of Synod members who year after year have steadily raised the question.

The Revision of the Standing Orders would, in an ordinary Synod, have certainly provoked prolonged discussion, but members were anxious to get on, and this business was dealt with as briefly and rapidly as was consistent with its importance. The principal changes were as follows:—The old cross-headings were transferred to the margin and the clauses numbered consecutively—a much more convenient arrangement. A new clause in the Order for the second and subsequent days of Session was inserted, providing specifically for the consideration of Reports, and the mover of a Report was limited to ten minutes and each subsequent speaker to five minutes. A motion to that effect had been moved in the Diocesan Council soon after the last Synod, and it was out of that motion that the whole question of revising all the Standing Orders arose and a sub-committee appointed to draft the proposed new Orders. Contrary to expectation, there was very little debate, and an attempt to raise a discussion on the time limit was summarily dismissed. The next important change—rather "sprung" upon Synod by Canon Gradwell—was the introduction of the preferential system of voting for the members of the Diocesan Council and other Boards. It is of somewhat dubious value, and might not have met with

such easy acceptance in a Synod less desirous of getting to the main question. The only other matter treated otherwise than as formal was the old Order which made the third day of Synod what used to be called private members' day. The old Order remains unchanged; but it had fallen into disuse, and the effect of the action of Synod, in rejecting a proposal to excise it altogether, should result in its stricter observance in the future. Private members' day used, in Bishop Webber's time, to be the most popular and interesting period of the Synod, and the rehabilitation of the Order is likely to be widely welcomed. There were practically no other changes, and the amended Standing Orders, which were adopted in two convenient stages, came into force as they were adopted and governed the remaining proceedings. It was, to no small extent, as a consequence of the time limit on Reports, that Synod was able to dispose of its business so comfortably and yet leave the fullest liberty for the discussion of the Nexus question.

This question came on, by the suspension of the Standing Orders, in a very full House at 7 p.m. on the first day. It was moved by Canon Batty in the following terms:—

"That this Synod, believing that the Church of England in Australia may rightly claim such an extension of its self-governing powers as will enable it to exercise the local autonomy already possessed by its Sister Churches in communion with the Church of England in England, gives a general approval to the proposals contained in the Draft Determination remitted to it by General Synod."

Canon Batty asked the Synod to admire his courage in inciting it to something which had been branded in advance as analogous to an act of revolt by a colony in rebellion against its Mother Country. The wording of his motion proved that the analogy was entirely misleading, for he was asking for the Australian Church nothing but what had already been obtained by practically all the local Churches which comprise the Anglican Communion. The invitation extended and the welcome accorded to two priests of the South African Church—the most conspicuous instance of a Church which had severed the Legal Nexus—proved that we did not regard that Church as in a state of rebellion against its Mother, but as a Sister Church and a loyal daughter of the Church of England. The English Church had always stood for the two principles of nationality and spiritual independence; and these two principles had been expressed in the Constitutions which its Daughter Churches had voluntarily adopted. The latest example was the Church of England in India, which was making a determined and self-sacrificing effort to secure its spiritual independence and freedom to become a National Church for the Christians of our Communion in India. The measure which was now receiving the attention of the Government of India would involve the forfeiture of some thousands of pounds of annual Government endowment; but the Indian Church rightly regarded freedom and spiritual independence as a better thing than endowment, and was determined at all costs to go ahead with the proposal. This left the Australian Church in the peculiar and, as he thought, the unenviable position, of being the only Church of our Communion which has definitely refused to shoulder the responsibility for ordering its own life. He invited the Synod to consider whether there was anything in the special circumstances of Australia which would justify the Church here in continuing to differentiate itself in this vital respect from all its Sister Churches. He hoped that Synod would pass his motion by a large majority.

Canon Batty was followed by Archdeacon Osborn, who opposed the motion. He said they should call a spade a spade. When they wanted to break the Nexus they

should call it breaking the Nexus, and not attempt to mislead Synod by referring to it as "autonomy." If they broke the Nexus they were promised a new name—the Australian Church. But what Parliament would ever allow them to call themselves the Church of Australia and face the inevitable outcry on the part of Roman Catholics and the Free Churches. Other names were indeed suggested, amongst them Anglo-Catholic, but it did not take them back far enough. The Church in England went back further than the time when St. Augustine settled at Canterbury. It was a great national Church, and no greater name could be secured than that of the Church of England. He differed with Canon Batty regarding the powers to be given to the new Church, and strongly objected to it having the right to revise the Prayer Book. He had no objection to Canon Batty and his supporters building up a new Church, getting a new Prayer Book or a new name, but he objected to robbing the Church of England of the old nest and turning them out in the cold. He would remind them of the warning issued by Archbishop Donaldson, one of the most distinguished of the Australian Bishops, who said autonomy should come only with the unanimous wish of the people of Australia. He (Archdeacon Osborn) believed the time would come when the pan-Anglican Conference would be turned into a great pan-Anglican Synod. If they wanted alterations in the Prayer Book, they could be settled there. He was of the opinion that the time was not far distant when the bishops, priests and laymen would be invited to go to England and take counsel with the great rulers of the Church. His advice to them was, "Be patient." The present was not the time for small nations, but for great Empires; it was not the time for little national Churches, but a great Empire Church.

The Coadjutor-Bishop supported the motion. He said that the question of Autonomy, like all other great questions, really divided those who decide upon principle and those who decide by expediency. In principle there could be no doubt that a voluntary association of people uniting for certain purposes should be completely free and self-governing for the fulfilment of those purposes. We here had not only accepted the formularies of the Church in England and the decisions of its Courts, but had bound ourselves to make no alterations but such as were made from time to time in England. We had thereby limited our own freedom in certain very vital matters. There was no doubt that in principle we ought to be free, though it was arguable that at the particular moment freedom was not expedient. There was a very dishonest use of the word Nexus in this connection. No one desired "to cut the painter" with the Mother Church of England, but the legal Nexus was a different matter. The only legislative bond between us and the Church in England was an enactment not of any legislature in England but of the Parliament sitting in George Street, Brisbane, and those who favoured Autonomy were not tearing themselves from the arms of the Mother Church, but from those of Mr Theodore and the Parliament of which he is Premier. The omission of the adjective "legal" when speaking of the Legal Nexus was a very dishonest omission. The present chaos of the Church in England was a most unhealthy condition for any Society, and the proposals for autonomy here were no more than a desire to achieve the freedom which the Church in England was by degrees securing after years of struggle. It was impossible to imagine that the Presbyterians and Methodists in Australia would tolerate for themselves a similar position to that in

which we had placed ourselves; and not only was self-discipline impossible to us, but any real movement towards reunion with other denominations was precluded so long as we continued in our present anomalous position.

Mr P. A. Blundell said he regarded the Church of England as part of the British constitution, with the King as the temporal head. They had unquestionable faith in the Privy Council in civil matters. Why, then, should they hesitate to refer their disputes to the ecclesiastical court of England? He was of the opinion that any movement to alter the liturgy should be dealt with by the ecclesiastical court of the Mother Church in England.

The other speakers on the first day were Revs. O. J. Fletcher, C. H. Edwards, A. E. Attkins, and C. W. Tomkins, who supported the motion. Against the motion were Canons Davies and Jenkyn, Rev. W. H. W. Stevenson, and Mr W. M. Southwick.

On the second day the debate was resumed by Canon Garland, who, in opposing the motion, said that the eleven years which had intervened since this proposal was first put before Synod had not altered his opposition to it. He had been open to conversion during that period, but the arguments advanced in favour of the proposal had only strengthened his opposition. If the proposal were carried disruption of the Church would follow with the consequence of two Churches set up, which in the aggregate would be a minority of the people instead of a majority as at present. It was with planned reiteration they had been told they were the only Church left in the Dominions in which the Nexus had not been severed. They had not been told that almost every case of severing the Nexus had been done by external force or violence. In Scotland the Church had not severed the Nexus—a Parliament forced it upon unwilling bishops, priests and laity, whom they had to imprison under subsequent Acts of Parliament to compel acceptance of the severance. In Ireland it was entirely against the will of the people of the Church of Ireland, who had bitterly opposed the proposal made by an English Parliament. In Wales, bishops, clergy and Church people had fought against the severance, which had been inspired by political motives less creditable than anything else. In the United States it was a rebellion which had severed the Nexus with Church and Crown; priests of the Church had been mercilessly flogged and intimidated by soldiers into the severance of the Nexus. In Canada the severance was not the act of the Church; it was made by the local Parliament because of financial reasons. In South Africa there was no act of external violence, but Archdeacon Wirgman, who was the "Canon Batty" of the South African severance, showed that the Church of England in South Africa considered more its relations to the Boers—who were foreigners and aliens to the Church of England—than its relations to the rest of the Empire and the Church which had given it Apostolic succession. Much had been said of the desire of India at the present time to sever the Nexus, but the Bishop of Calcutta (Westcott) had in a recent article pointed out that the Church in India desired to obtain the same freedom as the Church in Australia at this moment possessed, so that India should not be taken as an example for us to follow. The Church in India would be content to obtain that which we were seeking to throw away. He also strongly objected to the proposal because there was no provision for fundamentals. We did not even know what the name of the proposed new Church was to be—it might be anything. We did not know what doctrine was to be maintained, not even that the Nicene Creed would be part of the new



Church. Under the proposal the Nicene Creed could be voted out to-morrow. There were two Churches which recently severed the Nexus, but they had not been put forward as examples; he would, however, give the proposers all the benefit of them. One was called The National Turkish Orthodox Church. Its promoters wanted a "National" name and not the Ancient name, exactly in the same sense in which the promoters of the proposal in Australia spoke of it as a movement for a "National" Church. The other case was known as the "Living" Church of Russia, which had its own bishops and priests who left the old Orthodox Church—who wanted to be free from the "dead hand" of the past—and because the venerated Patriarch Tikhon had not followed their example they had presumptuously degraded him from his office in order that he might be martyred by the Soviet Government. Much has been said about following the bishops, but if the bishops of to-day are right, then the bishops of 1868 were wrong when they framed the Constitution making the Church in Australia an integral part of the Church of England. If the latter were wrong, what reason have we to assume that their successors are any wiser? There were great names in the bishops of 1868—Tyrrell, Perry, Broughton, Selwyn—they were no fools. For all working purposes the Church had now the fullest liberty within reason and common sense. In the Cathedral itself the Revised Version of the Bible was read, though, in his opinion, that was illegal, and services and prayers outside the Book of Common Prayer were in constant use. Where then was the difficulty? Recently a new Lectionary had come to us from England with an Order of Psalms. They had already come into very general use in Australia, which indicated that when the revision of the Prayer Book now being made by the National Assembly in England is complete, there will be no difficulty in our making use of it. The promoters said that the Church of England consists of two Provinces—Canterbury and York—and the Church of Australia belongs to neither of them. Lord Halsbury had laid down, and the Supreme Court of England had decided in accordance with his opinion, that the Church of England was a much wider body than the promoters of the proposal alleged. The promoters had taken exception to a remark that the proposal was preparing for Australia becoming a republic, but the Rev. P. A. Micklem, in his published book which was quoted by the promoters as a text book on their side, stated that the organisation of the Church should be shaped on the basis of assuming the event of political separation and national independence however far it went. The *Church Standard*, which had never disguised its sympathy with the movement, had in a leading article compared the possible position in Australia with the rebellion which led to the American revolution and severance from the Empire in 1776, and urged that the Church should adjust itself so as to be prepared for such a political change. He considered that preparing for a republic was one of the best ways of bringing it about, and that on the contrary the Church of England which had proved the greatest bond of Empire should take no action which would lead to the disintegration of that Empire.

Rev. J. B. Armstrong, in opposing the motion, said the Imperial aspect of the question had been almost overlooked. British Imperialism had not been a bad thing: it had always conferred more than it withheld. The Church had never been a harsh mother, and now she had the same autonomy as ours she was not likely to be less kind. The Imperial ties were frail just because they were light, and one might be excused the fear lest the breaking of one might assist to destroy the rest. These ties were sacred

things. They were sacred because they were sacramental. They were sacramental because they were the outward and visible signs of the benefits we received thereby. These benefits were both material and spiritual; but whichever they were, these ties were their outward and visible signs, the means whereby we received the same and the pledges which assured us thereof, and you could not destroy the outward and visible signs of a sacrament without destroying the nature of the sacrament itself.

Dr. Cumbræ-Stewart said that were it not for the fact that Canon Batty had still to reply, and that the Chancellor had not yet spoken, he would not have risen. The Chancellor would no doubt give very weighty reasons for his change of opinion since the vote in the Synod of 1912. He was not a metaphysician, nor a sentimentalist, appealing to passion or prejudice, but one whose duty was to advise. He approached the proposals in the spirit of caution. In his opinion the proposals were dangerous. No business man would enter into a contract in which there were "no fundamentals." But there was a further difficulty. Mr Woolcock, whose opinion was on the records of the Synod, had advised that it was impossible to draft a Bill on the lines of the proposals, and Mr Woolcock was a very high authority on such a question. Mr Woolcock described the body to be set up as "the newly created Church," and he was right. No metaphysics could make it otherwise. Jellyfishes and other low organisms propagated by splitting up. Was the new jellyfish so formed the same old jellyfish, or a new one? The question was too deep for some people. The objections to the present position involved the fundamental question of the Reformation Settlement. For good or ill, that was the basis of the Anglican position, and the Acts of Supremacy, Submission of the Clergy and of Uniformity bound all members of the Church of England. He could brush aside all that had been said about Australian conditions, because these proposals had nothing to do in particular with Australia.

Bishop Frodsham in his Synod address at Townsville in 1906 had raised the question of the so-called Nexus, and stated that it was "the dead hand of the Establishment," and "its most objectionable feature," the Privy Council, which must be swept away. This showed plainly what these proposals really were. Bishop Frodsham's words were almost identical with those of Canon Liddon in his claim for spiritual freedom from the Privy Council, even at the price of Disestablishment. Bishop Stubbs, the great Constitutional Historian, had retorted that for those in trust to make such an experiment was a desertion of their duty and disloyalty to the cause they were sworn to serve. Bishop Stubbs was possessed of considerable powers as a humourist, and his description of the "High Jinkers" fitted very neatly a certain section which had nothing of the spirit of the old High Church School, the school of Ken and Keble, to which the speaker had the privilege to belong. This had been very tersely stated by Canon Newbolt in an address to the Church Union in 1897. Dean Hook, that great High Churchman, had no objection to the Privy Council: "Who," the Dean asked, "could be worse judges than ecclesiastics who would bend the law to their own opinions." Even if there was no Privy Council, would the "High Jinkers" obey any other tribunal? Let them consider the Lincoln case, which was decided by a purely ecclesiastical court, and say that its ruling was obeyed. Then it was said that all the bishops were in favour of the proposals. That only made the speaker more suspicious. He would sooner bite off his tongue than say anything against the bishops, but

they must remember the lessons of history. Hallam in his "Europe in the Middle Ages" had shown that bishops could be as great tyrants as popes, and that sectaries like Calvin were just as arrogant. Blackstone stated the true position of the Church of England, and contrasted its loyal regard for the right and the civil power with the attempts of the favourers of ecclesiastical power to elude the laws passed to restrain their encroachments.

The proposal to form a National Church might be all very well in a consolidated nation with no racial or religious differences. Whatever Australia was, it was not a nation in the sense of the Article of Religion which spoke of National Churches. The proposed new Church was like the "Church of the Future" of which Archdeacon Denison said that it was one about which nothing was known save that it would have nothing in common with the Church of the Past or of the Present. The name to be given to the new body would be a stumbling block. He would be no party to the breach of trust contemplated, and he would give a warning to those who showed a disposition to exaggerate the powers of the Church in the words of Lord Coke: "That as the overflowing of waters doth make the river to lose its proper channels so, in times past, ecclesiastical persons seeking to extend their liberties beyond their true bounds either lost or enjoyed not those which of right belonged to them."

Canon Campling pointed out that Canon Garland had argued against the proposed change by enlarging on the historical circumstances under which each of the National Churches in the Anglican Communion had severed the Legal Nexus. But the fact remained that each Church was satisfied with what had taken place, while the Mother Church approved the principle involved. No one had, so far, met the argument of Bishop Le Fanu—that it was a case of principle *versus* expediency. As things are, they are a violation of principle. We are driven to act irregularly and to do things which are contrary to a strict observance of the rules laid down by the Church. Our actions have to be justified by the personal likes or dislikes of the Bishop of the Diocese. The whole question resolved itself into this: there was bound to be change in the immediate future; there was to be a Revised Prayer Book, and already a committee had been appointed by the Archbishop of Canterbury to enquire into Doctrinal questions. Were these changes to be made for us, or were we to have a voice in them? Canon Jenkyn had said that the Church in Australia was a baby Church: let others make the changes. But could the Church be so described? The Church in Australia was commissioned and entrusted by God with a great work, and as God trusted us, so should we learn to trust ourselves. We must put aside prejudice and refuse to be led from the main issue. It was no question of a name. It was the thing behind the name that mattered, and if the Legal Nexus were severed, the Church here would still be "the Church of our Baptism and Confirmation."

Rev. Walter Thompson also spoke against the motion.

The motion was also supported by Mr P. L. Hart, the Chancellor, who said that he supported it from precisely the same motives that seemed to turn Dr. Cumbræ-Stewart against it. He had not heard it suggested by anyone that the people of Australia were disloyal because they asked for self-government. They had been told of some harrowing things that might happen because of the severance of the Nexus, but was that an argument or a reason to put forward against it? A Church did not stand still, nor did a people, and the time had come when they should learn

the lesson of the war and learn that they were one people. The old people had all opposed Federation, but Australia had gone ahead. Neither could he understand the argument that they should wait for unanimity. If they were wrong in doing it at present, how could it be right to do it in the future? Such a consideration that the time was not ripe could not seriously affect members' votes. The step, if taken, would also help Church discipline. Were the laity and clergy satisfied with the way some of their services were being held? (Voices: No.) Was it right, continued Mr. Hart, to hear some of the clergy calling themselves "Father," calling Holy Communion "Mass," or hearing confession recommended? They would find a more explicit obedience on the part of the clergy if they knew exactly what it was they had to obey. Were the present members of the Church in Australia unable to frame standards, etc., suitable to advancing times? Given definite rules, the clergy would have to obey them, for they would have a voice in their framing.

In replying to the debate Canon Batty said that Archdeacon Osborn had called him a cuckoo. It was not the first time he had been called that, but hitherto the term had always had reference to his intellectual limitations and not to any supposed peculiarity in his domestic habits. He briefly examined the arguments which had been advanced against his motion. Archdeacon Osborn had enquired about the new name of the Church. He (Canon Batty) was sorry that the primary question of Autonomy had been confused by the secondary question of a change of name. Personally he thought that sentiment was decisively in favour of following the example set by Canada and calling the Church "The Church of England in the Commonwealth of Australia." Canon Davies had questioned Bishop Le Fanu's statement that the Nexus we desired to break was not with England but with the Parliament which sat in George Street. But that statement was entirely true. At present the Church, if it desired to make any change in its formularies or modes of worship, would have to go to the Queensland Parliament and ask it to amend the Church of England Property Act so as to allow of the changes being made, and the Queensland Parliament would have the right to debate as to whether the proposed change should be allowed. General Synod claimed that it would be a better way for the Church itself to take power to make necessary alterations through its Synods, and he thought that in the light of Church history the claim was an unanswerable one. Canon Garland had given an imposing list of unhappy Churches which had "severed the Nexus," or had had its severance forced upon them. But the list became less imposing when it was examined. The Churches of Scotland and Ireland had never been parts of the Church of England and would indignantly repudiate the suggestion that they should put themselves in the same relationship to the Church of England as we are. The real Nexus between the Church in America and the Church of England remained unimpaired by the political breach resulting from the War of Independence, and two or three years after peace was concluded Bishops were consecrated for America by the Archbishop of Canterbury in Lambeth Palace Chapel. The Church in Canada was disestablished only in the same sense that the Church in New South Wales was disestablished, by the withdrawal of government grants. And the Church in South Africa took the action which definitely severed the legal Nexus by the advice and with the full approval of the leading English Bishops. All arguments of this kind were in his view entirely beside the



mark. They were admirably calculated to work upon the passions of an impressionable jury, but they did not help Synod to a clearer understanding of the question or to an unprejudiced decision upon it. He thought that Mr. Stevenson had made the only really telling point when he drew attention to the small proportion of the population represented by the Anglican Church in those countries which had severed the legal Nexus. But it must be remembered that Ireland and Canada were predominantly Roman Catholic and Scotland predominantly Presbyterian. America was colonised almost exclusively by English Nonconformists, and Churchmen held for a long time the position of "tolerated dissenters." And the American Church, though numerically small, exerted an influence out of all proportion to its numbers, and was just now a focus of the interest of all Christendom because of its initiation of the most hopeful project of Christian reunion that had ever been put forward. It should moreover be noted that in no case was the severance of the legal Nexus forced upon any of these Churches. All of them could have, and could now, put themselves in exactly the same legal relationship to the Church of England as we were ourselves. But they definitely chose instead to accept the responsibility for the ordering of their own affairs, and that fact was full of significance for us. As he viewed the motion it had against it the forces of prejudice and fear, and in its favour the recommendation of the Lambeth Conference, the considered opinion of all the Australian Bishops, and the principles upon which the Church had established itself and developed in every new country to which it had gone. He appealed to Synod to pass the motion.

At the conclusion of Canon Batty's speech in reply the house divided, voting by orders, with the following results:—

	AYE.	NO.
House of Bishops ... ..	1	0
House of Clerical Representatives...	52	40
House of Lay Representatives ...	35	91

The motion, not having been carried in each house, was lost.

The Missionary side of Synod was well presented as usual. The adoption of the Report of the Corresponding Committee of the Australian Board of Missions was moved by Canon Garland, who, *inter alia*, said that the appeal to communicants for 5s. per annum was not an attempt to impose a fresh levy but an effort to bring home to communicants a sense of liability towards Foreign Missions. He was seconded by Rev. G. A. Luscombe, who succeeds Rev. C. J. Armstrong as Provincial Secretary of the A.B.M. He was followed by Rev. J. S. Needham, Chairman of the A.B.M., who received a rousing welcome from his many old friends in the Synod. Further, on the last day of session, Rev. C. J. Armstrong moved the recommendation, carried at the Missionary Conference of the Clergy, that it be a recommendation to Synod that £4600 be the voluntary assessment for the Australian Board of Missions for 1923, exclusive of what may be raised by the Missionary Exhibition. The motion was seconded by Canon Garland and carried.

Amongst other items of further interest was the treatment of the motion by Rev. G. L. Hunt, who moved, That the Synod advises the Church people of the diocese to vote in favour of prohibition at the State Referendum in October. An amendment favouring shorter hours of sale found strong support but was lost, and the motion being put, the house divided, there being for the motion 86, against the motion 58.

## IMPORTANCE OF THE PACIFIC.

The following is an extract from a letter written lately to the English *Guardian* by the Rev. W. J. Durrad on "The Melanesian Mission." The writer says:—

1. The Pacific is important politically. The overspill of Asia is already to be found there. The Japanese control the Marshall group; Japanese companies own nickel mines in New Caledonia; and many Chinese act as boat-builders and Government servants, and even as private traders within the sphere of the Melanesian Mission. There are thousands of Asiatics in Australia and New Zealand, and their numbers increase every year. They are the first ripple of a mighty flood which, in all probability, will engulf the half-empty Australian continent in the course of a calculable number of years. In the eyes of our statesmen the Pacific is recognised as the future cockpit of the world if there should arise a clash of arms—which God forbid.

2. The Pacific is important commercially. Vast countries border it, and great peoples of many kinds dwell upon its shores. A glance through Stewart's Handbook of the Pacific Islands reveals some of its commercial interests. The islands which dot it are as fertile as any spots on earth. It is certain they are not going to be left desolate, even should the indigenous inhabitants in places become extinct. The pressure of over-population in some areas of the earth will make for a redistribution of the surplus inhabitants inevitable. Where land by its proved fertility invites them, thither will such people gravitate.

3. The Pacific is of vital importance from a spiritual aspect. This point needs emphasising. The great menace of the world is the dominance of an educated and scientifically trained heathenism. The mind cannot realise the terrible result of the upheaval of anti-Christian sentiment on a world-scale. To weaken the forces that make for a Christian public opinion would be disastrous. And one of the forces making for that is the Melanesian Mission in a region of the earth which is of growing importance. There go the ships up and down among those islands on one of the great highways of the world that is to be. For the Solomon Islands are situated on the shortest route between Sydney and Japan, the Philippine Islands and Hong Kong. Cruisers are there representing the gospel of force; trading ships are there, and a great number of schooners and cutters and launches representing the gospel of wealth, the creed of getting on and getting rich. And up and down among them goes the little Mission yacht, the "Southern Cross," representing a quite different gospel and ideal of life, the ideal of "by love serve one another." On the masthead flies the Mission flag of dark blue and white. The dark blue part bears a white cross upon it. It is the dark world of heathenism marked with a cross, and leading on to the purity—moral, political and commercial—of life redeemed by Christ. It is an object lesson to the many thousands of native people and the growing army of aliens, white and yellow, that is pressing in. To suggest withdrawing support or weakening our presentation of the Faith that teaches the love and Fatherhood of God and the brotherhood of man would be as fatal as it would be morally indefensible. Let the supporters of the Melanesian Mission take heart of grace. Every little village evangelised, every schoolboy or schoolgirl trained to love the Lord and to follow Him, every sick Melanesian whose sufferings are lightened, is one more evidence to the heathen world around, educated and uneducated, of the vitality of those principles for which we stand.

## St. Alban's Chapel, Southport School.

Another stained glass window was dedicated by His Grace the Archbishop of Melbourne on Sunday, June 17th, the subject being the Annunciation. The scene is pictured as on the outside of a portico. The B.V. Mary is represented standing with her hand on her heart, the Archangel Gabriel is in the act of descending from heaven and is



[Photo, Kirkly Studios, Southport]

robed in cope and albe, the cope being richly diapered in black and gold. Behind, through an archway, is seen a charming landscape. This picture is surrounded by beautiful tabernacle work, and the whole shows a wonderful harmony of rich and varied colouring. The window is from the design of Mr C. E. Tute, who is at present designing another window for Canon Dixon to be placed on the opposite side of the Chapel, and has been executed in an artistic and workmanlike manner by the Decorative Glass Co., Brisbane.

## M. EMILE COUE.

What is it that draws so many thousands to listen to him? What does he profess to do? He tells us to "think cheerfully," to "be optimistic"; and that, if we continually take this line of thought, "day by day—not all of a sudden—we are getting better and better in every way."

He utterly disclaims any magical or supernatural power. He says, "I have never cured anyone, but I have taught thousands how to cure themselves."

He himself, with his radiantly happy personality, is a living example of the result of what he consistently

preaches. This, combined with the hope which he inspires of really "getting better and better," and in so simple a way as by "learning to think rightly," is the attraction!

And truly this is nothing new! But few of us have taken it seriously before now. What is it but the old and right philosophy of "looking on the bright side of things"?

Years ago, Nellie Farren used to sing "Grieving, it is folly, so I'm consequently jolly; I'm a jolly little chap all round." Again, "Pack up your troubles in your old kit bag and smile, smile, smile," as we sang it during the war. Who that attends St. Martin-in-the-Fields will deny that the Gospel preached there strikes a very real note of cheerfulness? Who that knows anything of "Toc H." but will agree that such is the atmosphere one finds among its members!

"Auto-suggestion is no substitute for religion: it is rather a new weapon added to the religious armoury." (I have quoted from the book about Coué written by Mr. C. Harry Brooks.) Has not the Christian religion most definitely laid stress on the necessity of "thinking rightly"? St. Paul says, "Think on these things—of whatsoever is of good report"; and if Christ Himself did not insist on cheerfulness, with His constant "Be of good cheer," then I have read His teaching all wrong.

How can one even begin to "Love one's neighbour as one's self" unless one starts by "thinking the best of him" and greeting him with a smile? How can one even "love one's self" if one lowers one's vitality by thinking depressing and evil thoughts? How can one begin to love God unless one starts by "thinking happily" of Him as a Father who really does love us? And all that Coué wants us to do is to "think happily", and he guarantees results we never dreamed of.

There is no hocus-pocus whatever about Mons. Coué and his "practice of Auto-suggestion." Some people think that Coué's method obviates the necessity of going to a physician or surgeon. He affirms just the contrary; but assures us that, if we want to fully benefit by the doctor's skill, we must meet the latter half-way, by "thinking cheerfully" about ourselves.

Let those of us, who can do so, visit Coué at his little home in Nancy, and see him at work among his "patients", rich and poor—remember that he takes no remuneration. See, as I have done, terribly crippled little children, smiling and cheerful, as they "day by day get better and better," sitting on their peasant mother's knee, and listen to the mother as she says, smiling through her tears of gratitude, "Monsieur, c'est merveilleux!"—A. M.-S.

## National Assembly and Prayer-Book Revision.

### THE COMMITTEE'S PROPOSALS.

#### II.

Further suggestions of the National Assembly Prayer-book Revision Committee, are as follows:—

It is proposed—

1. To insert the following new offertory sentences in the Communion Service:—

"Remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive."—Acts xx. 35.

"Offer unto God thanksgiving, and pay thy vows unto the Most Highest."—Psalm i. 14.

"I will offer in His dwelling an oblation with great gladness: I will sing and speak praises unto the Lord."—Psalm xxvii. 7.

"Melchizedek King of Salem brought forth bread and wine: and he was the priest of the Most High God."—Gen. xiv. 18.



## CALENDAR FOR THE MONTH.

With Lessons from the Revised Lectionary, with Notes.

## JULY 1. 5th Sunday after Trinity.

Morning—Psalms 26, 28. Lesson 1: I. Samuel xvii. 1-54, David and Goliath; or, Wisdom i. Wisdom is one of the most beautiful books of the Apocrypha. It is thought to have been written during the last century B.C. It is distinguished by its explicit teaching concerning immortality. There are many passages in St. Paul's Epistle in which the influence of this book is to be discerned: e.g., c.f., Wisdom xv. 7, with Romans ix. 21-23. 2: St. Mark vi. 53-vii. 23; or Romans xiii.

Evening—Psalms 27, 29 and 30. Lesson 1: I. Samuel xx. 1-17, David and Jonathan; or, I. Sam. xxvi. David spares Saul in the wilderness of Ziph; or, Wisdom ii. 2: Matthew vi.; or, Acts xiv.

## JULY 3. 6th Sunday after Trinity.

Morning—Psalms 31 and 32. Lesson 1: II. Sam. i., David receives news of Saul's death and utters lament over Saul and Jonathan; or, Wisdom iii. 1-9, a beautiful passage, which is also read on Eve of All Saints. 2: St. Mark vii. 24-viii. 10; or, Romans xiv. 1-xv. 7.

Evening—Psalms 33, 36. Lesson 1: II. Sam. vii.; or II. Sam. xii. 1-23, Nathan brings David's guilt home to him; David's repentance; or, Wisdom iv. 7-14. 2: Matt. vii.; or, Acts xv. 1-31.

## JULY 15. 7th Sunday after Trinity.

Morning—Psalm 34. Lesson 1: II. Sam. xviii.; or, Wisdom v. 1-16, another beautiful passage on immortality. 2: St. Mark ix. 2-32; or, Philippians i. This, the most intimate of all St. Paul's letters to the Churches, belongs to the third group with Colossians, Philemon, and Ephesians. It was probably written from Rome, when the Apostle's term of imprisonment was drawing to a close.

Evening—Psalm 37. Lesson 1: I. Kings iii., Solomon's wisdom; or, I. Kings viii. 22-61, Solomon's prayer at the dedication of the Temple; or, Wisdom vi. 1-11. 2: St. Matt. ix. 35-x. 23; or, Acts xvi. 6-end.

## JULY 22. 8th Sunday after Trinity.

Morning—Psalms 39, 40. Lesson 1: I. Kings x. 1-13, Solomon and the Queen of Sheba—Sheba or Saba is a district in S. Arabia; or, Wisdom vi. 12-end. 2: St. Mark x. 1-31; or, Philippians ii.

Evening—Psalms 41, 42, 43. Lesson 1: I. Kings xii., the division of the Kingdom at Solomon's death; or, I. Kings xiii. 1-32, a strange and difficult passage. The story of the punishment of the Man of God is apparently intended to emphasize the extreme wickedness of rebellion against God; or, Wisdom viii. 15-viii. 1. 2: St. Matt. x. 24-end; or, Acts xvii. 16-end.

## St. Mary Magdalene.

It is probable that this day will be promoted to a Red Letter Saints Day. Therefore the following lessons for the day are printed in the New Lectionary, and may be substituted for the services for Trinity viii.

Morning—Lesson 1: Isaiah lii. 1-10. 2: St. John xx. 1-10. Evening—Lesson 1: Zephaniah iii. 14-end. 2: St. Mark xv. 40-xvi. 7.

## JULY 25. St. James, Apostle and Martyr. One of the sons of Zebedee.

Morning—Lesson 1: Jeremiah xlv. 2: St. Mark i. 14-20. Evening—Lesson 1: Jeremiah xxvi. 1-15. 2: St. Mark v. 21-end.

## JULY 29. 9th Sunday after Trinity.

Morning—Psalms 46, 47, 48. Lesson 1: I. Kings xvii., Elijah is fed by ravens and raises the widow's son; or, Wisdom xi. 21-xii. 2. 2: St. Luke i. 1-25. This course of readings from St. Luke's Gospel is continued until Advent; or, Philippians iii.

Evening—Psalms 44, 45. Lesson 1: I. Kings xviii., Elijah and the prophets of Baal; or, I. Kings xix., Elijah's flight to Horeb, where he receives a message from God; or, Wisdom xii. 12-21. 2: St. Matthew xi.; or, Acts xx. 17-end.

## St. Francis' College, Nundah.

Mrs Flower has kindly presented the college library with a set of Diocesan Year Books. Mr Gall has supplied some of the numbers which were lacking, and only one is now needed to make the set complete. The librarian would be grateful if anyone could present the library with a copy of the Year Book for 1899, which is the only one missing.

"I will offer to Thee the sacrifice of thanksgiving, and will call upon the Name of the Lord: I will pay my vows unto the Lord in the sight of all His People."—Psalm cxvi. 15 and 16.

"All things come of Thee, and of Thine own have we given Thee."—I. Chron. xxix. 14.

2. To insert in the second rubric after the Offertory Sentences the words, "It is the ancient tradition of the Church to mingle a little water with the wine."

3. To remove the first two Exhortations from their present place, and to print them at the end of the Order for Holy Communion.

4. To insert the Prayer of Humble Access immediately after the Comfortable Words.

5. To print the *Sanctus* as a separate paragraph.

6. To change the existing Proper Preface for Whitsuntide to the following:—

"Through Jesus Christ our Lord: Who, after that He had ascended up far above all the heavens, and was set down at the right hand of Thy Majesty, did at this time pour forth upon the children of adoption Thy holy and life-giving Spirit, that through His glorious power the joy of the everlasting Gospel might go forth into all the world; whereby we have been brought out of darkness and error into the clear light and true knowledge of Thee, and of Thy Son our Saviour Jesus Christ."

7. In the Proper Preface for Trinity Sunday to omit the words "Holy Father," and substitute for the present Proper Preface the following:—

"Who with Thine Only Begotten Son and the Holy Ghost art one God, one Lord; in Trinity of Persons and in Unity of Substance; for that which we believe of Thy Glory, O Father, the same we believe of the Son and of the Holy Ghost, without any difference or inequality."

8. To add new Proper Prefaces for the Epiphany and seven days after, Thursday before Easter, All Saints' Day, Festivals of Apostles and Evangelists, Nativity of St. John Baptist, Consecration of a Church, or Anniversary of the Consecration, and the Feast of the Transfiguration.

(To be continued.)

## Appointments.

The Rev. A. T. Craswell, Rector St. Matthew's, Drayton; Rector of St. Saviour's, Laidley.

The Rev. A. W. Ethell, Rector St. Saviour's, Laidley; Rector of St. Agnes', Esk.

The Rev. G. A. Luscombe, Vicar of St. Mark's, Eidsvold; Mission Chaplain and Organising Secretary for Foreign Missions.

The Rev. A. Maxwell, Vicar St. Paul's, Cleveland; Rector of St. Paul's, Cleveland.

The Rev. A. W. Shand, Vicar St. Peter's, Wynnum; Rector St. Peter's, Wynnum.

The Rev. J. C. Flood, M.A.; Vicar of St. George's, Crows Nest.

The Rev. H. J. Richards, Th.L.; Assistant-Curate St. Peter's, Gympie.

The Rev. A. E. Morris, M.A.; Assistant-Curate of All Saints', Charleville.

The Rev. S. Atherton, Vicar St. Georges, Crows Nest; Rector St. Matthew's, Drayton.

The Rev. T. Tomlinson, Assistant-Curate St. Mark's, Warwick; Vicar St. Mark's, Eidsvold.

## Resignation.

The Rev. T. Edwards, as Rector of St. Luke's, Rosewood.

ST. ALBAN'S MEMORIAL CHAPEL.  
THE SOUTHPORT SCHOOL.

VISIT OF THE  
ARCHBISHOPS OF MELBOURNE AND BRISBANE.

During the course of last week the Annual Retreat for the clergy was held at the School Chapel, and the Archbishop of Melbourne was the conductor.

The Archbishop of Brisbane and about fifty of the clergy were present.

On the Thursday, at 9.30, there was a Sung Eucharist at which the members of the School and the public attended.

The beautiful Chapel had every available seat occupied, and the service was one of beauty and splendour. The long procession in front of the Celebrant (the Head Master), the Archbishop of Melbourne with his attendants, and the Archbishop of Brisbane in cope and mitre with his attendants, formed a most imposing spectacle. The excellent school choir, backed by the tenor and bass of the clergy, was splendid. The Incarnatus, the Benedictus, and the Agnus Dei were sung by Archer and Murray-Prior, and the O Salutaris by McLaren.

The Archbishop of Melbourne spoke to the boys from the text, "For brass He shall give gold," in the most impressive and inspiring manner, showing the boys how, for the brass of an ordinary human life and character, the grace of God can turn all into gold. It is not too much to say that those who were present will never forget the service, and the impression which it made was bound to be deepened by the wonderful effect of men and boys voices in the great hymn after the blessing, "Praise to the holiest in the height."

On Saturday evening, at 8, the Archbishop of Brisbane held the School Confirmation. The candidates were presented by the Head Master, and a large number of parents and friends attended.

Sunday was the Patronal Festival (St. Alban's Day) and at 8 a.m. practically every communicant in the school was present, including those who had been confirmed on the previous day and who then made their first communion. At 11 a.m. a very large congregation attended the Sung Eucharist when the Head Master was Celebrant. After the Creed, the Archbishop unveiled and dedicated a beautiful stained glass window presented by Mr and Mrs Arthur Hobbs, in grateful recognition of their son's return after years of service in the Great War. The window represents the Annunciation, and was designed by Mr Tute, the work being carried out by Messrs. Campbell under the direction of the architects, Messrs. Atkinson & Conrad. The Archbishop preached a splendid sermon on the life and martyrdom of St. Alban. Miss Jensen, at the offertory, sang "Ave Marie" with most beautiful effect. After the blessing the service concluded by the singing of the hymn, "All hail the power of Jesus' name" and the Nunc Dimittis.

The day closed by Festal Evensong at 7.30 p.m. The anthem, "What are these which are arrayed in white robes," was beautifully sung by the choir, and at the conclusion of the service a solemn Te Deum brought a very memorable day to an end.

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## C.E.M.S.

The Annual Meeting of the C.E.M.S. for the Province of Queensland took place on Saturday evening, June 9th, at 7, and proceedings lasted until after 10. There was a good attendance, nearly sixty members being present, the country branches in particular being better represented than usual.

The Archbishop took the chair, and in welcoming the delegates he congratulated the Society on emerging from its apparent lethargy, and on the eight objectives which it set before it for the year 1923-4. He then spoke of the importance of the work that could be done by men in connection with the Spiritual Healing Mission, as those who now believed in the healing of God wanted to know and to learn more about Christ; and this was the opportunity of the C.E.M.S. to attract the men and to help them to learn to love Christianity. He appealed to those present to work for increased membership, but prayerfully and quietly, without "boosting" and a lot of fuss. The discussion on the report of the Society for the year disclosed general dissatisfaction that more progress was not being made, and many reasons were given for this and remedies suggested by different speakers, one proposal being that a paid organiser or secretary be appointed. At a later stage in the meeting this proposal was given definite form in a motion, which was carried unanimously, to the effect that the meeting definitely desired the appointment of an organiser for men's work, to be also C.E.M.S. organiser, and that the Executive be instructed to consider the possibility of carrying the proposal into effect.

In further discussion on the report, several speakers referred to the suggestion that a big open-air service be held

in connection with the usual street procession on Good Friday night, and expressed approval of the idea.

The Treasurer's report showed a very satisfactory financial position.

Officers were then elected for the year as follows:—Secretary, Mr. M. S. Herring, in place of Mr. T. Gardiner (resigned); Assistant Secretary, Mr. W. P. B. Miles; Treasurer, Mr. F. A. Johnston (re-elected). Canon F. de Witt Batty was appointed Chairman of the Executive by the Archbishop.

Eight objectives for the year 1923-4, which had been drawn up by the Executive, were adopted. These comprised such objects as the assistance of immigration, work among boys, work for the League of Nations, encouragement of the study of Church literature, and support of the appeal about to be made for a "Mission to Seamen Institute" in Brisbane.

Mr. R. Ruegg, one of the Vice-Presidents of the National Council of C.E.M.S., was present at Synod, where he made a telling speech, when the Annual Report of the Society was presented to Synod, pointing out that Synod had been told that evening of many things which the Church needed, but that the main need was men; if we had the men, we could get everything else we wanted, and it was the C.E.M.S. that could get the men for the Church; hence he urged on Synod the importance of giving the Society all the support and sympathy possible.

## ANGLICAN CHURCH MISSION.

Headquarters: St. Luke's, Charlotte Street, Brisbane.  
Phone Central 3070.

**NEWSBOYS' INSTITUTE.**—The Newsboys' Institute is making quite a name for itself on the football field during the season. We have three clubs playing under the names of City's Junior Minors, City 4th Grade, and City's 1st Grade. The Senior Club, who are undefeated premiers for last season, have also won the silver cup for 2nd Grade. The other two teams are promising progress for the present season.

**CLOTHING.**—The Mission is in urgent need of left-off clothing. We have numbers of families wanting help of this kind. Parcels may be addressed to St. Luke's, Charlotte Street, City, or would be called for if advised.

**MISSION BAND.**—The Mission Band is now ready to accept invitations to play at garden fetes, etc., in connection with the Churches, and applications for further particulars should be sent to Mr Charles Kitchen. The band is in need of more cassocks and surplices. If any of the Clergy have a spare one they could present, it would be most acceptable.

**EXHIBITION DINING HALL.**—Names of any women who would be willing to assist with the management of the Exhibition Dining Hall in August would be gladly received, and the next meeting of workers is arranged for Friday, 13th July, at 3.30 p.m. Any young woman over the age of fourteen years can be of service.

**BALD HILLS.**—The regular Sunday service has been conducted each Sunday morning, and it has been arranged to hold a Social Gathering on Saturday, 30th June, to mark the anniversary of the services in the Memorial Hall. We are indebted to the Rev G. S. Hanbury for celebration and the Rev T. E. Bird for a special morning service.

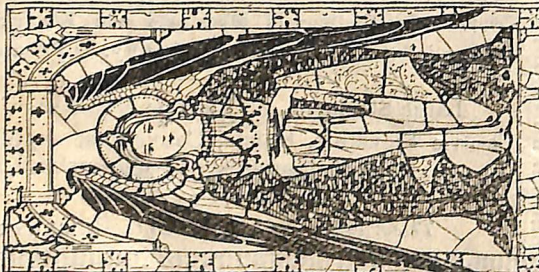
**PINKENBA.**—Sunday, 3rd June, the Rev T. E. Bird conducted a special baptism service at Pinkenba, when nine persons were baptised, including four adults. A Memorial Service was conducted by Mr Miles on Wednesday, 13th June, in memory of the late Mr J. Taylor, who was one of the pioneer members of the Church, and Mr C. Bachelor, father of Mrs MacIntyre, and the service was largely attended.

**HOLLAND PARK.**—The subscriptions being raised to place a stone font in the Church in memory of the late Mrs R. E. Woodley is being well responded to, and it is hoped to have a nice stone font ready for our festival in September. Our sympathy is offered to Mr and Mrs Embling in their sudden, sad bereavement in the loss of their little girl Doris, who was accidentally burned to death on Monday, 11th June.

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## RECEIVED.

GOD AND OURSELVES; OR, THE ANCIENT CREED IN MODERN SYMBOL. By the Right Rev. Bishop King, Secretary S.P.G. A. R. Mowbray & Co. 1/6.

A volume of short papers, most of which have been already published in the "Mission Field." The author states his aim in the first paper. He says that there are two questions which we are bound to ask if we take things seriously—first, What is to be my aim in life? and second, What powers are at my disposal which will enable me to attain it? He says that we may take it for granted that the answer to the first ought to be a life of service. It is the second that he endeavours to answer in this little book. What powers are at our disposal?—"God and ourselves." The papers are simply and brightly written, and should give much practical help in personal religion. The central thought is 're-making ourselves.' "This re-creation of ourselves," he says, "is made possible to us by faith in Christ Crucified."

It would do us all good to have this book by our bedside and read a chapter every night. The chapters are quite short.

AT THE WHITE GATE. By A. E. Saxon, Archdeacon of Cessnock. Sample copy, 4d. post free; copies for distribution, £1 per 100.

In a covering letter the Archdeacon expresses a hope that this booklet, which is addressed to mourners, will prove useful to the clergy for free distribution.

We can certainly recommend it; we think that it will supply a need.

The Bishop of Newcastle in a prefatory note says that he thinks that it may do great good by diverting the thoughts of mourners from selfish sorrow to the duty of serving God more faithfully as a preparation for reunion with those who have been taken to serve Him elsewhere.

It begins with words of help and encouragement and closes with some well-chosen quotations.

## The Humorous Side of Clerical Life.

There is much in the work of the clergy which saddens their hearts and it is a great blessing that so much unconscious humour dwells in the minds of our parishioners and helps to relieve the strain. It comes out often in visiting. The poor old woman who was very ill and assured the vicar that she was looking forward to a life of "blessed immortality" is a case in point. I remember in a country parish seeing another old woman who was ill and asked her what the matter was. She told me she suffered from "slugs in the liver." It sounded a horrible complaint and she asked for my advice. I told her that gardeners used salt to destroy slugs and she had better take plenty. She did so and made a rapid recovery and was profuse in her gratitude. Meeting the village doctor afterwards and discussing the case with him I asked what he had told her. "Oh," he said, "I told her she had got a sluggish liver." A Missioner once told me that after a Mission a man who had been a notorious evil liver proclaimed with enthusiasm "I used to fear neither God nor the devil and now I love them both." There is a sad side to the incident of a melancholy looking man who came to a vicar who was also a surrogate and asked wearily, "Are you sure it was a marriage license you gave me a year ago?" The vicar assured him it was. "Well," he said, "I have led a dog's life ever

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since." An Oxfordshire vicar told me once of a visit he paid to rather an unctuous farmer. He was shown round the farmyard and much admired a sty full of pigs fattened for the Christmas market. He commented on them, and the farmer thinking he ought to say something suitable for the occasion said: "Yes, sir, if we were all as fit to die as them pigs we should be all right." An East End vicar amused me very much with an incident illustrating the danger of words being misunderstood. When the food shortage was at its height during the war he was going round his parish and came across a crowd gathered round a milk churn which had been upset carelessly and the milk was streaming away in the gutter. Thinking of the children on short rations and rather shocked at the levity of the crowd he exclaimed, "What a waste." An exceptionally fat woman standing in front of him immediately turned round and said, "Don't make personal remarks." The laity can turn round on the clergy and retort that they too are not free from unconscious humour. Metaphors often lead us into traps. I heard a preacher once compare the Church to a ship sailing along, meeting all storms and tempests but not sinking, then he raised his voice and asked why, adding impressively, "because it is founded on a rock." I also heard a preacher about the time of the University Boat Race remind us that life was like rowing in a race and we should take part with our eyes fixed on the winning post. I have been told of the eloquent sermon preached in the Midlands on the theme: "As pants the hart," the preacher said there were no strong desires in the minds of people to-day for better things and the great need of Churchmen to-day was stronger pants.

A well-known Missioner was always in the habit of addressing the people as "souls," "Dear Manchester souls,"

"Dear Bradford souls," according to the place of his Mission. He was asked to conduct a series of Missions in Ireland and brought down the house by commencing with "Dear Cork souls."

The notices given out in Church are another snare. We have improved in Churchmanship since the days when the late Canon Benham heard the Church clerk give out on Easter Day in a country village: "Last Friday was Good Friday, but we forgot it, so next will be." The vicar who gave out that the address at the Men's Meeting next Sunday would be on "Hell," and that Mr. Jones would sing "Tell mother I'll be there," should have been more careful. A prominent tradesman was killed in the war and the Tradesmen's Association of the town made a handsome memorial gift to the Parish Church. The vicar unintentionally stirred guilty consciences when in announcing the gift he said: "We all owe a great deal to the tradesmen of this town." I must not embark on stories of the children in our schools, the senior boy who wrote in an essay on Baptism "the privileges of Baptism used to be very great, but they were much diminished at the Reformation" was typical of many who help to keep us alive.

Even our unhappy divisions can have their humorous side. I was told of a wealthy man in London who perceived a most horrible smell in the hall of his mansion one day. He immediately sent for the butler and asked the reason. The butler replied apologetically: "You see, Sir, the new page boy is very 'igh Church and 'is name is George and it's St. George's Day, so 'e's burning incense in the pantry, but the cook's Low Church and she's burning brown paper against 'im for all she's worth." Our unhappy divisions do leave an unpleasant impression with those outside them.—*B. S. Batty.*

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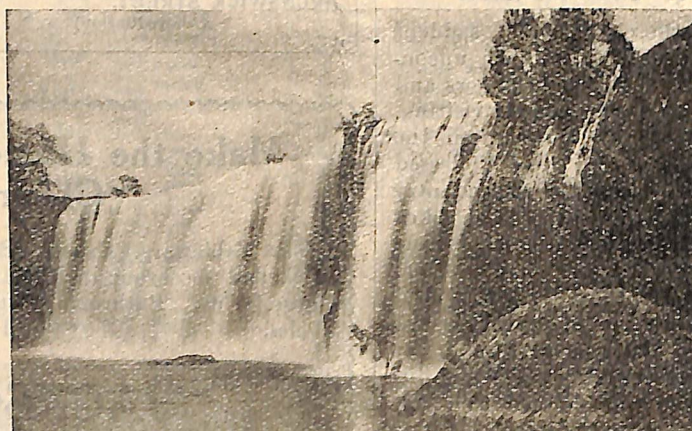
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## News from the Parishes.

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

**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.

### 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. HRLY-WILSON).—SERVICE LIST.

8 a.m.	11 a.m.	3 p.m.	7.30 p.m.
July 1—Allora	Allora	Spring Creek	Allora
8—Allora	Glengallan	Goomburra	Allora
15—Allora	Spring Creek	—	Allora
22—Allora	Goomburra	Glengallan	Allora
29—Allora	Allora	Hendon	—
5—Women's Guild, Allora, 2.30 p.m.			
7—Girls' Guild, Allora, 2.30 p.m.			
12—Women's Guild, Spring Creek, 2.30 p.m.			
24—Evensong, Inverramsay, 8 p.m.			
26—Evensong, Talgai West, 7.30 p.m.			

### August 5th (Sunday)

8 a.m.	11 a.m.	3 p.m.	7.30 p.m.
Allora	Allora	Spring Creek	Allora

Allora Girls' Guild held a successful social for their Mission Scholars Fund last month, and wish to thank all who helped with refreshments and music. We wish good luck to Mr and Mrs A. H. Williams, who have left this parish for that of Tingara, and to thank them for all the good work they did for St. John's, Goomburra. Canon Oakeley has promised to preach for us on one Sunday in July. Please watch the columns of the Allora Guardian for the date of his visit. The Women's Guild at Spring Creek have decided to place a Rood Screen in St. Matthew's Church, and a very handsome design has been accepted from a Brisbane firm, and the screen should be in position some time in August. It is to be executed in fumed oak to harmonise with the canopy and altar. The secretary of Women's Guild at Goomburra thanks the following donors for donations to the Building Fund debt: Mr A. Maker 5/., Mrs H. Wright 1/1-, Mrs Ardron 10/6, Mrs Kirchin 3/-.

### Boonah (Rev. O. C. COMPTON).—SERVICE LIST:—

7.30 a.m.	11 a.m.	3 p.m.	7.30 p.m.
July 1—Boonah	*Boonah	†Boonah	Boonah
8—Boonah	Boonah	Mt. Alford	Boonah
15—	Maroon	Cannon Creek	Boonah
22—Boonah	Mt. Alford	†Boonah	Boonah
29—Boonah	Cannon Ck.	—	Maroon (8)
	*Mattins.	†Children.	Boonah
25th—Feast of St. James; 7 a.m., H.C.	4th—C.E.M.S.		
5th and 19th—G.F.S.	14th and 28th—M.C.L.		
26th—Women's Guild.			

There is little to chronicle this month in the way of parish news, as the Rector has been away attending Synod, Retreat and the Healing Mission. The services in preparation for the latter have, for the last few weeks, been quite well attended, and in the Rector's absence conducted by Mr O. Eva.

**MT. ALFORD.**—The chair given by Mrs Bell has arrived and been placed in the Church. We are duly grateful for this, as it not only improves the appearance of the sanctuary but was greatly needed. At a meeting it was decided—after paying for the lamps—that the balance of the proceeds of the recent Social should be kept to cover the expense of putting cushions on the kneelers. We have pleasure in recording the recent marriages of Bertie Watson and Sarah Margaret Fletcher, and of William Titcomb and Edith Clementina Pocock. The best of good wishes to them.

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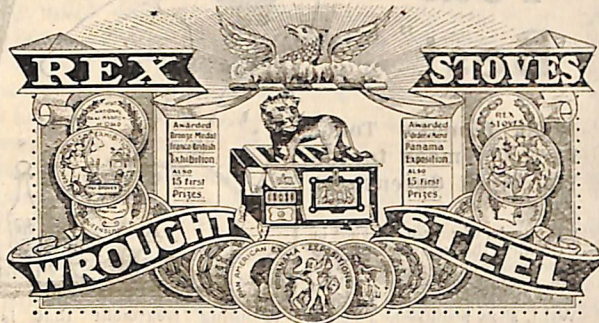
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**St. Colomb's, Clayfield** (Rev. D. MORGAN JONES).—We are at a loss this month, owing to the serious illness of Major Wood, the Editor of our Parish Notes, and also to the invasion of influenza into the household of Mr T. T. Taylor, our *Church Chronicle* correspondent. We have had a good number of social events, mostly in connection with our "Free from Debt" Drive. They have all been moderately successful. We have had—to our great pleasure—the Bishop on June 17th, to preach at our Sung Eucharist, and at Evensong on the same day the Rev. F. W. N. Eldershaw, of the Charleville Bush Brotherhood. About fifty of our own parishioners, and about seventeen indirectly connected with us, are patients at the Spiritual Healing Mission. We hope to send a good strong contingent to the Missionary Meeting on July 6th. We are glad to welcome the Rev. G. L. Hunt and Mrs Hunt as members of our congregation—Mrs Hunt all the time and Mr Hunt (as the manner of man is) sometimes. But the cause of Prohibition profits by his absence from us. The Parochial Council enjoyed Canon Gradwell's visit, and his talk on the Hackney Finance Scheme was very much liked.

**St. Matthew's, Groveley, with St. Mary's, Enoggera** (Rev. J. P. PARKER).—St. Matthew's Sunday School held their picnic on June 4th in the Parish Hall, on account of the rain; but, in spite of the weather, everybody spent a most enjoyable time. A successful concert was held on Saturday, June 10th, in aid of the general funds. Samford is asking for more regular services, also one on Sundays. The first service, consisting of Holy Baptism and Evensong, was held at the Soldiers' Highland Settlement. They also ask for regular services. At both Samford and the Settlement the congregations are most encouraging; but until some permanent means of travelling is found, it is unwise to promise regular services. At St. Mary's services for the Healing Mission have been held. On Sunday, June 3rd, the men held their Corporate Communion. On account of ill-health Mr W. Arkell has resigned as Sub-Warden for Enoggera, and Mr L. Bloss has been appointed to the vacancy. We are now getting busy for the Fete, to be held on the first Saturday in September.

**Indooroopilly, St. Andrew's** (Rev. T. ASHBURNE).—Our Annual Sale of Work, in aid of Church funds, will be held on Saturday, September 22nd. This timely notice should give everyone a chance to make some suitable contribution. The concert held on May 30th, organised and conducted by Mr F. Brimson and Mr J. Beswick, proved a great success. We are indebted to the promoters and also to those who came out from town to assist. The Sunday School Picnic was held on the 4th of last month. It certainly poured all day, but in no sense did it damp the ardour of those who braved the elements and found their way to the Parish Hall, with its capacious floor-room. Our temporary difficulty—owing to sickness—in providing a table for the Synod Tea was overcome by the kindness of Mrs North and Mrs Manners, who came to our rescue in the nick of time and proved themselves most valuable workers. The Rev. G. L. Hunt will take all services on July 1st; Bishop Le Fanu the morning services on the 8th; and the Rev. G. S. Hanbury all services on the 15th; thus, through their kindness, permitting the Rector to take a holiday.

**St. Andrew's, South Brisbane** (Canon JENKYN, Rev. H. L. PRATT).—As these notes have not appeared for some time it might be as well to give a little news of the doings of the past month or so. Attention lately has been centred naturally on the preparation for the Healing Mission now in progress. Attendances have been very encouraging and give heartening results. The attendance at the early morning celebrations also is growing. During the month we were very glad to welcome Revs J. S. Needham and J. W. Nommensen, who were visiting Brisbane for the Synod. During the month a smoke social was held by the C.E.M.S., at which over fifty were present and a very enjoyable evening was spent. The envelope system has been adopted and is proving highly satisfactory. A handsome addition has been added to the interior of the Church by gift of a press for the purpose of holding the Communion linen. The workmanship reflects great credit upon the maker. Might we also appeal for two or three necessary gifts for Grey Street? We are badly in need a font and set of Communion burse and veils, cruets and wafer box, credence table. Our old standing appeal for an organist is still unanswered. Who will volunteer? The children's picnic was held during the month at the Grammar School, when a very enjoyable time was spent. Your prayers are desired for several sick in the parish and the work generally.

**St. Peter's, West End** (Rev. J. M. TRALE).—The Parish Fete in aid of the Rectory Fund was held on the 26th May, and was a happy success in every way. All the preliminary social gatherings

were most cordial and pleasant. For the fete everybody put their whole heart into it, and showed a delightful spirit all through. Colonel Fry very kindly came over to perform the opening ceremony. The financial result will be a clear £100. It would be quite impossible to thank everybody; but we desire to convey gratitude to all our workers and to all the kind friends who sent articles, or gave gifts and spent generously, or contributed in any way to the general success. While mentioning no names, we cannot omit to thank our most kind host and hostess, Mr and Mrs Real, who lent their grounds and were untiring in interest and help of every kind. To have built a fine rectory and to have paid off the first £100 towards the debt within four months is something to be proud of. We have to thank, too, the C.A.T. Society for the sum of £7 towards the Rectory Fund, being the result of a motor trip held in April. The Butterfly Club is organizing a series of monthly dances during the winter months in aid of the rectory funds. Since the writing of the last month's notes the Intercession Services for the Christian Healing Mission have been much better attended, over sixty patients are going to the mission from this parish. We are glad, too, to notice that the congregations on Sundays are gradually going up in numbers, but still the Church is not yet full, and we must aim at that.

**Crows Nest** (Rev. S. ATHERTON).—The notable event in this parochial district during the month has been the appointment of the Rev. J. C. Flood to succeed our present Vicar, who has accepted the Parish of Drayton. Mr Flood hopes to take up duty on Sunday, June 24th, and we would ask the prayers of all our people for him in his new work and would bespeak for him a loyal support and an earnest enthusiasm. The Quarterly Service held on June 3rd was particularly well attended; the members of the Ladies' Guild turned out in force. The service was taken by the Rev. E. D. Eglinton, of Toowoomba. After service at Haden on Sunday, May 20th, the Vicar's Warden, Mr J. C. Neumann, on behalf of the congregation, made a presentation to the Vicar of a solid leather suit case. A presentation was also made by Geham congregation on Sunday, June 17th, of a sum of money, and in both instances appreciation was expressed of the work done by the Vicar during the past eight and a-half years. A similar function was held at Highfields on Saturday, May 26th. A parish farewell was tendered to the Vicar and Mrs Atherton and Miss Gwyther, in the Empire Hall on Monday, June 18th. A presentation of a purse of money was made to the Vicar, and parting gifts were made to Mrs Atherton and Miss Gwyther. The Hall was crowned with town and country people of all denominations. Services for July are as follows:—July 1st: Crows Nest, 8 a.m., H.C.; Pinelands, 11 a.m., H.C. and Sermon; Pechey, 3 p.m., Evensong; Crows Nest, 7.30 p.m., Evensong. July 8th: Crows Nest, 8 a.m., H.C.; Geham, 11 a.m., H.C. and Sermon; Pechey, 3 p.m., Evensong; Crows Nest, 7.30 p.m., Evensong. July 15th: 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. July 22nd: Highfields, 11 a.m., H.C. and Sermon; Geham, 2.30 p.m., Evensong; Crows Nest, 7.30 p.m., Evensong. July 29th: Anduramba, 11 a.m., H.C. and Sermon; Virginia, 2.30 p.m., Evensong; Crows Nest, 7.30 p.m., Evensong. August 5th: Crows Nest, 8 a.m., H.C.; Pechey, 11 a.m., H.C. and Sermon; Pinelands, 3 p.m., Evensong; Crows Nest, 7.30 p.m., Evensong.

**St. Paul's, Maryborough, with St. Thomas', Newtown, and Christ Church, Granville** (Revs. J. ELLIOTT and E. H. SMITH).—We have had very welcome rain, but it came on the day that the Sunday Schools should have been picnicking; nevertheless the youngsters had a good time in the hall. Everything is well in hand for the annual sale of work on August 28th and 29th; the proceeds going towards Church expenses. The appeal for the Hall Debt Reduction has been launched, and the immediate response has been good. Our Tennis Club, now a very live concern, held the first of a series of Variety Evenings last month with the object of improving the court. Granville is wanting a Tennis Club, and it is intended to have two courts behind the Church. The Young Men's Club, though not large, is certainly enthusiastic, and is at present busy preparing to give a public display. Confirmation classes will be starting at the end of this month, and intending candidates should give their names to the clergy without delay.

**St. Mark's, Warwick** (Revs. W. P. GLOVER, T. TOMLINSON, C. GRANT LANE).—Many of our parishioners are hoping to visit Brisbane to be present at the healing services to be conducted by Mr J. M. Hickson in St. John's Cathedral. Weekly preparation services have been held in St. Mark's for some time past, and the

number of interceders for the sick and suffering seems to increase each week. Dr C. H. Jarman, the newly appointed organist and choirmaster of St. Mark's, gave his opening Organ Recital on June 10th. This recital proved a fitting foretaste of good things to come, and was thoroughly enjoyed as a musical treat by all who had the privilege of being present. The Mothers' Union have decided to hold a Missionary Gift Afternoon on Thursday, July 12th, and cordially invite the hearty co-operation of friends in town and country alike. Our Sunday School staff has been increased recently by the addition of Miss Ling and Miss Watts as members. We welcome them.

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Miss Walker	2 6
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Woodhill and Veresdale	7 0
Tambourine	13 1
Mundoolun	1 2 2
Brisbane—	
St. Andrew's, Indooroopilly	1 2 6
Church of the Good Shepherd, Brookfield	1 8
St. Thomas', Toowong	5 0
St. Mary's, Alderley	18 11
St. George's, Windsor	10 0
Bardon, School Church	18 0
Holy Trinity, Woolloongabba	10 8
St. Mary's, Kangaroo Point	5 10 0
St. Alban's, Wilston	1 5 0
Crows Nest, St. George's	17 6
Bundaberg—St. Mark's, Gooburum	1 0 0
Esk—St. Martin's, Coominya	15 0
Gatton—St. Stephen's, Ma Ma Creek	1 10 0
Gayndah—Windera	2 12 0
Harrisville—All Saints', Kalbar	12 6
St. Aidan's, Mutdapilly	11 9
Kilcoy—St. Matthias', Woodford	15 0
Laidley, St. Saviour's	12 1
Southport, St. Peter's	10 0
St. Margaret's, Nerang	2 0 6
Toogoolawah—Harlin	12 9
Warwick—St. James', Pratten	1 3 9
Zillmere—St. Lawrence's, Caboolture	1 8 0

£47 8 2

## WHITSUNDAY OFFERTORIES.

Brisbane—St. John's Cathedral	26 8 8
Holy Trinity, F. Valley	16 18 5
St. Michael & All Angels', N.F.	7 12 7
S.S.	15 0
St. Mary's, Alderley	1 2 6
St. George's, Windsor	3 3 6
St. Matthew's, Groveley	2 6 0
St. Paul's, East Brisbane	6 5 11
St. Philip's, Thompson Estate	5 4 0

St. Thomas', Toowong	7 9 10
St. Colomb's, Clayfield	9 3 4
St. Peter's, West End	3 13 5
St. Stephen's, Coorparoo	7 3 7
School Church, Morningside	11 6
Holy Trinity, Woolloongabba	16 2 7
St. Andrew's, South Brisbane	15 18 7
St. Barnabas', Ithaca	4 10 10
Bardon School Church	1 2 9
St. Augustine's, Hamilton	8 4 1
Bundaberg, Christ Church	7 13 2
Crows Nest, St. George's	4 0 0
Clifton, All Saints'	3 19 6
Cleveland, St. Paul's	3 6 3
Gatton, St. Alban's	2 11 0
St. Stephen's, Ma Ma Creek	1 0 0
Gayndah, St. Matthew's	2 14 6
Harrisville, St. John's	14 7
Howard and Torbanlea	2 10 8
Ipwich, St. Paul's	11 10 6
Killarney, Christ Church	1 13 3
St. Aidan's, Tannymorel	1 3 1
Nanango—St. Michael and All Angels', Kingaroy	2 18 2
Noosa—Pomona	1 2 6
Redcliffe and Woody Point	3 11 10
Roma, St. Paul's	4 7 0
Southport, St. Peter's	5 14 4
Stanthorpe—Amiens	8 3
Wynnum, St. Peter's	4 11 7
St. Paul's, Manly	2 7 7

£211 14 10

## CLERGY SUPERANNUATION AND CLERGY WIDOWS AND ORPHANS FUND.

Gatton, St. Alban's	2 11 3
Harrisville, St. John's	14 7

£3 5 10

## ORDINATION CANDIDATES FUND.

Harrisville, St. John's	14 7
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## ARCHBISHOP OF BRISBANE'S FUND FOR MISSION CHAPLAINS.

Brisbane—St. Paul's, East Bris.	1 10 9
St. Andrew's, Indooroopilly	3 14 3
Gayndah, St. Matthew's	6 11 2

£11 16 2

## WOMEN'S SHELTER.

Brisbane—St. Thomas', Toowong	5 0
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" " Flint Fund	13 6

## BRISBANE—

St. John's Cathedral, W.A.	5 5 4
Holy Trinity, Woolloongabba	40 8 10
" " W.A.	17 9
St. Michael & All Angels', N.F.	1 2 5
Christ Church, Milton, "Med"	10 4
All Saints', Wickham Ter. W.A.	9 2
St. Stephen's, Coorparoo	3 0
St. Thomas', Toowong	1 0
St. Colomb's, Clayfield	13 19 2
St. Andrew's, South Brisbane	7 4 9
School Church, Morningside	1 4 6
School Church, Bardon	4 11 1
St. Philip's, Thompson Estate	4 5 6
" " H.K.	7 10 0
Childers, Christ Church, C.L.O.	1 16 6
" " Com. Appeal	15 0
St. Saviour's, Cordalba, S.S.	11 9
Doolbi	6 2

## CHARLEVILLE—All Saints', Cunnamulla.

Eidsvold—All Saints', Boynewood	4 6
Harrisville, St. John's	14 7
Howard, St. Matthew's	12 6
Noosa—Parish	8 4
Cooroy and Pomona	1 8 8
Kin Kin, S.S.	9 3
Southport, St. Peter's	7 9 6
Toowoomba, St. James'	51 0 10
" " O.L.O.	18 5 10

## ZILLMERE—St. Lawrence's, Caboolture.

" " " "	1 0 0
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£246 18 6

## YARRABAH MISSION.

Wynnum, Kindergarten, child	7 7 0
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## NEW GUINEA MISSION.

Goondiwindi, Holy Trinity	12 10
Nanango, St. Anne's, W.A.	3 4 0
St. Michael and All Angels', Kingaroy, W.A.	3 4 8

£7 1 6

## HICKSON MISSION FUND.

Mrs. Wiles	10 6
Mr. J. Newman	10 0
Mr. A. R. Seabrook	2 2 0
Brisbane—St. John's Cathedral	44 19 6
Christ Church, Milton	13 2

£48 15 2

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