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WIDOWS AND ORPHANS FUND.		
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Brisbane—St. Martin's, Rosalie ...	3	18 9
St. Andrew's, Indooroopilly ...	10	1
St. John's, Bulimba ...	2	2 2
St. Francis', Nundah ...	6	2 1
Toowoomba, St. Luke's ...	14	9 4
	£31	3 5

ORDINATION CANDIDATES FUND.		
Per Rev. Canon Campling ...	8	0 0
Brisbane—St. Andrew's, Ind'pilly ...	4	6 2
Redcliffe, St. Mary's ...	1	8 6
	£13	14 8

ARCHBISHOP OF BRISBANE'S FUND FOR MISSION CHAPLAINS.		
Brisbane—St. Martin's, Rosalie ...	2	5 6
St. Augustine's, Hamilton ...	13	4
Inglewood, St. John's ...	3	3 9
	£6	2 7

TURNELL HOME.		
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Mrs S. F. McConnell ...	5	0
Mrs McLerie ...	6	7
Mr H. Paul ...	5	0
Mrs C. Paul ...	5	0
Mr Proudfoot ...	5	0
Mr A. Pickering ...	4	0
St. Michael's School, C.L.O. ...	15	0
Mrs Gamgee ...	5	0
Mrs E. W. Taylor ...	4	0
St. John's Day School ...	11	7
St. Margaret's School ...	10	0
Mrs Walker ...	1	1 0

Brisbane—		
St. John's Cathedral ...	8	17 9
St. Mark's, Dunwich ...	28	18 8
St. Luke's Church Mission ...	3	12 0
All Saints', Wickham Ter. ...	1	0 0
S. Mary's, Kangaroo Point ...	10	0
St. Augustine's, Hamilton ...	13	9
St. John's, Bulimba ...	9	15 0
St. Francis', Nundah ...	6	2
St. Andrew's, Lutwyche ...	9	17 0
St. John's—Bulimba ...	1	4 11
Morningside ...	15	0
Norman Park, Kindergarten ...	4	3
St. Paul's, Taranga, W.A. ...	3	0 0
St. Andrew's, Ind'pilly, C.L.O. ...	1	0 0
Upper Kedron ...	1	0 0
St. Mary's, Alderley ...	1	0 0
Holy Trinity, Fortitude Valley ...	13	17 5
St. Thomas' S.S., Toowong, C.L.O. ...	2	18 0
St. Paul's, East Brisbane ...	3	9 5
All Saints', Ohermside ...	11	11
St. Alban's, Wilston, C.L.O. ...	1	9 7
St. Michael & All Angels', N.F. ...	1	12 1
St. George's, Windsor ...	3	11 0
Salisbury ...	1	15 2
St. Barnabas', Ithaca ...	1	9 0
Broughton Estate S.S. ...	12	3
St. Peter's, West End ...	3	7 9
Bundaberg, Christ Church ...	2	2 6
Biggenden, St. John's S.S. ...	1	17 7
Childers—Christ Church ...	1	16 8
St. Saviour's, Oordalba ...	26	3 8
Cleveland—St. Paul's ...	1	15 6
St. James', Wellington Point ...	1	19 7
Clifton, All Saints' ...	1	12 0
Crows Nest, St. George ...	1	16 8
Dalby—	1	26 3 8
Oh. of the Apostles, Duckponds ...	1	19 7
Esk, St. Agnes' M.C.L. ...	1	17 9
Gatton—St. Alban's C.L.O. ...	4	10 5
St. Stephen's, Ma Ma Creek ...	1	14 0
Gayndah, St. Matthew's ...	3	6 4
Gin Gin, St. Mary's ...	1	10 7
Howard—St. John's, Pialba, C.L.O. ...	4	2 6

Ipswich—St. Alban's, Goodna ...	7	3
Maroochy—St. John's, Nambour ...	2	17 8
Maryborough, St. Paul's W.A. ...	7	14 8
Oakey, St. Augustine's ...	1	4 6
Mitchell, All Saints' H.K. ...	17	6
Roma, St. Paul's ...	16	6 5
Redcliffe, St. Mary's ...	17	12 11
Rosewood, St. Luke's C.L.O. ...	5	12 11
Sandgate, St. Nicolas' ...	2	19 6
Southport, St. Peter's ...	1	8 3
Tiaro, St. Philip's ...	5	0
Toowoomba, St. Luke's W.A. ...	30	10 3
Toogoolawah, St. Andrew's C.L.O. ...	18	6
Wynnum—St. Peter's ...	6	14 0
St. Paul's, Manly ...	3	4 10
Zillmere, St. Matthew's ...	14	7
	3	10 0
	£316	9 5

Yarrabah Mission.		
Mrs Walker, nurse ...	1	1 0
Brisbane—St. Paul's G.F.S., E.B. ...	1	1 0
St. Mary's G.F.S., K. Point ...	1	1 0
St. Mark's G.F.S., Albion ...	1	1 0
Holy Trinity G.F.S., Wool'gabby ...	1	0 0
Yeronga M.C.L., L.O. ...	5	0
Boonah, Christ Church G.F.S. ...	10	6
Ipswich, St. Paul's G.F.S. ...	1	1 0
	£7	0 6

New Guinea Mission.		
Miss Soares ...	7	0
Offertory, G.F.S. Lecture ...	2	8 11
Brisbane—All Saints' H.K., student ...	2	16 3
St. Thomas', Toowong, M.C.L. ...	10	0
St. Alban's, Auchenflower, C.L.O. ...	3	0 0
St. Andrew's S.S., Lutwyche, student ...	11	0
Nanango—		
St. Michael & All Angels', Kingaroy ...	19	5
" " Nurse ...	1	8 0
" " W.A., L.O. ...	9	10 0
	£26	12 1

Japanese Mission.		
Brisbane—Cannon Hill C.L.O. ...	£1	0 2

Torres Straits Mission.		
Brisbane—Christ Church, Yeronga ...	5	0

India Mission.		
Warwick Girls' School, leper child ...	£5	0 0

Jerusalem in the East.		
Brisbane—St. Matthew's, Sherwood ...	£25	0 0

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Vol. XXXIV.—No. 408.

Brisbane, July 1st, 1924.

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The Church Chronicle.

Vol. XXXIV.] BRISBANE, JULY 1, 1924. [No. 408

Archbishop's Engagements for June.

- 3—Diocesan Council.
- 6 { Preach Lutwyche, 10.30 a.m.
Dedicate Lych Gate in afternoon.
Preach St. Mark's, Albion, 7.30 p.m.
- 7—University Senate.
- 8—Confirmation at Laidley.
- 12—Confirmation at Ithaca.
- 13 { Preach Cathedral, 11 a.m.
Lay Foundation Stone of New Church at Norman Park at 3.30 p.m.
- 20 { Celebrate early at St. Paul's, Ipswich.
Preach at 11 a.m. at St. Paul's, Ipswich.
- 23—Welcome to Miss Way (G.F.S. Delegate from England) at St. Luke's at 8 p.m.
- 25—Parish of Childers.
- 26-28—Parish of Nambour.
- 29—University Education Committee.

Bishopsbourne, Brisbane,
June 21st, 1924.

My dear friends,

Synod of 1924 has been interesting and largely attended. A proposal for the amalgamation of St. Francis' College, Nundah, with St. John's College, Armidale, put forward with a view to securing our Ordination Candidates having their training in a larger College than at present, was quite unmistakably rejected. The manifest affection of the Old Franciscans for their College and the moving and eloquent way in which they expressed that affection was probably the main factor in bringing about the rejection of the proposal.

The debate on what is called Ritual matters, far from dividing members of Synod from one another, appeared to be the means of uniting them more closely together. Any feeling of rancour and bitterness which might conceivably have remained in men's minds was averted by a resolution, carried unanimously, which affirmed Synod's unswerving loyalty to the standards of faith and worship laid down in the Prayer Book, and which whilst desiring to maintain the additional comprehensiveness of the Church of England assured the Archbishop of Synod's loyal support in any action he might find it necessary to take to prevent lawlessness in acts either of commission or omission.

The Albert Hall was well filled for the Rally on the Monday night, though doubtless the alteration of the evening from Thursday to Monday caused the attendance to be not quite so large as in former years. But I think all felt how valuable it was to be able to devote Thursday evening to the business of Synod. Indeed, it is difficult to see how Synod's business could otherwise have been concluded, for it was 10.40 on the Friday night before we could adjourn. All members of Synod were pleased to have the chairman of the Australian Board of Missions sitting in Synod Hall again, and to hear his moving appeal on behalf of the aborigines of Australia.

About forty-four clergymen were present at the Three Days Retreat at Nundah. Canon Carr Smith's addresses were deeply appreciated and will not be quickly forgotten.

The Ordination of a Priest in the Parish Church at Gympie on Ascension Day clearly aroused much interest. The Church was crowded to its fullest extent by a reverent congregation. I am sure it will be a good thing if I am able from time to time to hold an ordination in one of the cities or towns of our diocese other than Brisbane itself, for an ordination to the priesthood especially is a wonderful thing to witness and a great object lesson, especially to those who have not seen it before.

On the days from June 4th to 10th my time was occupied in presiding over the Australasian Conference of the British and Foreign Bible Society. This Conference was attended by delegates from every State and from New Zealand. It did, I think, valuable and solid work. The visit of Dr. Ritson, the senior Secretary of the Bible Society in London, was the immediate cause of the Conference being held.

The Diocese lost a faithful and loyal Priest when the Rev. Arthur Henry died. His work at Gympie, Roma and Bundaberg will be remembered. Possibly it is true to say that his great life work was done at Roma, and the very beautiful Parish Church of Roma will be an enduring monument to his courage, perseverance and zeal.

It is with regret that I have to announce that Mr. Phillpotts has had to resign the Parochial District of Nanango and Kingaroy, through a breakdown in health, caused, I believe, by his persistence in carrying on the work of the parish long after he should have taken a rest. His devotion in literally working himself out for the people in the parish where he laboured must surely bear fruit, especially amongst those for whom he gave himself. I have offered the living of Nanango to the Rev. A. E. Atkins, Rector of Childers, who has accepted it and who will begin his work there on September 1st. Meanwhile Mr. Taylor, lay reader in the parish, has most kindly offered to carry on the work of the parish, so far as one who is not in Holy Orders is able to do.

The Bishop of North Queensland has been compelled to have another operation, though not of so serious a nature as the former ones. At the time of my writing this, he is a patient in St. Martin's Hospital. I trust that his illness will cause nothing more than delay in his returning to the work in North Queensland which he longs to take up again.

Archdeacon Osborn is still in St. Martin's Hospital, bearing his long sickness with exemplary patience. There is very good reason to hope that in a few weeks he will be well again.

Some of my engagements in July will be the dedication of a lych gate at Lutwyche on July 6th, built by the voluntary labour of the men of the parish; the laying of the foundation-stone of the new brick Church at Norman Park, on the afternoon of Sunday, July 13th; a visit to the parishes of Ipswich, Childers, and Nambour, and also Confirmations at Laidley and Ithaca.

Your sincere friend and Bishop,

GERALD BRISBANE.

AN APPEAL FOR GERMANY.

I venture to commend an appeal I have received from the Workers' International Relief Committee (Room 22, Trades Hall, Brisbane) on behalf of sending relief to the starving poor of Germany. That there are starving poor there is undoubtedly the case. This Relief Committee has opened a large number of soup kitchens in Germany, more than fifty in Berlin itself, in which ninety-five thousand persons have been fed. The appeal offers a very simple opportunity for carrying out our Lord's command, "If thine enemy hunger, feed him."

GERALD BRISBANE.

Summaries of the Christian Evidence Lectures

Delivered in the School of Arts Hall,
Ann Street, Brisbane.

III.

"WHAT IS THE BIBLE?"

By Rev. Canon BATTY, M.A.

Canon Batty said that the question obviously admitted of a twofold answer. On the one hand the Bible could be regarded as a collection of literature transmitted to us from antiquity by the ordinary channels of literary transmission. On the other hand, it was a book believed by millions to be, in some sense which had never been defined, divinely inspired. Until fifty years ago or less the Divine side had been so emphasised in the minds of most ordinary people as almost to obliterate the human. Inspiration had been held to confer infallibility on the biblical writers, and it had been considered impious to question any statement made by them on any subject whatever. This however was a comparatively modern view, and found but little support in the writings of the early Christian Fathers, and no support whatever in the Bible itself. The writers of the various books quite clearly do not regard the statements of their predecessors as beyond criticism, and freely correct and revise opinions both on matters of faith and on matters of conduct which had been promulgated in the generations before their own. The most conspicuous example of this was the Sermon on the Mount in which our Lord deliberately revises the Ten Commandments, and altogether sets aside two of the precepts of the Mosaic Law, those concerning divorce and revenge. The Bible made it perfectly clear that it contained the record of a people's experience of God, whose revelation of Himself and of His Will was only gradually apprehended by the people to whom it came. Moreover the old fashioned view of the infallibility of the Bible had had to be abandoned in the light of advancing knowledge as to the origins of things. The discovery that this was so had been a great shock to the faith of many who felt that with the credibility of the Bible the credibility of religion itself had been shaken.

But deeper reflection showed that such alarm was entirely unnecessary. The criticism to which the Bible had been submitted during the past half century had given us a view of the Scriptures which was adequate to the facts, and more satisfying to the mind and conscience than the view which it had displaced. Literary criticism had shown us the process by which the books of the Old Testament had been compiled, and had enabled us to date them more accurately. Archaeology had revealed the many affinities which the Hebrew people possessed with the other Semitic nations surrounding them. We had been enabled to trace the process by which accurate and reliable history begins to emerge

out of the myths and allegories in which the early history of every nation tends to clothe itself. And the accuracy of the purely historical books had been in many cases strikingly confirmed. We had ceased to think of the Hebrews as a race apart, and had been enabled to set them in their place in the stream of world history.

So much was the result of studying the Bible on its human side; but the more it was so studied the more convinced one became that that was not the only or the most important side. The Bible, he held, quite clearly proved itself to contain a revelation from God of such knowledge as requires to be divinely revealed. The human intellect is an effective instrument for the discovery of truth in all ordinary connections, and in such connections it is not reasonable to expect a revelation. If we degrade the Bible by treating it as if it were a text-book of science we shall be disappointed, for the science of the Bible is no more than the science of the writers' own days. But in every subject of human investigation there comes a point at which the human intellect pursues its enquiries in vain, and it is at these points that the Bible comes in with a revealed truth which satisfies the mind. If we treat the Bible as being what it is, the record of a great experience of God, as a divinely-given source of information upon those subjects which elude the intellect's powers of discovery, then we shall never be disappointed. The revelation is a progressive one, both in theology and in morals. Gradually the conception of God is enriched and purified until finally there is developed an idea of God, which through the long course of subsequent history has proved itself capable not only of satisfying the moral needs of mankind but also of creating and sustaining His noblest efforts. And when we asked where such knowledge of God was derived there was but one answer possible. It could not be plausibly attributed to any human source, for there was no thing in the human environment of the Hebrew people which could possibly account for it. And to say—as some did—that it came out of the sub-consciousness of the Hebrew prophets was no explanation, for if it came out it must have got in, and the question still remained: How did it get in? Where did it come from? And the answer clearly was that it came from God Himself who chose the Hebrews to be the medium of His revelation in matters of theology, as He chose the Greeks that through them He might reveal the principles of art and philosophy. To those who see a Divine Power working out the whole course of its will in the whole course of history and who believe that each people has its own contribution to make to the building up of the whole, the Hebrews stand out above all other peoples as selected by God to teach the world religion. And it is in the Bible that the religion of the Hebrews finds its highest and noblest expression.

IV.

"DID JESUS RISE FROM THE DEAD?"

By the Rev. D. MORGAN JONES, M.A., Rector of St. Colomb's, Clayfield.

The lecturer advanced four propositions:—

(1) *That the Church has always borne witness to the Resurrection*, that her existence is explained by the Resurrection, and that her testimony is worthy of attention. "We do not," he said, "expect the unbeliever to hold, as we, the belief that the Holy Spirit has kept the Church from error in her accepted Creeds, but we ask him to allow the fact of this consistent tradition in the most famous example of a civilisation-wide community to have its due place and weight in any discussion."

He proceeded to emphasize the marvellous change from despair to confidence that took place in the Apostolic band

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within a few weeks and to describe the beginnings of their work. The leaders remained in Jerusalem and bore witness, in the city where the death and resurrection took place. There they laid down the foundations in teaching and worship and formed the nucleus of the Evangelistic work.

(2) *That the documentary evidence is eminently trustworthy.* The Apostles' primary work was to gather in believers in their witness. For purposes of worship and of teaching, spoken and written passages dealing with events of our Lord's Life and Death, Resurrection and Ascension were current, and as the area of the Church extended much was put together, and when the first generation began to pass away, there arose the need for regular "Lives." This need was met by the four Evangelists. Their method is quite adequately explained by the Prologue to St. Luke's Gospel. The lecturer gave the dates as now accepted by almost all the leading scholars, from Bishop Lightfoot to Harnack and Hawkins. He quoted from Dr. Headlam: "How far do we possess the Gospels in their original form . . . We have far more evidence for the text of the Gospels, as it has been restored to us by careful textual criticism, than for any other ancient work . . . About some details there may be some uncertainty, but about the general character of our Lord's discourses, or the narrative of His life, there is on textual grounds no doubt at all."

He then proceeded to deal carefully and particularly with the evidence of St. Paul's Epistles and the Gospel and Acts of St. Luke.

(3) *That the attempted explanations by unbelievers explain nothing and contradict one another.* Mr Morgan Jones had something to say about the old and the newest theories. He dealt with the "swoon" theory, the "vision" theory—subjective and objective—the "religious imagination" theory, the "myth and mystery religion" theory, and with Jensen, Drews and Robertson, who simplified the problem by denying that the historic Jesus ever lived.

(4) *That the real reason for scepticism is an unwarranted belief that Nature is a closed system complete in itself, that any interruption of its law and order is unthinkable, that to use Hume's phrase—"Miracles are a violation of the laws of nature."*

The lecturer spent some time in discussing matters pertinent to this, the last division of his subject. Quotations from many authors, scientific and philosophical, were given. From Huxley he gave the well-known passage, "In truth if a dead man did come to life, the fact would be evidence, not that any law of nature had been violated, but that these laws even when they expressed the result of a very long and uniform experience are necessarily based on incomplete knowledge and are to be held only as grounds of more or less justifiable expectation."

The lecturer traced this tendency in modern thought back to the Stoics and through Spinoza. Dealing with evolution, he said:—"I use the words of Dr. McDowall. An examination of the phenomena of evolution leads to the irresistible conclusion that there must be some higher environment to call out spiritual activities, while their sudden appearance and rapid and varied development points to a set of causes different in kind from those which produced the purely organic evolution, though working by analogous laws. Spirituality must eventually appear under a spiritual environment. Freewill must arise where there is environmental will."

There is the way open to God, Freedom and Immortality.

"Christ is risen from the dead."

CALENDAR FOR THE MONTH.

With Lessons from the Revised Lectionary, with Notes.

JULY 6. Third Sunday after Trinity. (G.)

Mattins—Psalm 18.

Lesson 1: I. Samuel i.; or Job 19.

2: St. Mark iv. 1-29; or Romans vi.

Evensong—Psalms 19, 20, 21.

Lesson 1: I. Samuel ii. 1-21 or iii.; or Job 28.

2: St. Matthew iv. 23 to v. 16; or Acts 10.

JULY 13. Fourth Sunday after Trinity. (G.)

Mattins—Psalms 24, 25.

Lesson 1: I. Samuel xii; or Job 29.

2: St. Mark vi. 1-32; or Romans xii.

Evensong—Psalms 22, 23.

Lesson 1: I. Samuel xv. 1-31; or xvi.; or Job 38.

2: St. Matthew v. 17 to end; or Acts xiii. 1-26.

JULY 20. Fifth Sunday after Trinity. (G.)

Mattins—Psalms 26, 28.

Lesson 1: I. Samuel xvii. 1-54; or Wisdom i.

2: St. Mark vi. 53-vii. 23; or Romans 13.

Evensong—Psalms 27, 29, 30.

Lesson 1: I. Samuel xx. 1-17; or xxvi.; or Wisdom ii.

2: St. Matthew vi.; or Acts xiv.

JULY 22. St. Mary Magdalene. (W.)

Mattins—Lesson 1: Isaiah lii. 7-10.

2: St. John xx. 1-10.

Evensong—Lesson 1: Zephaniah iii. 14-end.

2: St. Mark xv. 40-xvi. 7.

The Revised Prayer Book provides a Special Collect-Epistle (2 Cor. v. 14-17) and Gospel (St. John xx. 11-18) for the Festival of St. Mary Magdalene.

JULY 25. St. James, Apostle and Martyr. (R.)

Mattins—Lesson 1: Jeremiah xlv.

2: St. Mark i. 14-20.

Evensong—Lesson 1: Jeremiah xxvi. 1-15,

2: St. Mark v. 21-end.

The Athanasian Creed is said at Mattins. On this day our prayers are specially asked for the New Guinea Mission, for the Festival of St. James is also the Festal Day of the Mission.

JULY 27. Sixth Sunday after Trinity. (G.)

Mattins—Psalms 31, 32.

Lesson 1: II. Samuel i.; or Wisdom iii. 1-9.

2: St. Mark vii. 24-viii. 10;

or Romans xiv. 1 to xv. 7.

Evensong—Psalms 33, 36.

Lesson 1: II. Samuel vii.; or xii. 1-23;

or Wisdom iv. 7-14.

2: St. Matthew vii.; or Acts xv. 1-31.

The capitals in brackets denote the Liturgical colour of the day.

The sadly understaffed Mission of the Church Missionary Society in the Tanganyika Territory of East Africa has received a heavy blow in the death on March 24 at Dar-es-Salaam, after a few weeks' illness, of Archdeacon Rees. For twenty-seven years he had worked in the Mission, devoting himself latterly to the training of clergy, catechists and teachers. He was appointed Archdeacon in 1913. The deep sympathy of the Home Church will go out to Mrs Rees and to the missionaries who have lost a beloved and trusted leader.

INAUGURAL ADDRESS.

SYNOD, 1924.

My Right Reverend Brethren, Reverend Brethren of the Clergy, and Brethren of the Laity—

I welcome you to the second session of the twentieth Synod of the Diocese of Brisbane.

I am not able to say what I said last year, that no member of Synod whose name was on the roll when last we met has died, for the Rev. Teesdale Cockell died in January, some four weeks after his return to Queensland and his induction as Vicar of Kilcoy. The Rev. Arthur Henry, clergyman in this diocese for twenty-six years, died just two weeks ago. He will ever be remembered as the builder of the stately Church of St. Paul, at Roma. Mr. J. H. Delpratt, lay member of Synod representing Beaudesert, was one who had sat for so many years in Synod, and attended its meetings with such regularity, that long standing members particularly will feel that Synod is not quite the same without him. There have died also Mr. T. Gray, for several years lay representative for the Parochial District of Windsor, and Mr. J. Ward, who for many years represented the parish of Holy Trinity, Woolloongabba. These three laymen always took the closest interest in the work of the parishes in which they lived.

I must allude with much regret to the absence from Synod, owing to a long continued and serious illness, of Archdeacon Osborn. It must be distressing for him not to be with us. I feel certain that I can assure him in your name that we are all distressed that he is not in his place in Synod Hall. No one of us will forget the brilliant and spirited speech he made last year in defence of the maintenance of the full legal nexus between the Church of England in Australia and the Church of England in England. Whatever may have been our opinions about the Nexus, we were all filled with admiration for his fine championship of the cause so dear to his heart. His absence will mean the appointment of another as Chairman of Committees. And I must speak with much regret of the grave illness of the Primate of Australia, a close personal friend of mine, who since Christmas has been prevented from carrying on the work of his populous diocese; and of the long sickness of another dear friend of mine, the gallant Bishop of North Queensland.

Last year I reported to you no less than twenty-six changes in the charge of parishes or parochial districts. But during the year just passed the changes have been few. It would not be good to chronicle every year so great an upheaval as I was able to report to you a year ago. Yet there are some more changes which I should be glad to be instrumental in bringing about. New clerical members of Synod from other dioceses, whom I welcome in your name, are the Rev. G. F. Easter, from the Diocese of London, the Rev. C. H. McKie, from the Diocese of Goulburn, and the Rev. B. S. Cole, who has come back to us from the Diocese of Carpentaria. New permanent churches have been dedicated at Sherwood, Dalby, and Auchenflower; wooden churches at Pomona, Mundubbera, Amiens, Helidon, Brookstead, and Imbil; and the foundation stone of the permanent Church of St. Paul, East Brisbane, now in building, has been laid. The chapel of the Church of England Grammar School, East Brisbane, built specially as a memorial to Canon Jones, has been consecrated. It is a satisfaction to reflect that our two great boys' schools at

Southport and East Brisbane now have their own beautiful chapels. The parishes of Milton, Kangaroo Point, and Cleveland have kept their jubilees.

Certain events of the past year I wish to mention. The Retreat for Clergy was conducted last year by the Archbishop of Melbourne in the week after Synod, in Southport School Chapel. Canon Dixon's great kindness and generosity, and the self-eliminating behaviour of the Southport School boys during the Retreat must be mentioned, the first with gratitude, the second with admiration. The fact that not a few of the clergymen who attended that Retreat expressed the opinion that Southport was almost too delightful for the purpose led me to say to the Principal that we should like to return to Nundah this year for our Retreat, and it was conducted there last week by Canon Carr Smith. Church people are more than pleased to have him in Australia again for a time, and they wish his stay in this country could be permanent.

The Spiritual Healing Mission, held a fortnight after last Synod, was an experience for which many have had reason to be thankful to Almighty God. The crowding of our Cathedral on five mornings with sick and suffering people of all ages and all classes seemed to me like a reconsecration of it. One happy feature of it was the full and whole-hearted co-operation with us of the non-episcopal Churches. Reunion seemed to come about naturally without any argument or explanation. The Bishops of Australia in their pastoral letter have, as a result of the Mission, given full authorisation and sanction to those two undeniably Scriptural things, unction and the laying-on-of-hands, with a view to healing.

The Missionary Exhibition, though, on account of the necessarily heavy expenses, it did not make so much money profit as was hoped, yet drew to the Exhibition grounds a great number of people and clearly aroused a large amount of interest. Not the least valuable feature of it was the clear and courageous testimony of many leading laymen at the opening ceremonies to the deep value of Missions.

The visit of the Light Cruiser Squadron drew forth a spontaneous expression of gratitude to that glorious institution the British Navy, and a vast amount of hospitality and goodwill. Those who were present at the 10 o'clock service in the Cathedral on Easter morning, when some seven hundred officers and men attended, will not quickly forget it.

The observance of Anzac Day appeared to be more wonderful than ever. Once again let me express in your name our sincere gratitude to the Government of the State for leaving nothing undone to ensure Anzac Day being reverently and solemnly kept. The presence in Brisbane of Their Excellencies the Governor-General of Australia and Lady Forster was very welcome indeed, and the Governor-General's speeches were perfect. An Australasian Conference of the British and Foreign Bible Society did solid and important work on the days from 5th to 9th June.

The Nexus question need not trouble us this year. Possibly after our strenuous full dress debate at last session you will not be sorry. The position now is this: The Dioceses of Sydney, Brisbane, and Tasmania, having expressed their wish not to proceed with negotiations that have in view the extension of the powers of management and government of our Church in Australia, the Central Committee appointed by General Synod to confer and report upon the matter felt that it could not proceed with the negotiations as though these three dioceses I have mentioned had expressed no such wish as they did. On the other hand, the fact that the other Australian dioceses have declared in favour of a measure of autonomy more or less great led the

Committee to feel that matters could not permanently be left precisely where they are. The Central Committee therefore has requested the Primate to summon a special convention for the consideration of the Constitution of the Church prior to the date at which he would ordinarily summon General Synod to meet in 1926. It is likely for purposes of convenience to be the case, though it need not necessarily be so, that this convention will meet very shortly before General Synod, possibly in the week before it. This convention will not necessarily be composed of the members of General Synod, but it is reasonable to suppose that it will be largely so. Colour is given to this supposition by the fact that it has been suggested to the Primate by the Central Committee that he should request the Bishops to convene from their dioceses representatives to the convention to the same number as they would convene representatives to a session of General Synod. The committee also undertakes, in consultation with the Bishops and their constitutional advisers, to have prepared such constitutional documents as may appear to meet the further needs of the Church in Australia, and to circulate such documents among the members elected to the convention about three months prior to the date of meeting. Such documents to be considered by the convention, and the result of such consideration remitted to the dioceses (not to General Synod but to the dioceses) with a view to further action. It was felt better to consider this large matter in a convention summoned for the purpose, one in which the rigid formalities of General Synod, what is sometimes called "red tape," need not be observed. Then General Synod in 1926 can proceed with its ordinary business without having its time taken up with the Nexus question to the exclusion of its ordinary important business. The Central Committee realises that this procedure differs somewhat from the form laid down in the resolution passed by General Synod, but considers that the circumstances of the situation dictate this course as being likely to prove more helpful generally to the Church, and as best fulfilling the spirit of the instructions given to the Central Committee. For the replies which the various dioceses last year forwarded to the Central Committee were not regarded as furnishing material suitable for welding into a common constitutional document such as was spoken of a year ago; but they did manifest a general desire for more general and detailed consideration of the constitutional powers and position of the Church. Thus, as it seems to me, the Nexus question need not come before us again until our Synod of 1927.

Nor need prohibition come before us again now. Our Synod passed a resolution in favour of it, but it was rejected at the referendum. It is not to be supposed, however, that those of us who are opposed to total prohibition as a policy are necessarily satisfied with things as they are. I suppose that every member of this Synod, whether he favours prohibition or not, desires that the licensing laws, which are good laws, shall be rigidly kept. And we are not sure that they are being so kept. We are not sure that the eight to eight rule, which many of us were willing to welcome in default of anything better and as being better than the former rule, is being rigidly kept. I suppose we all felt that there were likely to be many deliberate evasions of the law in America which sought to impose total prohibition upon one hundred and ten millions of people. But we have a right to demand that a law of the twenty-four shall not be evaded. It will be a duty of this Synod to appoint what may be termed a vigilance committee to act on behalf of Synod with a view to our licensing laws and our laws with regard to hours of opening being kept and not broken.

I have hope, for I see definite signs of it nearly everywhere, that interest in and prayer for Missions will grow throughout our

diocese. Though we did not raise the £4,000 for Missions which we aimed, yet we have raised a little over £4,000 of it, and in view of the large amount of labour and money that was in addition spent on the Missionary Exhibition this is cause for thankfulness. But I shall never be content so long as there is one parish in the diocese which is doing next to nothing or only a very little for Missions. I beg you all as Christian men not to let the cause of Missions drop into the background of your thoughts and prayers and interests. I charge the clergy to devise means whereby this first object of the Church shall be brought and kept before their people. For nothing is more certain than that a Church which troubles not to spread Christ's message among the heathen is a dying Church and a parish that fails in this duty has the seeds of decay in it. Islam grows because every member of the Mohammedan faith seeks to spread it wherever he goes. Christianity does not grow as it should because the duty of spreading it is left to a few. The Mohammedans do, at the bidding of a dead man, what many of us fail to do at the bidding of the living Christ. It is really a missionary thing that Bishop Halford hoped and hopes to do by means of the Order of Witness. He hoped and hopes to make it a body of men trying to minister to any to whom the parish priest cannot normally minister, a body of men living for the definite purpose of extending God's kingdom by telling others and trying to win others. But he is alone and is soon going alone to bear witness for Jesus Christ amongst railway construction men and new settlers in the Burnett district. The essence of Christianity be it remembered is not to keep it to ourselves but to pass it on to others.

In the present day there is a widespread attempt on the part of men to be content without God. We have to realise that to-day vast numbers are trying to live without God altogether. The Church must not be content to minister only to those who, whether honestly and sincerely or formally and outwardly in some sense acknowledge her authority. There is a great missionary call and opportunity here in our own land and in our own cities and country districts. I for my part find it utterly impossible to believe that most of those who are trying to live in isolation from God are happy in that isolation. Do they see in us such earnestness and devotion as to arrest their attention, and such happiness in our faith as to cause them to ask whether it would not be worth while for them to try and share it?

Some uneasiness has been caused by the holding of certain conferences between Anglican and Roman Catholic theologians at Malines, under the roof of Cardinal Mercier. The Archbishop of Canterbury in a statement he has issued reminds us that he together with the other Bishops at the Lambeth Conference, in party to the celebrated Reunion "Appeal to all Christian People," and he says that he finds it difficult to reconcile that document with an attitude of apathy or sheer timidity as to our touching the Roman Catholic question. The Reunion Committee of the Lambeth Conference expressed its readiness to welcome any friendly discussion between Roman Catholics and Anglicans for which opportunity might be given. The Archbishop states therefore that he was glad to learn rather more than two years ago that a private conference or conversation was to take place at Malines between Cardinal Mercier and a few Anglicans with a view to discussing outstanding and familiar barriers between the Church of England and the Church of Rome. He had no responsibility for it, nor official knowledge of it, but was courteously informed of the proposed visit and was furnished with the names of those who were going to take part in the informal discussion. When a second conference was proposed it was suggested that the two English Archbishops should nominate delegates, and suggest the outline of discussion to be followed. The Archbishop

did not see his way to doing this, but was willing to have official cognizance of the arrangements provided that a corresponding cognizance were given by the Vatican. Satisfied as to this he gave what he called friendly cognizance to a second visit of the Anglican group to Malines in March, 1923. Not since 1570 have conversations between members of the two Churches taken place under similar cognizance. A third conference being agreed upon the Archbishop invited two Anglicans—Dr. Gore and Dr. Kidd—to join the Anglican group. He made it clear to the five Anglicans about to take part that while each individual remains free to express his own opinions, what is in question is not what any individual may think but what the great Anglican body has in the past maintained or is likely to maintain in the future. He found that the Anglican visitors to Malines were not likely to forget what the historical Anglican position and claims have been in the past as set forward by the great theologians of the sixteenth and seventeenth centuries, a position, he says, which we have no thought of changing or weakening to-day. The Archbishop states that the discussions are still in a quite elementary stage, and no estimate can yet be formed as to their ultimate value. There has been no attempt to initiate what may be called negotiations of any sort. The Anglicans who, with his full encouragement, took part are in no sense delegates or representatives of the Church as a whole. They have sought merely to effect some restatement of controversial questions and some elucidation of perplexities. At the least we have endeavoured, says the Archbishop, in this direction as in others to give effect to the formal recommendation of the Lambeth Conference that we should invite the authorities of other Churches to confer with us concerning the possibility of taking definite steps to co-operate in a common endeavour to restore the unity of the Church of Christ. The difficulties are immense. You know them as clearly as I do. They may prove to be for some time insuperable. Paul may plant and Apollos water. It is God who giveth the increase. I have given you the general points of the Archbishop of Canterbury's statement on this matter and I leave them with you. That conferences or negotiations have taken place with other Churches is known to you.

I am not unaware that some uneasiness has been felt in this diocese with regard to what is known as ritual matters. To speak for a moment in detail. It is known to many of you that in a church of this city I have sanctioned the use of incense and the reservation of the sacrament for persons who might be sick or dying. With regard to incense, I believe it to be within the limits of what is allowed in the Church of England, and I am of opinion that although I should not be justified in sanctioning the use of incense in a place where there is only one church of our communion, the case is different in a large city like Brisbane where there are many. For there are many people to whom its use is pleasing and an aid to worship, whilst it can scarcely be said that those to whom its use is displeasing are being hardly treated for they are under no compulsion to go to that particular church. And I must dissociate myself from the habit of mind that would for example lead a man to say that because incense is used at a certain church in Brisbane therefore he cannot attend service at his own parish church in a place that might be a hundred miles away. I do not think that that is a reasonable or a logical attitude to adopt. And with regard to reservation, just as in many churches and large hospitals in England, the Sacrament is reserved by the Church of England in order that extremely sick or dying persons may if necessary receive Communion at any hour of the day or night, so on a similar plea I was willing to allow it in a church right in the centre of the city of Brisbane. And the manner or method of its reservation, quite unobtrusive,

was submitted to me and approved by me. A policy of repression is distasteful to me and I am anxious to avoid it if I can do so without being guilty of disloyalty to the Church to which I belong, and in the particular case to which I have alluded I am sure there is no disloyalty in act or intention. And I am very unwilling to check zeal that is attended with hard work and with happy results for the souls of men and women. I can remember in my boyhood and young manhood in England distressing instances of checking of zeal, zeal that was perfectly loyal and faithful to our Church, and I am anxious to avoid such mistakes as it seems to me that they were. And I have read of many such cases before my time in the first twenty or thirty years, say, of what is known as the Oxford movement. Personally, I think it a pity to use certain terms and expressions in Church matters which cause distress to many faithful Church people, a feeling which is by no means confined to what is known as the Evangelical party in the Church of England. There is nothing in a name, we say, therefore it seems to me that it is not worth while for the sake of using certain terms, expressions and names, seriously to offend a large number of people whose devotion to our Church is quite undoubted. As an instance of what I mean, there was an account in the newspapers of the Easter Services at All Saints' Church, Brisbane, couched in language that did actually, as I have reason to know, distress many. But the Rector of All Saints' knew nothing of that account until he read it himself in the newspapers. Now to speak personally for a moment. At that great welcome that was given to me in the Exhibition Building on the night of my enthronement I said these words:—

"Though I myself was brought up in what is called the Anglo-Catholic way, yet I have always been quite happy in worshipping in churches whose services are of rather a different type, and you will find that I shall be, and you need not fear that I shall not be."

There are many of you who have reason now to know I then spoke truly. I said also—

"I am not at all anxious that in a church in which the lay people have been brought up in different ways and have grown to love services of different types, the clergy should be of exactly the same way of thinking, and should have a liking for the same kind of ritual in the conduct of services."

Now as to that no clergyman in this Synod can say that I have ever suggested to him any addition of ritual. I have been content with things as I have found them. And when a man has suggested to me that he might, we will say, begin to wear vestments at the Holy Communion service, I, who have myself been accustomed ordinarily to wear them since 1890 when I was ordained a Priest, have always said, "Don't do it if it would alienate your people," or words precisely to that effect. And as all the clerical members of Synod know, I have never worn my cope and mitre except at the expressed wish of the Rector that I should. I have spoken thus of myself lest any recent happenings should lead you to think that I have altered in any degree from what I was, or have in any sense gone back on my word. When you think about it you know that I have not. The truth is that, as I said at my welcome, I do not want this diocese to be labelled either a High Church diocese or a Low Church diocese. It is neither. It is a Church diocese. And if there be some, as I know there are, who reflect sadly that services are in several churches different from what they were thirty or forty years ago, I would ask them to remember that certain changes such as have occurred rather generally in England were bound to come here. I ask them to remember that both methods of worship, what are known as the evangelical way and the Anglo-

Catholic way, have been productive of much genuine and deep devotion to God and have issued in much devoted service of others. Room must be found in our Church and in this diocese of our Church for those who are Anglo-Catholics and for those who would not like to call themselves so. There must be in essentials unity, in non-essentials diversity, in all things charity.

With regard to Prayer Book revision. We are still in the position of waiting to see what Revised Prayer Book comes to us from the mother country and accepting it or rejecting it in its entirety. I take it we are fairly united in thinking that additions to and alterations in our present Prayer Book are needed. The addition of occasional services and of prayers for various needs is much to be desired, and the modernising and retranslation of archaic expressions is called for, together with some changes in rubrics that would give us the greater elasticity which we often feel that we need. I feel little doubt that we shall be fully prepared to accept the Revised Prayer Book, but I must again record my own great personal regret that it seems likely that there will be an alternative form of the Communion Service. There is a temptation to many men to employ uses and to omit words or sections with which they do not agree, without authority. I notice that a brother Bishop of mine, in his Synod Charge, has said truly that the Bishop's *jus liturgicum* is severely limited, but even that is not always sought by priests who in public prayer and administration of the sacraments have promised to use the form in the said book prescribed and none other, except so far as shall be ordered by lawful authority. Lawful authority, it should be remembered, does not extend to the use of prayers or services in one diocese which happen to have been authorised in another. I feel that it is true to say that we have reached an epoch in our history when it was never more important that the clergy should faithfully observe the spirit of their pledge.

With regard to immigration, I am glad to be able to tell you that in 1923 nine hundred and twelve boys were brought out from England to Queensland under Government auspices. These have all been placed on farms and similar places, and almost all are giving satisfaction and are happy. They are not in the town but in the country. Now, the need for much more immigration is great. In England alone there are at least a million and a-half of unemployed, and here in Queensland alone, not to speak of other parts of Australia, we have our great empty spaces crying out for population. It is the country parts that must be filled to a much greater extent than they are if Australia is to be what she ought to be and what I believe God means her to be. The placing of all, and the satisfactory behaviour of almost all, the nine hundred and twelve boys who came to our State from England last year gives reasonable cause for thinking that a very much larger number of immigrants of the right sort is ready and willing to come to this great State of ours. They are there waiting, and here on this side is a large number of places waiting for them and of employers waiting to take them. It is to be hoped that satisfactory arrangements will be made whereby the great gulf between them and us can be bridged over. The need for more white people to populate Australia is vital, and it is our own white people that we would prefer to have. It gives me much pleasure to be able to say that on this side the Church has done her part well in looking after the immigrants who come, in sending them to their posts, and in caring for them after they have been duly placed.

A suggestion will be put before you which deserves, and will, I have no doubt, receive very careful consideration. It is mainly that our Theological College at Nundah shall join with St. John's College at Armidale and shall become one with it.

This address of mine is not the place in which to enter into the details of the scheme. That will come doubtless in the discussion later. Certain disadvantages in the scheme are, from our point of view, obvious, such as Queensland not having its very own theological college; this diocese not being in a position to avail itself of the services of the principal and vice-principal of the college, who have always served the diocese in so many ways quite apart from the work they do in the college itself; the sentiment of the forty or thereabouts old Franciscans who are now at work in this diocese; and from my own point of view the fact that I should probably know our ordination candidates less well personally than I am able to do now. The advantages of the scheme are first but certainly not foremost somewhat of a financial gain to the diocese. I said "certainly not foremost" because the financial question must not be allowed to loom large in so important a matter as the training of the ministry. Second, the fact that Armidale has a climate more advantageous for study than has Brisbane. Third—and this is the great advantage which, to my mind, outweighs all the disadvantages—the fact that our ordination candidates will receive their training in a college numbering forty or fifty instead of ten or twelve, as has been the case during the last year or two. This is indeed an enormous advantage, the value of which must be weighed very carefully before there is any thought of rejecting the scheme. The Diocesan Council, before which this suggestion was brought, far from finally adopting or rejecting the scheme, resolved not even to go so far as to recommend to Synod either its adoption or its rejection. The policy, and as I think the right policy, of the Diocesan Council was to put the advantages and disadvantages of the proposal before Synod and let it decide.

The scarcity of ordination candidates will be calamitous if it continues, and still more calamitous if it increases. The main reason I can assign for it is a greater lack of devotion to Jesus on the part of young men than in the days when ordination candidates were more numerous. In saying this I do not mean for a moment to imply that only those who offer themselves for ordination have true devotion to Jesus. It may be too that the idea of ordination is not put before boys and young men by those who might do so—parents, clergymen, school-masters, friends. If the reason be that the money paid to the clergy is not enough I should not be in favour of trying to attract them to the ministry by the offer of more money, for I am of opinion that by that means we should not get the right sort of men. When the question is asked, "Why don't more people come to church?" I now always answer, "Because they don't want to." I think the same answer is the only one that can be truly given when a similar question is asked about ordination candidates. Another thing I regret and cannot understand is why more Australian-born priests do not offer themselves for that most attractive and useful work, the work of the Bush Brotherhood. Four out of our five Charleville Bush Brothers are from England. I feel inclined to say, "Brethren, these things ought not so to be."

The large neglect of Sunday, the fact that it really is not observed as a holy day in any sense at all by a vast number of people who profess and call themselves Christians, but only as a day of enjoyment, is a cause of distress to many, and to myself as much as to anybody here. If, however, anyone is inclined to be despondent when he thinks about this let him get a modicum of consolation from the reflection that there is such a thing as fashion, and that fashions change. One hundred years ago, fifty years ago, it was the fashion to go to church. Now it is not. It is sad enough that this fashion should have changed, but at any rate there is this about it that in the days

when it was the fashion probably many went simply because it was the fashion. Nowadays when it is not the fashion, they who do go probably have the root of the matter in them. It was easy to go to church when you were eyed askance if you did not go. The reverse is now the case; so church-going is perhaps a truer test of devotion to God than it was. Then we have no means of gauging what church attendance would have been one hundred years ago, fifty years ago, had there been motor-cars and cheap Sunday excursions to the seaside or elsewhere. With all the counter attractions that there now are people have a greater opportunity to prove themselves than they had. Many have not stood the test. Some, the faithful remnant—there is always a faithful remnant everywhere—have. Though I am not what is called a strict Sabbatarian (indeed, Sunday is not really the Sabbath Day, is it?), yet I regret it much that the public parks are to be thrown open for sports on Sundays. I shall feel for those many people who like to use the parks on Sunday afternoons in a quiet way, and for those many quiet, uncomplaining people that doubtless there are who live not far from the parks and who on Sunday afternoon will by no means enjoy hearing the air rent by the yells from spectators that a football match, for example, always, and I may say irresistibly, produces. I do not think it is right to ride roughshod over the feelings of those quiet people, at least as good citizens as the cheering onlookers, who will endure and not say anything about it. There are other considerations against Sunday sports in the parks, of course, but I content myself with putting in a plea for those quiet people whose feelings are apt to be forgotten. Queensland offers many facilities for sport, does it not, without encroaching on Sunday, and Queensland sportsmen may be trusted to see to it that they manage to get plenty of sport without the parks being thrown open for it on Sundays.

I am glad to tell you that our two great schools for boys—the Southport School and the Church of England Grammar School—are finding it necessary to build additional buildings without delay. The Glennie Memorial School has found it necessary to do so, and has done so. St. Catherine's fine new school at Stanthorpe has been opened. Speaking generally, in examination results, in sports, and in that indefinable thing called tone, our Church schools in this diocese are admirable and I feel proud of them. Speaking of our greater schools, it is speedily coming more and more to be acknowledged that they are able to hold their own with any of the great schools of Australia. I commend them without the slightest misgiving to the Church of England parents of boys and girls in our State.

Three years ago you made in Synod certain regulations with a view to ensuring that the clergy of this diocese should have a living wage. I remember the debate well, for I was present as a guest from New Guinea, and the proceedings were to me interesting and unwonted. And I remember well that no word of protest or objection was raised. On the contrary all acclaimed the proposals. But it has to be confessed that the giving has not been commensurate with the proposals that were then assented to. For the diocese has carried out its obligations to the clergy that were made by the vote of Synod, and the result is that there is a deficit in the Clergy Central Sustentation Fund of £3,892. And the debt grows heavier each year. This is a serious condition of things which must be seriously faced. If the Diocesan Council's recommendation with regard to the temporary alteration of a certain Canon be not adopted, and I know there is to be some opposition to it, then some other means must be found of wiping off or at any rate largely decreasing that debt. It will mean a considerable appeal to the generosity of Church people, if that is how it is to be done,

that will result in a debt of £3,892 being cancelled, but the one certain thing is that that debt cannot go on increasing. And it is fair to ask that those who are going to oppose the proposed alteration of the Canon should have an alternative or alternatives to suggest. Diminished it must be. The voluntary system prevails in this country; parishes are not endowed here as in so many cases they are in England, nor have we the apparently inexhaustible coffers of the Ecclesiastical Commissioners and Queen Anne's bounty to draw from. I think it is as well, for we learn the lesson that if we don't give we can't have, and they say that men value more highly the religious privileges for which they have to pay. But it does mean giving, and it does mean paying, and you, gentlemen, would not be members of Synod if you did not believe that the religion of Jesus Christ and His Church are worth it. Moreover we cannot stand still. You know as well as I do something of the rapid increase of population in the suburbs of Brisbane and of some other cities in this diocese, and also the springing up of new country places through the arrival of new settlers. I will give you one instance. Ekibin, a big tract lying between St. Andrew's, South Brisbane, and St. Philip's, Thompson Estate. Practically uninhabited a few years ago, but now populated by many hundreds of people. I could give you other instances, as Brisbane residents well know, but I name that as being possibly the most striking. We have bought a piece of land there, and we ought to build a church there and have a clergyman working there, and that without delay. Doubtless it will one day be a separate parochial district. But hardly any place supports its own clergyman for the first year or two. For the first twelve months at least we know that a considerable grant will have to be made if the work at Ekibin is to be done, and a church, or some building to serve as a church, must be built on the land we have acquired. And we know we cannot do all this without further piling up that debt which burdens us so, and we fear to do it. I hate to speak like this to you who have so many times shown proof of your generosity, but we cannot live in a fool's paradise. We know that that debt must be brought down and we must consider together how it is to be done.

Now I cannot close without an expression of true gratitude and indebtedness to the members of the Diocesan Council and to the members of the various boards and committees who give of their time and their skilled advice and their financial ability in order that the work of this diocese may be carried on. Without them it could not be carried on as it is. That I assure you. I thank especially Mr. Joseph Allen, Synod's honorary treasurer. I doubt if any of those who are not on the various committees and boards to which I have alluded have any notion of the amount of time and thought, anxious thought as I well know, that he devotes to the work he has voluntarily set himself to do. The diocese of Brisbane may well be proud of the able and capable laymen whose services it enlists in such ways as I am trying quite insufficiently to denote. Our diocese bears an honoured name throughout Australia, as I have often had occasion to detect. This is due not only to its line of Bishops of whom I feel myself to be an inadequate successor, and its clergy with their hard work and good-fellowship, but also to those fine business laymen who rally round us ordained men so unflinchingly with their sound advice and business methods.

May God guide our deliberations this Synod time and make us strong with that strength of which the Bible speaks when it keeps saying, "Be strong and of a good courage." The tasks before us are many and big, but we need not fear if we are indeed putting our trust in the living Saviour whose kingdom in this part of His world we are seeking to establish.

The Church Chronicle.

Vol. XXXIV.] BRISBANE, JULY 1, 1924. [No 408

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 1924.

Probably because we are so accustomed to the sound, "The Twentieth Century," there is something sonorous and stirring in the opening words of the minutes of the Session of Synod just over. Certainly "The Second Session of the Twentieth Synod of the Diocese of Brisbane" has a rolling sound, and awakens echoes and calls up memories, and the names of men and the thought of times long since past. For twenty Synods mean sixty years, and sixty years are a long time in the history of so young a community as Queensland. In those sixty years we have travelled far. There has been a steady march of progress, and towards the later years almost an exuberance of growth and development. Old points of view have been rounded off, new ones have emerged; for changes have been many, some of them not possible of being entertained in those days to which sixty years make us look back. Things which would have dismayed and probably disrupted had they happened then are now seen to have faded into a harmony of common background, leaving the picture not only all unmarred but actually richer.

To recollect this just now is worth recalling. We have had a Synod in which much was heard of changes already accomplished, advances already made; and it was plain to see that, while part of Synod was not ill-disposed to a further advance, another part, and we should judge a distinctly preponderating part, was nervously anxious as to the distance such a further advance might go. This anxiety was undoubtedly the reason not only for the original motion animadverting on recent innovations but also for the pronounced sympathy with which the motion was widely received. Indeed, it would be unwise as well as inaccurate to attempt to minimise the concern, to put it in a quite unemphatic way, with which a large proportion of the Synod viewed the statements to which it was listening. It was there; and it made itself heard throughout the whole debate by the unmistakable attitude of Synod generally even more than by anything which was actually said. Towards the close of this particular debate the position was becoming exceedingly difficult, and it was only the good sense of Synod in accepting an amendment which might have been challenged on the question of its order, which brought relief and created a way out. But it would be unfair to a very large section of the lay membership of Synod and to not a few of the clerical members as well, not to record that the way out was accepted because it seemed to offer a definite pledge. By accepting it, Synod seemed to be saying: "We have gone far enough; not a few of us would say, too far. We desire now to express through this amendment the hope that there will be no additional cause for uneasiness." That hope was the reconciling element of a situation which might have quickly become acute, and we may be thankful that the only result was a sense of relief that the air had at last been cleared. Synod having spoken with a unanimous voice rested in the confidence that its declaration would be respected.

The other outstanding feature of the Session was the debate on the question of amalgamating St. Francis' College, Nundah, with St. John's College, Armidale, N.S.W. On

the merits of this proposal we do not enter; St. Francis' College decided the issue for itself and the power of the College to influence the life of the diocese was thereby demonstrated. What the effect of that influence will be remains for future years and is no doubt one of the reasons why so much solicitous scrutiny is being turned in that direction. But we think the desire of the Parliament of the Diocese may be gauged by a sympathetic understanding of the purpose behind the motion for amalgamation, which was to bring the inspiration and advantages of life in a larger college to our ordination candidates. The motion was lost, but it issued in another suggesting the amalgamation of St. Francis with St. John's, Brisbane—a question which is to go to a commission which will subsequently report.

When Synod came to deal with the Canon proposing that the Christmas Day collections should be diverted from their regularised purpose of building up the Clergy Superannuation and Clergy Widows and Orphans Fund in order that they might be used for a specified period in dealing with the overdraft incurred by the payment of the Children's Allowance, it would have none of it. In previous Synods there had been much said of definite appeals to the laity and of stumping the country in prosecution of such a campaign, but there it had ended. Nothing had been done: no appeal of the kind had been made, and until that course had been tried Synod refused "to rob Peter to pay Paul." The Bill was thrown out on the second reading.

The revision of the Standing Orders was again before Synod on the matter of voting. Last year members were willing to make an experiment and accepted the suggestion of preferential voting, acting upon it there and then. But preferential voting failed to commend itself in practice. It was found to be cumbersome and protracted without any compensating advantages. Synod declared that it had neither the time nor the inclination for such fine drawn issues and reverted to the old method with the readiness with which one greets a familiar friend.

As Synod drew to a close, it became apparent once more that there would be the usual "slaughter of the innocents." Reports and motions of much importance had to be despatched as quickly as possible, and the problem of whether the business of this great gathering of clerical and lay members of the Church can be compressed into a truncated week is a rapidly growing one which sooner or later will demand investigation. There is certainly a good deal of talking which might be put into the condenser, and there is a certain amount of talking which might be dispensed with altogether, but when all things are considered it does not seem an adequate provision of time that not more than four days per annum should be set aside for the enactments and deliberations of a legislative body whose membership is not so very far short of that of the Parliament of Queensland.

Tufnell Home Linen Fund.

The Sister-in-Charge of the Tufnell Home, Nundah, wishes to thank Miss Fortescue for her kind donation of 5/- towards our Linen Fund.

Previously acknowledged, £8/13/- A great deal more is urgently needed to supply the children with the necessary sheets, towels, nets, etc. Donations however small will be most gratefully received and acknowledged. £50 at least is needed, and our only hope of getting what is required is by appealing to our own Church people.

THE RETREAT FOR CLERGY.

AN IMPRESSION.

Once again we have enjoyed a Retreat, as contrasted with last year's devotional picnic. For the purpose of a Retreat the environment of St. Francis' College, Nundah, could not possibly be improved upon, so it is to be hoped that never again will a change of scene be sought. Its quiet seclusion and almost perfect chapel make it an ideal place for such a purpose. As usual, the arrangements were excellent. Mr Hanbury, though living at the coast, has grasped what we have long known in the West, the value of maps. Our rooms, seats in chapel and places at table were all set out on plans so clearly that we, though fools, could not err therein. The rule of silence was fairly well kept; it might have been kept better, but perhaps we have not quite got over the demoralising effects of last year. Looking round, it was rather sad to see less than half of the clergy of the Diocese present. Nothing but an urgent case of sickness should prevent attendance at the annual Retreat. The urgent meeting, or even the "important funeral," of which we once heard, is no just cause for abstention. As Dr. Figgis once observed at the opening of a Retreat, "It is a temptation of the devil to sacrifice our future work to the activities of the moment." It is refreshment for future work that a Retreat provides. It is a foe to monotony in thought and work.

The Conductor this year was Canon Carr Smith, who did a great work at St. James', Sydney, and subsequently in several parishes in England. He spoke from the richness of a long pastoral experience, and three or four times in the course of each address we felt that he palpably hit us fair and square with a swift arrow which was never barbed. Unfortunately there was not quite enough time after each address for meditation, while the singing of a hymn after each also tended to the disconnection of thought. His general subject, as indicated by the season, was the work of the Holy Spirit. This work is to make our Lord a present reality to us. God has a special care for His ministers. The Ember season reminds us of our own calling to be heroic lovers of love crucified. The priest's life should be a life of joy in the glorious gospel of the happy God. This joy is a gift of God, attained through the perfectly balanced life. This life is attained through rest on God's Spirit. Definite times should be kept every day for devotion and study. In our public ministry we must preserve the balance between the duties we like and those we do not like. The new developments of Psychology will teach us how to minister to the whole man. Above all our ministry must be exercised "before God." We should take our day's work each morning from our Lord and return it to Him at night. Duties are ours, results are God's.

The addresses were adorned with quotations from a vast variety of sources, and the above meagre synopsis can only recall to those who heard it the outline of a most invigorating and arresting Retreat.—W.F.H.N.E.

PRESENTATION TO THE REV. G. S. HANBURY, M.A., AT DUNWICH.

During his five years service in the Diocese of Brisbane, Mr Hanbury has been Chaplain at the Benevolent Institution at Dunwich and at the Leper Station at Peel Island. Owing to his departure for England to take up duty as the Head of the Winchester College Mission at Portsmouth, Mr Hanbury paid his farewell visit to Dunwich and Peel Island at the week-end which included Whitsunday, June 8th

Mr Hanbury's work has been much appreciated by the staff and inmates, and as an evidence of their goodwill a series of presentations were made to him. A deputation from the staff and inmates waited on him, Dr. Booth Clarkson (Medical Superintendent) speaking on behalf of the staff, and Mr Radford on behalf of the men and women inmates. A wallet of notes was given by the staff and another by the inmates.

After the evening service, at which there was a very large congregation which included many members of other religious bodies, Mr Hanbury again thanked the donors for their valuable presents, and he took the opportunity for making special mention of the good work of Mr and Mrs Agnew, who have been foremost in Church work for many years and who always entertained the Chaplain while he is at Dunwich. He also made special mention of Miss Polly Hicks, who although blind, has been organist for a great number of years.

During the afternoon a new font, which has been given by subscription in memory of a former Chaplain. Rev. H. H. Green, M.A., was used for the first time. The base is made of silky oak, and the bowl is a china one which was once the property of Dr. Pusey, who was a godfather of Mrs Agnew's father. It has been used for baptisms at Dunwich for many years.

At Peel Island another presentation of a wallet of notes was made to Mr Hanbury after a speech by Mr Graham.

NEW CHURCH AT IMBIL (Parish of Gympie).

THE DEDICATION CEREMONY.

The first Church of England built in the Mary Valley was dedicated by the Archbishop of Brisbane on Wednesday, May 28th. His Grace the Archbishop was accompanied by the Ven. Archdeacon Rogers, of Rockhampton, and the Revs. W. H. W. Stevenson, G. S. Hanbury, L. J. Hobbs (Rector of Gympie), J. Taylor, H. J. Richards, E. H. Smith. Messrs. G. H. Jefferson and S. V. Meredith, lay readers of Gympie, were also present in their robes.

The building was not quite complete, for the ridge capping of the roof, the windows and some other appointments were not in place. Its most striking features are the spacious chancel and sanctuary and its dignified proportions. The design is much more successful and pleasing than the usual wooden Church building in the Diocese. It measures 56 feet by 26 feet, and will hold about 170 people. The site is a good one on high ground looking over the town.

The Archbishop, attended by his chaplains, was met at the door of the Church by the wardens, Messrs. A. Andrews and W. Wallader, and the Rector, who read the petition praying for the dedication of the Church. The Archbishop was then admitted, and the font, prayer desk, pulpit, sanctuary and altar were dedicated with the customary prayers and ceremonial.

The Archbishop delivered an eloquent sermon, taking for his text the 25th verse of the 10th chapter of the Epistle to the Hebrews: "Not forsaking the assembling of ourselves together as the manner of some is." He expressed his pleasure at opening the first Church of England in the Mary Valley. It was about two years since he held his first confirmation in the district and now they had their own Church of which, when completed, they could feel extremely proud. It was often asked why people ought to go to Church, and His Grace explained the many reasons why they should. It

was a duty people owed themselves, not by the inclination to go but the principle of it. He did not consider the reading of prayers at home, good as it may be, fulfilled entirely the duty they owed their God, for it was not in the home that they could receive the communion and ceremony of their Church. He concluded his address by stating an Empire or country could not stand for long if its people's duty was forgotten. He hoped the people of Imbil and district would care for their Church, use it as a place of worship, and his wish was that they might all be very happy.

At the conclusion of the ceremony the Ladies' Guild entertained all who were present at afternoon tea. The collection amounted to £44 16s.—*Gympie Times*.

OUR RELIGION.

V.—WHAT IS CATHOLICISM?

Every time we say the Creed we state our belief in the Holy Catholic Church, which is variously described as One and Apostolic. Catholic means universal, and describes not only the scope but also the content of the Church; that it is the Church which teaches all truth; and is the Church for all people and every kind of person.

The Church of England makes it perfectly clear on the very first page of the Prayer Book that it regards itself as a part of this large whole. The title page states that it is the "Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church according to the use of the Church of England." The Sacraments, Rites and Ceremonies belong to the universal or Catholic Church; the way they are administered to the Church of England. Throughout the world the teaching and practice of the Church are coloured by local conditions and national characteristics which have produced Greek, Russian, Roman and Anglican Catholicism. We might even go further and add Australian Catholicism, since Australia is definitely making its own contribution. The important thing is that the emphasis shall be in the right place, namely, on what is universal rather than on what is local.

How, then, are we to discover what is truly Catholic? This can only be done by the patient study of Church History. It is singularly unfortunate that even candidates for Holy Orders take their history in patches. They study the apostolic age and the first three centuries of the Church, they then probably jump to the Reformation period, and then possibly to the last two centuries. For them between these periods as often as not there are great gulfs fixed. The layman is, as a rule, in an even worse plight. To appeal to any one age as the criterion of Catholicity is to invite disaster. To arrive at the truth the entire history of the Church needs to be seen steadily and to be seen whole. It is then realised that the life of the Church has not been in a straight line, but in a series of curves. It has had its high and low water marks, and must not be judged by either. To draw a metaphor from the arithmetic book, Catholicism is the G.C.M. and not the L.C.M. of Christianity.

There is, however, another and perhaps simpler criterion of Catholicism. It is supplied by the Athanasian Creed, which states that "the Catholic Truth is this: that we worship one God in Trinity, and Trinity in Unity." The key is worship. Whatever raises man's soul to God and draws him nearer to Him, that is Catholic.

W. F. H. N. ELDERSHAW.

ORDINATION AT GYMPIE.

The Rev. H. J. Richards was ordained to the Priesthood at St. Peter's, Gympie, on Ascension Day, at 10 a.m. The Archbishop was assisted by the Ven. Archdeacon Rogers, of Rockhampton, who was also the preacher, and the Revs. W. H. W. Stevenson, G. S. Hanbury, and E. Smith, together with the local clergy, the Revs. L. J. Hobbs (Rector) and J. Taylor.

The Church was filled in spite of the fact that a great number of Church people were unable to leave their work, and the service was most impressive. The Holy Communion Service was sung to Merbecke; the singing of the choir and congregation was both devotional and hearty. Miss Kennedy played with her accustomed effectiveness. The Epistle was read by the Rev. J. Taylor, and the Gospel by the Rector. In the unavoidable and regretted absence of Archdeacon Osborn through illness, the Rev. W. H. W. Stevenson, examining chaplain, presented the candidate. The sermon preached by Archdeacon Rogers was worthy of the occasion and the subject.

A deep and lasting impression was given to all present by witnessing the historic "laying on of hands" in the open space between the choir stalls, with the renovated sanctuary and its beautiful windows and arrangements in the background. Gympie people are grateful to His Grace the Archbishop for his kindness in giving them an opportunity of seeing and taking part in an Ordination Service.

THE SERMON.

St. Matthew xxviii. 20: "And lo! I am with you alway, even to the end of the world."

Ascension Day seems at first sight to speak of a parting; in reality it tells of a closer union with the risen Lord than even His own disciples had yet known. On the very morning of His Resurrection He had told Mary Magdalene that the time for touching Him had not yet come; for that spiritual contact, the nature of which she had yet to learn, she and His brethren must wait until He had ascended to the Father. And throughout the "great Forty Days" He was teaching His faithful followers not only the outward things pertaining to the Kingdom which was being established, but also the inner spiritual conditions which made the setting up of that Kingdom a possibility. And now He says "Go and teach . . . and lo! I am with you alway." They were being trained, during those six weeks, to see and to hear and to touch that which the bodily senses could no longer apprehend. They were learning to find their way without a visible Leader, to walk without stumbling even when the strong hand of their Guide was not within their reach, to take counsel when the familiar method of question and answer was no longer available. The constant companionship of their journeyings up and down the highways of Galilee or Judæa was a thing of the past. But they were led to feel that their beloved Master was never very far away; His comings were not infrequent, though they were incalculable; and by coming to expect him to appear to them any day, they were learning that He would be with them "all the days, even to the end of the world."

But here, as always, we must read our text in the light of its context. The promise of the Saviour's presence is to His disciples, and to His disciples charged with a definite and arduous task. "The world seeth Me no more, but ye see Me." They are sent into that same world, blind and deaf and unfeeling though it be, as Christ Himself was sent, to find some who desired sight and hearing of divine things,

to "make disciples of all nations," by baptising them into the Holy Name so lately revealed, and teaching them the new Way of Life which they themselves had so lately begun to learn and to practice. No wonder that they needed an ever-present and ready help. And as Moses, charged with the making and leading of a new nation, was assured "My Presence shall go with thee, and I will give thee rest," so now the leaders of the new Israel are assured, "I am with you alway."

But it is certain, even in the form of words used, that the promise is not confined to the Twelve, nor to those, however many they may have been, who originally heard it. It is a promise for all time, "even to the end of the world." And to whom may it apply in these days of ours if not to those who are sent forth in the name of Christ, to the carrying on of the very work with which the ascending Lord charged His Apostles? and sent out in virtue of the authority which those Apostles handed on to other chosen and approved men who should succeed them in their ministry when they should fall asleep? It is St. Clement of Rome, whose Epistle is the earliest of all the Christian documents outside the New Testament which have come down to us who teaches what is called the Apostolic Succession.

And this is what St. Clement says: "Christ was sent by God; the apostles by Christ: so both were orderly sent, according to the will of God. For having received their command, and having been fully assured through the Resurrection of Jesus Christ, and convinced by the word of God, they went forth with the fulness of the Holy Spirit publishing the good news that the Kingdom of God was at hand. So, preaching throughout countries and cities, they appointed their first converts to be Bishops and deacons over such as should hereafter believe, having first proved them by the Spirit."

Later on he continues: "Our Apostles knew, by Our Lord Jesus Christ, that there would be contention over the name of the Bishop's office. Having perfect foreknowledge of this, they appointed the aforesaid persons, and afterwards provided, that if these should fall asleep, other approved men should succeed to their ministration."

So early in the Church's history was it necessary to face the question, How are the Church's ministers made? and, once made, can they be unmade? And the answer was not slow in coming: The setting apart of men for the Ministry is the act of the ever-present Saviour, in whatever way the men so set apart may be selected. But to set all disputes at rest, it was from the first understood that the Ministry of each began from the moment when he received his solemn commission from the hands of one who had received that commission before him. Essential as the inward call of God, in the man's inward being, undoubtedly is, and the outward call, given by the consent and approval of the Faithful, is scarcely less essential; it is by the laying on of Apostolic hands that the Church, Catholic and Apostolic, has always set apart for their life's work those who have offered themselves and been accepted as servants in the Household of God, and stewards of His mysteries.

By virtue, then, of the promised presence of Christ, realised in the Coming of the Holy Spirit, those who receive Ordination are sent forth into the world. But "when He putteth forth His own, He goeth before them;" the Presence is with the Sent as with the Sender. And it is only by continual recollection of that Presence that we who are called to exercise the Priest's office can do so efficiently, or even in safety. "Apart from Me ye can do nothing;" we know it so well, and yet so easily forget it. We have read

our books, we have learnt our message, and now at last we are free to proclaim it. We start out confidently to answer in real life the objector whom we have seen so convincingly silenced on paper: to convert real live sinners, to confound the first unbeliever we come across: we know how shallow are the foundations on which he builds, and how firmly grounded is the Faith. And there is good in enthusiasm, even in the enthusiasm of inexperience, and it is good to be able to come back from our first missionary effort, as the Seventy came, full of joy and wonder at the newly discovered power of the Gospel: "Lord, even the devils are subject to us in Thy name." But it does not always happen so. If our ministry seems to be succeeding, there is the ever-present temptation to self-complacency and conceit; or if it seems to fail, there follows the equally inevitable temptation to despondency and despair. But in either case, in the recollection of the Saviour's Presence is our stay and safeguard. He loves to share the joy of our little triumphs, and what He shares we can safely enjoy: He is ever ready also to share the burden of our disappointments, with the perfect sympathy of one who has been often disappointed. "Be of good cheer, My son, the disciple is not above his Master: those who despise My word will despise yours also. These things have been told you beforehand, so that when they happen you may not be discouraged."

But more dangerous to the priest than his disappointments are his successes, or what seem such. It is so much easier to win hearts than to win souls. It is all too easy to deceive oneself by thinking that one is working for Christ when in reality one is gaining credit for self. It is fatally easy to allow the desire for the approval of our fellow-men to take the place of the single-hearted longing to be approved in the sight of God. What is called self-consciousness is really the consciousness of other people, and is the very opposite of consciousness of God, and of the realised Presence of Christ. Or again, while sloth is one of the priest's besetting temptations, the very activity of a busy life encourages us in the delusion that an active life is necessarily a holy life, or at least an acceptable substitute for such. We must be ever on the watch lest our calls to outward occupation crowd out the time given to prayer and meditation. We must look every day and all day to the Master for our orders; ready to "mark the first signal of His hand." "Blessed is that servant whom his Master when He cometh shall find watching."

But the realised Presence is not only our protection against inward enemies: it is the strength of our ministrations in the world. This is abundantly clear when applied to the ministry of the Sacraments: in these the individual priest is clearly nothing: Christ is all: it is Christ who baptises, Christ who absolves: Christ who gives Himself—His Body and His Blood, to the faithful in the Eucharist. Nothing depends on the abilities or learning of the priest in these—all that is required is that he should do and say what is appointed with reverence, and with as little self-assertion as possible. With preaching, teaching and visiting, and hearing confessions, it would seem to be different: here natural ability and training vary in different individuals, and the difference between an effective and an ineffective ministry depends largely on the individuality of the particular priest. But here also, the spiritual effectiveness of the preacher, the catechist, the confessor, the parochial visitor, depends first and foremost on the extent to which he preaches Christ and eliminates self. "We preach not ourselves, but Jesus Christ as Lord, and ourselves your servants for Jesus' sake." If this can truly be said of our ministry, it cannot be wholly ineffective. And to attain

that attitude, we need before every sermon to implore Christ to speak for us, and through us: to invite Him to visit all whom we visit: to teach the children, to give counsel to the penitent: to pray continually that we may be preserved from drawing attention to ourselves, and that all to whom we minister may perceive not us, but Christ present, and working through us.

One more caution, and one only. It is possible to obtain a great reputation, and a just one as far as it goes, of being one through whom Christ works, without ourselves benefiting in our own souls by His ministry. Our Lord Himself warns us of men who should do wonderful works in His name, whom He has never known. And St. Paul is aware of the danger of saving others and yet himself being a castaway. It is not approving selfishness to say that a priest's first concern must be his own soul. There is a spiritual selfishness which makes the saving of one's own soul the first and ultimate aim. But the true priest looks jealously, carefully and constantly to the condition of his own soul. He is like the surgeon of to-day, scrupulous in cleansing and sterilising his instruments and his person lest any taint of infection pass to his patients. The discipline of continual penitence, which our Church emphasised so strongly in the opening of the daily offices, just when the rule enforcing Sacramental Penance was relaxed, that discipline the priest accepts eagerly and willingly as the indispensable condition of his ministry. We know how even Our Lord sinless as He was nevertheless "sanctified" or "consecrated" Himself for the sake of those whom the Father had given Him. Though sinless He sanctified Himself for their sakes; He who was in constant and perfect union with the Father never failed in setting apart times for uninterrupted Communion with the Father: the more fully occupied His life, the more time He seems to have taken for prayer: where we would have felt bound to leave Him for bodily rest, He seems to have found sufficient rest in God. The priest's need of prayer seems to increase just as his preoccupations and activities increase: none of us can afford to ignore this rule; on it depends the safety of our soul and of those to whom we minister.

Thus and only thus can we come to know the perfect rest which is theirs whose minds are stayed on God through the presence of Jesus Christ; a centre of peace amid endless agitation.

And now one word to those who are not called to this ministry. It may have seemed that what has been said applies but little to you. Even if it were it is not wasted time, however, if you are enabled to understand and to sympathise with the conditions and trials of the priest's life, and so to help him better by your intercessions. Every priest of experience knows how much he depends on the prayers of his people.

But what has been said of the need of constant recollection of the Saviour's Presence among us applies to every member of the Church, not only to its ministry. "You, all of you" says St. John, "have an unction from the Holy One—the anointing with the Holy Spirit." The priest is ordained with the words, "Receive the Holy Spirit." But this is a special gift for a special work. The gift offered to every member of the Church in Confirmation is a greater gift still: for it is a gift for the whole of life. Not to the Apostles only, nor to the ordained ministry, which has succeeded them, alone were the words spoken, "Go ye into all the world." But the missionary duty—the claim of the world on the Church applies to every member of Christ, not only to her ministers and preachers. The very word *Laity* is not a negative word implying non-ordination, but

a positive meaning One of the People of God, a Kingdom of Priests and a Holy Nation. To each baptised Christian the way into the Holiest is open through the Blood of Christ. And if we have the priestly privilege of access to God, ours also is the priestly responsibility in some degree of being God's instruments for the good of all. "Ye are the salt of the earth; ye are the light of the world." The world needs you to keep it from corruption, to lighten its darkness. Christ needs you to be His members, His hands to do good, His feet to run errands of mercy, His lips to speak the word in season . . . each according to our several ability and opportunity.

And to all, priesthood or laity, who set self aside and live to present Christ to the world there awaits the like reward, the crown of glory which fadeth not away, which the righteous Lord will give in that day to all that love His appearing.

REVIEW.

A JUBILEE SOUVENIR OF ST. PAUL'S, CLEVELAND, 1874-1924.

The history of the parish of St. Paul's, Cleveland, has been written to commemorate the jubilee of the Church and parish. It has been most beautifully printed by Messrs. R. S. Hews & Co. Ltd., and it contains many illustrations of great interest. Many of the illustrations are photographs, but there are also some delightful black and white sketches, for which Miss Zoe Green is responsible. The story of Cleveland is told from the first discovery of Moreton Bay. Some of the articles on the early history of the Church in Australia and the Diocese of Brisbane are reprinted from the Church Year Book of 1890, and were written by the Rev. Bernard Wilson, who was at one time Sub-Dean of St. John's Cathedral, but the greater part of the book has been written for the occasion and represents a great amount of research. It is a great gain to have portraits of the Rectors of the parish—Revs. D. A. Court, Robert Creyke, W. Eglinton, Charles William Houlbrook, William Frederick Clark-Kennedy, George Augustus Sale, Thomas Burton Tatham, Arthur Richard Mead, G. H. Dunbar, A. W. Gilbert, Edward Rooke, W. J. Gerrard, as well as the present Rector, Rev. A. Maxwell—and to be able to read the life story of these famous pioneers. Following on the story of Cleveland we are given interesting accounts of the settlements which are included in the parish—Wellington Point, Ormiston (where the sugar industry of Queensland had its birth), Redland Bay, Victoria Point, Birkdale and Russell Island. Many delightful stories of the pioneering days are told in these pages, and the worthy men and women who laid the foundations of our national life are made to live again for us.

There are very many in addition to those who have been connected with the Parish of Cleveland who will wish to procure a copy of this attractive and interesting booklet. It may be had from Messrs. R. S. Hews & Co., Ltd., Elizabeth Street. The price is 2/6, which will be given to the Jubilee Fund.

Special prominence is being given at the present time to the Annual Medical Appeal of the Church Missionary Society, and in various parishes enthusiastic gift evenings have been held, at which many splendid gifts of surgical and other requisites have been given, as well as considerable money donations.

Church of England Men's Society

REPORT OF NATIONAL COUNCIL MEETING

held in Melbourne on June 6th and 7th, 1924.

One of the most important meetings of the National Council yet held took place on June 6th and 7th. The National President, the Bishop of Goulburn, presided. There was an excellent attendance of representatives when the expense of long distance travelling is remembered. The following were present:—The Bishop of Gippsland and Sir Littleton E. Groom, Associate Presidents; Mr R. Ruegg of Queensland, Vice-President; the Dean of Newcastle; Rev. H. Finnis and Mr H. E. L. Taylor of South Australia; Archdeacon James and Mr W. Hall of Ballarat; Mr H. Field for Tasmania; Mr W. G. Oram, Mr S. H. Robinson, Secretary for Melbourne, and the National Secretary, Rev. A. R. Ebbs.

The reports received from the respective States and Dioceses were distinctly encouraging. Very valuable regulations were formulated for the control of the whole work. A small executive was appointed which is to meet alternately in Melbourne and in Sydney at least every two months. The executive consists of the National President, Mr R. Ruegg of Queensland, the Hon. National Treasurer, Rev. H. Finnis of Adelaide, and Mr W. G. Oram of Melbourne.

A very valuable Model Diocesan Constitution, drawn up by Mr G. W. Halcombe, was submitted to the Council.

It was decided to hold the next National Conference in Adelaide from December 31st next to January 2nd.

Very encouraging reports concerning the social service work in Sydney were received. The council eulogised those who are responsible for the conduct. The problems of immigration were dealt with at length. It was agreed to inform the Archbishops and Bishops that the council considers that the work is large and so important that it should be taken up by the whole Church.

Men's Commonwealth Sunday was fixed for August 24th next, and the annual week of prayer, service and sacrifice is to be held from August 24th to 31st. The National President's proposed visit to South and West Australia was warmly commended.

At the close of the proceedings the National President was heartily thanked for the fine lead which he had given to the council.

The representatives were most hospitably entertained by the Melbourne Executive and by Sir Littleton E. Groom.

ANNUAL MEETING OF PROVINCE OF QUEENSLAND.

The annual meeting of C.E.M.S. for the Province of Queensland took place on June 14th at St. Luke's Hall, Canon F. de Witt Batty, Chairman of the Executive, being in the chair, and over fifty members, delegates of branches and others, being present. The Annual Report referred to considerable progress during the past year, and mentioned visits to Queensland by the National President (the Bishop of Goulburn), the National Secretary, and the Editor of the Men's Magazine (the Rev. E. A. North Ash), which gave much encouragement and help to branches here. The financial position was most satisfactory, despite the fact that a few branches are very remiss in sending in their dues.

The nomination and election of office-bearers resulted as follows:—Chairman of the Executive (nominated by the

Archbishop), Colonel Durrant, C.M.G., D.S.O.; Hon. Treasurer, Mr. E. A. Johnston; Hon. Secretary, Mr. M. S. Herring; Hon. Assistant Secretary, Mr. W. P. B. Miles, St. Luke's, Charlotte Street, Brisbane (to whom all communications should be addressed); Executive, Canon F. de Witt Batty, the Revs. H. T. Molesworth and S. Watkin, Messrs. H. R. Ahlbrand, T. W. Gardiner, R. Haddock, Harries, N. K. Harvey, and R. J. Morris.

The new Constitution for Queensland, which had been drawn up by the retiring Executive, was considered in detail, and after a few alterations had been made, was adopted by the meeting. Some of these alterations were found to be necessary so as to fall into line with the National Constitution for Australia. The main differences in the new Constitution as compared with the old one are as follows:—The Chairman of the Executive is in future to be elected by the annual meeting instead of being nominated by the Archbishop; a quarterly report is to be sent in by branch secretaries giving details of their branch; power is given to the Executive to deregister branches if there is due cause for such action; no branch shall cease to exist without the consent of the Executive; branches may make their own rules for cancelling the membership of any of their members; and it is definitely stated in the Constitution that the badge is the property of the National Council and not of any individual member.

With regard to the appointment of an Organising Secretary for Queensland, it was announced that it had not yet been possible to make an appointment, but it was expected that the matter would soon be finalised; in the meantime branches were urged to do what they could in the way of securing an adequate financial backing for the movement.

The levy on branches for the ensuing year was fixed at two shillings per member, which was the minimum amount for which the work of the Executive could be carried on. The general atmosphere of the meeting was most hopeful, and the opinion seemed to prevail that the newly-elected Executive was a very strong one, and would, with the support of the branches, lead in a decided forward movement during the next twelve months.

The annual meeting of the Brisbane Federation took place on May 20th. The annual report showed a great deal of useful work accomplished since the revival of this organisation fifteen months before, and the balance sheet disclosed a sound financial position. Office-bearers were elected for the ensuing twelve months as follows:—President, Mr. N. K. Harvey, B.A.; Vice-President, Mr. W. Steele; Auditor, Mr. H. Dean; Secretary and Treasurer, Mr. H. R. Ahlbrand.

At the June meeting of the executive a very busy evening was spent in discussing the appointment of an organising secretary and in making preparations for the annual meeting.

Six objectives have been drawn up by the executive for the year 1924-25. They comprise the formation of new branches, winning of new members, definite social service, especially among boys, and central club rooms at Brisbane.

Ma Ma Creek, one of our "live" country branches, reports having held regular and well attended meetings. In addition to their other work, members are at present engaged in preparing for a dramatic performance which is being arranged by the branch.

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CHURCH OF ENGLAND CRICKET ASSOCIATION.

A social evening was held in St. Luke's Hall lately, at which His Grace the Archbishop presented the trophies for the third year in succession, thereby showing his continued interest in the association. There was an excellent attendance, a varied and interesting programme was provided, and a most enjoyable evening was spent.

After a few dances and musical items, the hon. secretary, Mr E. Smith, made a short statement, which was followed by a review of the season and some other remarks on the progress and welfare of the association by the president, the Rev. G. S. Hanbury. His Grace then made a short speech which was greatly appreciated by all present, and presented the cups and trophies.

The Morrow Cup for the Senior Grade was won by Toowong, and the Stone-Wigg Cup for the Junior Grade by Taringa, the second places being secured by the Church of England Grammar School and West End.

In the Senior Grade, Mr. A. Dahl (Holy Trinity, South Brisbane) won the batting trophy with an average of 39.66, and Mr. A. E. Wyeth (Toowong) the bowling trophy, with an average of 5.72.

In the Junior Grade, the batting trophy went to H. F. Wyeth (Taringa), with an average of 34, and the bowling trophy was won by J. Hinton (Taringa).

After the presentation refreshments were served, ladies from Holy Trinity, South Brisbane, doing excellent work in that department, and the Social concluded with further musical items and dances.

The season just concluded was a successful one; five senior and ten junior teams affiliated, and the Senior Grade survived, although it only included five teams.

Players representing the association played matches against representatives of the Church Union in both grades, and won them all, showing that the standard of play is a high one. It is to be hoped that as many parishes as possible will join up next season.

C.M.S. NOTES.

At the June meeting of the General Committee of the N.S.W. Branch of C.M.S., the Rev. J. and Mrs Briggs were welcomed on furlough from Tanganyika, East Africa.

Miss E. Barber, who after a painful accident returned to Sydney last year, hopes to return to Hong Kong within the next few months.

RECENT STATISTICS FROM UGANDA—The wonderful success of the Mission of the Church Missionary Society in Uganda is a familiar story. The statistics of the Mission for the past year have just been received and show that during 1923 the number of adherents has been increased by more than 15,000. The number of baptisms recorded during 1923 was 15,786, of whom 12,412 were adults; and the number of scholars in the mission schools and colleges was 137,000, an increase of 20,000 during the year. These scholars themselves contributed some £6,000 in the year in school fees.

The C.M.S. cannot hope permanently to hold its own in the educational field in Uganda without some more serious effort to supply a trained European staff. The evangelization and the Christianization of the country ultimately depends on the schools; yet in some parts of the country schools have had to be closed for want of European staff.

SEAMEN'S INSTITUTE BUILDING APPEAL

MERCHANT JACK.

A visit to Brisbane is being paid by the Rev. Gurney Goldsmith, representing the Missions to Seamen's Society. The head office of the Society is in London, but branches have been established in nearly all the principal seaport towns in the world. There are eight branches of the Missions to Seamen in Australia. Mr. Goldsmith is engaged in forming a Central Advisory Committee, to centralise and consolidate the efforts of the Society in Australia. The local Committee in Brisbane, after careful consideration, have agreed to the principle of the Central Advisory Board, and have appointed their representatives to it.

During his stay in Brisbane, Mr. Goldsmith preached at Holy Trinity, Valley, and St. Michael's, New Farm. By an appeal to history, he claimed that the influence of "the Sailor Man" had been predominant in the civilised world, and more especially so in the growth and expansion of the British Empire. Those hardy men of the Francis Drake class laid the foundations of our present Mercantile Marine. The genuine British Sailor has always been a man of courage and indomitable enterprise, and is to a greater or less degree possessed by a spirit of reverence and godliness.

The Merchant Seaman suffers from the want of continuous employment, and although the conditions of sea life in the present day are vastly superior to the old sailing ship days, his deprivations are many and great. For one thing, he is separated for months at a time from all the amenities of home life, and he gets but little time ashore for healthy recreation and amusement. Hundreds of men and boys arrive daily in the great seaport towns of the world, and are strangers in a strange land. The Missions to Seamen is the Church's means of showing kindness and Christian hospitality to them. Under the agency of this world-wide Society sailors of all classes, creeds and countries are welcomed when they come ashore and practically given "a home away from home."

An organisation of women, known as "The Harbour Lights Guild," operates in co-operation with the Missions to Seamen, and assists in the social side of the work. The Harbour Lights Guild has already become a great power in Australia, and there is an excellent branch working in connection with the Missions to Seamen in Brisbane.

The Brisbane Committee are completing plans for the erection of an up-to-date Church and Institute for the exclusive use of seafaring men, and in the meantime, temporary quarters are being utilised.

Mr. Goldsmith pleaded for a more intelligent outlook towards the men of the Mercantile Marine. The country owes a debt to these men which can never be fully repaid; the fact of Great Britain having a large Mercantile Marine, which "carried on" despite the menace of Mine and Submarine, was one of the most important factors which saved the Country during the War. In the words of Lord Jellicoe: "If Great Britain had not possessed a large Mercantile Marine when the War broke out, it would have been finished almost before it was begun." The carrying trade of the Empire never failed, and troops, stores, and supplies of all sorts were conveyed across mine-infested waters, at deadly risk, but with undaunted resolution. The losses of the unarmed Merchant Service amounted to 15,000 men, many of whom perished miserably in open boats at sea, left to drift to their death by a relentless foe. To the eternal credit of our men, these dangers never daunted them; and in the words of an engineer, referring to his crew, they just simply "stuck it." In peace time, the Country is dependent upon its sailors for its trade and commerce, and it would seem to be a not unreasonable thing that the comfort of sailors should be a "first charge" upon the folk who "live at home at ease."

In addition to the Social work of the Missions to Seamen, great stress is laid upon the Spiritual work, and this opens a great field for the active work of the Church.

The sum of £20,000 is required to complete the scheme for establishing a permanent Seamen's Institute at the Port of Brisbane; of that sum nearly £10,000 has been raised. Donations, however small, will be most gratefully received by the Committee, and may be forwarded to the Hon. Treasurer, Commander Weatherill, or the Hon. Secretary, Miss Bruce-Nicol, No. 71 Wharf Street, Brisbane.

The Rev S. M. Johnstone, having completed a three months tour of the Armidale Diocese on behalf of the Church Missionary Society, had just departed for a deputational trip of a similar duration in the Diocese of Newcastle.

News from the Parishes.

All Parish Notes must be posted so as to reach the Editor not later than the first post on the 15th 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. HEALY-WILSON).—SERVICE LIST.

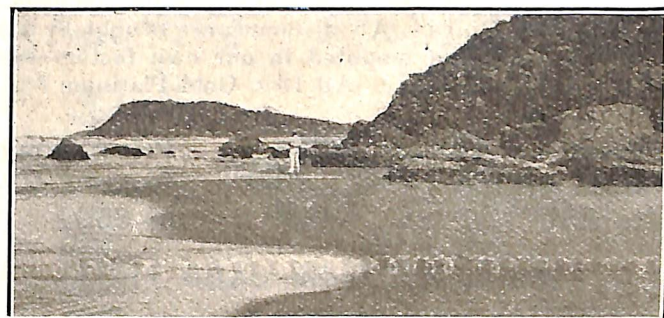
	8 a.m.	11 a.m.	3 p.m.	7.30 p.m.
July 6—Allora	Allora	Allora	Spring Creek	Allora
13—Allora	Glengallan	Goomburra	Allora	Allora
20—Allora	Spring Creek	Hendon	Allora	Allora
27—Allora	Goomburra	Glengallan	Allora	Allora
July 3—Women's Guild, Allora, 2.30 p.m.				
5—Girls' Guild, Allora, 2.30 p.m.				
10—Women's Guild, Spring Creek, 2.30 p.m.				
15—Evansong, Cressbrook, 8 p.m.				
16—Women's Guild, Goomburra, 2.30 p.m.				
17—Evansong, Talgai West, 7.30 p.m.				

We have two matters of vital importance to report which were omitted from our last issue. First, the visit of His Grace the Archbishop of Brisbane, who administered the sacrament of Confirmation to 22 of our people in St. David's Church, after which he, together with the candidates, their sponsors and friends were entertained by

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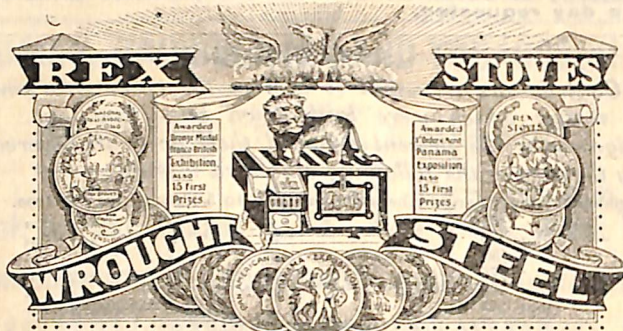
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the Women's Guild in the Parish Hall. Second, the visit of Canon Gradwell, who preached at St. David's on the Sunday after Ascension Day to large congregations and made good pleading on behalf of the Home Mission of Brisbane. We extend our deepest sympathy to the parents of Alfred Wagland on account of the death of their son, and to Mrs F. Stewart for the death of her mother, and Mrs Wm. Anderson for the death of her sister. *Holy Baptism.*—Will parishioners please note that Holy Baptism will be administered at 3 p.m. in Allora on Fridays, also at any public service in any part of the parish after notification to the Rector. A very handsome Sunday School banner has been made and painted by Miss D. Gordon for St. David's Sunday School, and it will be blessed and consecrated at the 11 o'clock service on August 3rd. All parents and friends of the children are invited to attend. We have been wanting a banner for our A.N.Z.A.C. Day processions and now our want is supplied. We are proud and happy, also very thankful indeed to Miss Gordon for her good work. The Women's Guild at Allora has again come to the assistance of the local Wardens and has made arrangements to resput the entire roofing of St. David's Church, Allora, and supply a new tank for the building, and on behalf of the Wardens we express many thanks. Owing to Retreat and Synod several other items will appear in August number.

Holy Trinity, Fortitude Valley (Revs. S. WATKIN and A. G. THOMPSON).—We are very thankful in this parish for the spiritual blessings of the recent Parochial Mission. The congregations throughout were large, the afternoon Women's Services being particularly well attended. Many have decided to be prepared for Confirmation, and preparation classes will commence about the middle of July. Trinity Sunday and Dedication Festival was a time of great joy, and again the Archbishop spent the morning with us. At the three celebrations of Holy Communion there was a total of 338 communicants, and the Church was filled for the Choral Eucharist at 11 a.m. There was again a full Church for the Children's Service at 3 p.m. and the Festal Evensong at 7.30 p.m., when the Rev. W. H. W. Stevenson preached. His Grace the Archbishop dedicated the new organ before the Choral Eucharist at 11 a.m., and the collections throughout the day, which were for the organ fund, amounted to £388/2/-. The fund was started a few months ago, and now stands at £650, contributed by straight-out giving. We have decided to hold a Mission Service on the last Sunday evening in each month, preceded by an Open-Air Procession. The Scouts are to be congratulated on the success of their effort on behalf of troop funds—for the Social Evening on Wednesday, June 4th, raised about £17.

St. Colomb's, Clayfield (Rev. D. MORGAN JONES).—Ascension Day was kept by a choral celebration of the Holy Eucharist at 6.30 a.m., when Woodward's Setting was sung by a large choir, servers, and congregation. The service was preceded by a procession, and afterwards a large number sat down to a Communion Breakfast, arranged by Mrs. Winterford and a band of helpers. The festival season was continued over Whitsun and Easter-tide, when large numbers of communicants attended the many celebrations, the festival ending with a procession, and solemn *Te Deum* sung before the Altar. The special preachers during the month were, the Rev. E. C. Compton, Rector of Boonah, and the Rev. W. J. Park, of St. John's Cathedral. The Rev. O. C. Robertson, Rector of Mitchell, celebrated at 7.30 a.m. on Trinity Sunday, while at 11 o'clock the Rector was celebrant, the Rev. O. C. Compton Deacon, and Mr. J. J. Taylor Sub-Deacon. Various activities are expressing themselves in the parish on behalf of the 1924 Fete, to be held in September, although regret is felt that a dance in that behalf had been arranged for the Thursday evening, that turned out so cyclonic, and perforce was a failure—already we hear the proverbs in echo, "a bad beginning, etc.!" We hope so!

St. Matthew's, Groveley, with St. Mary's, Enoggera (Rev. J. P. PARKER).—The Groveley Sunday School held their picnic on June 3rd. It was a great success, and everybody, old and young, spent a most enjoyable time. Some excellent socials are being held in the hall on the hill; excellent both in enjoyment and in financial receipts. The social of the 7th exceeded all expectations. Upper Kedron had great fun at their picnic. In the cricket match the

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.

boys only just won, the girls played an excellent game, making the boys work for their victory. Whitsunday was fairly well observed throughout the various centres. Enoggera has little to report this month. A benefit is being raised to assist Hilda Bateman, one of our Sunday School scholars, who recently met with an accident to her eyes. Any donations may be sent to the Vicar. Groveley appreciates the visit of the Vicar at Evensong on the second Sunday each month. We have to report the death of John Nicholson, an old member and worker at St. Matthew's.

Indooroopilly, St. Andrew's (Rev. T. ASHBURNER).—Our new churchwardens, Mr. W. W. Dopson and Mr. O. Beswick, are to be congratulated on the courage they have displayed in taking office when neither of them have had any previous experience. They may be certain the parish will give them good support, for men deeply love an exhibition of pluck. Already have they installed the electric light in the Parish Hall, collected the necessary money, and determined to clear the Parish Hall of all debt before the end of the year. Synod is just on and we clergy are getting it rubbed into us that our parishes are not responding as liberally as they might to both the Foreign and Home Mission Funds. Our Annual Sale of Work will be held in September. Much work has already been taken in hand. We are grateful to Mrs. W. H. Hart and to Mrs. North and their assistants for furnishing and supplying the Indooroopilly table at the Synod Tea. Our Sunday School Picnic this year has surpassed in success all previous picnics since the time of Canon Jones. Congregations have much improved of late, and are often quite inspiring.

St. Peter's, West End (Rev. J. M. TEALE).—On Saturday, 7th June, St. Peter's Sunbeam Club held an Old English Fair in aid of the Rectory Debt Funds. The Fair was held in the West End School of Arts Hall, which was crowded, and Mrs Cardew in a gracious little speech declared the Fair open. The members of the Club are to be congratulated. Everybody worked splendidly. The stalls were quite works of art and were well stocked and patronised. The takings were excellent, the result being, after paying expenses and still having a substantial balance in the bank, the Club handed to the Vicar and churchwardens the splendid sum of £50. Many thanks to all who worked so hard and well. The debt on the rectory is now down to about £290. Towards the end of July, Mrs Benussi is organising a concert in aid of the rectory. We hope everybody will take tickets and crowd the house out—it will be really good. It has been realised for a considerable time that in order to enable the Vicar to efficiently attend to his parochial duties, a telephone should be installed in the rectory. The matter has been discussed by the Parochial Council and left in the hands of the wardens for action. They have now made application for its installation. Mrs Cardew, with her usual consideration for the Church, has kindly offered to contribute a quarter of the yearly rent for its use, and now the wardens are anxiously waiting for others to follow her excellent lead. Any donations towards the telephone rent will be gladly accepted by the wardens: the yearly rental is £5. We welcome to St. Peter's, Mr James Wright as an altar server and Sunday School teacher. We really need a lady teacher to help Mrs Clark with the third class girls—the class is for too large for one lady: who will offer? West End, as usual, was responsible for a table at the Synod teas. Many thanks to the ladies who undertook the work.

St. Paul's, East Brisbane (Rev. GEORGE NEAL).—The erection of the new Church proceeds apace and by the time this appears a good deal of the roof should be on. The Archbishop has definitely fixed September 21st as the date of consecration which will be at 10.30 a.m., and the contractor assures us that all will be ready by then. The Girls' Guild is holding a Sale of Work in the Church grounds on the last Saturday in July and hope by this means to have enough to add to their banking account to allow them of spending at least £300 upon the Chancel furnishing. Many have expressed their hearty approval of the work of the Guild—will they back up their expressions by advertising and coming to the Sale of Work? Mrs. Turner, an ardent and devout member of the congregation, set out to collect a mile of pennies to add to the Building Fund; she handed in with much joy a sum of £10 at the last meeting of the Committee which represents a great amount of work and about 250 feet. All honour to her for what she has done—may others do likewise.

Bundaberg, Christ Church (Rev. B. P. WALKER, M.A.).—The whole parish heard with very sincere regret of the death in Brisbane of the late Rector, Rev. Arthur Edwin Henry, and deep heartfelt sympathy has been given to Mrs Henry in her great sorrow. Special prayers were offered at all services in Christ Church on Whitsunday, and a particularly impressive memorial was made after evensong. The choir is doing good work, and the Choral



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long before her
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notice them

And so many many women could be twice as attractive if they only knew how. Just a bit more understanding of the definite things that should be done to bring about certain specific results makes all the difference between looking dull and looking exquisite. Every outing, every motor trip, even a day's shopping, your skin pays for. The sun blisters or yellows. The dust flies into the pores and coarsens them. And it is so easy to protect your skin from this punishment. Before going out rub a little of Finney's Witch Hazel Vanishing Cream into your face, neck, and hands. At once it disappears. It can never come out again in a wretched shine.

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Eucharist on the first Sunday and on Whitsunday at 9.30 was beautifully offered. Great care and reverence marked and rendered impressive the Choral Evensong on Whitsunday. Work on the new Church is proceeding. The brickwork of the tower and gables is now complete, and material is being collected for the spire, to rise forty feet, constructed of concrete, and the roof, we hope, is soon to follow. Advantage was taken of the King's birthday holiday to hold our annual picnic for the children attending all our Sunday Schools. Between four and five hundred children assembled for the service in the Parish Church at 9 a.m. A procession led by cross-bearer and drummers with the Union Jack and the seven beautiful banners at intervals, marched through the main streets of the city to the show grounds, where a programme that provided a full day's entertainment and plenty of fun was followed and thoroughly enjoyed. Our people gave generously, and the picnic fund shows a substantial credit balance. The Boys' Guild held a fete in the Church grounds on the following Saturday, but it followed the picnic too closely, and a cold, cheerless day did not suggest an open-air function with soft drinks and ice creams. The boys hope for better luck next time.

Crows Nest (Rev. J. C. FLOOD).—SERVICE LIST.

	8. H.C.	11. H.C.	2.30. E.	7.30. E.
July 6—		No Services		
13—	—	Haden	Goombungee	Crows Nest
20—	Crows Nest	Geham	Pechey	Crows Nest
27—	Crows Nest	Crows Nest	Anduramba	Pinelands
Aug. 3—	—	Goombungee	Haden	Crows Nest
10—	—	Highfields	Geham	Pechey

WEDDING.

May 28—Herbert Stanley Warfield and Beatrice Alfreda Stark (Pinelands).

On Ascension Day the Dedication Festival and Annual Picnic was held at St. Hilda's, Anduramba. The Choral Eucharist at 11 o'clock was well attended. The organist and choir are to be congratulated on having made a start on Merbeck's setting. After service the annual Easter Meeting was held and an excellent picnic lunch partaken of. The afternoon was spent in playing tennis, and the school children arrived in time for afternoon tea. A meeting of the St. George's Ladies' Guild was held on Wednesday, June 4, at which there were an encouraging number present. Mrs E. J. Plant resigned the office of president in order to undertake the more arduous duties of secretary. Mrs H. Chambers was elected President. A exchre party and dance was arranged to be held on Tuesday, June 10. A meeting of the Parish Council was held on Saturday, June 7, at which Crows Nest, Goombungee, Geham and Pinelands were represented. It was decided that each of the nine centres should be asked to guarantee an overdraft for their quota for the new parish car. Crows Nest, Goombungee and Pinelands have already done so. The Girls' Club met at the vicarage on Monday, June 9, and arranged to hold a book evening and dance on Friday, July 18, at 8 p.m., at the Oddfellows Hall, in aid of the new car fund.

St. John's, Harrisville (Rev. J. O. RAMSAY).—On Wednesday evening, April 23rd, the St. John's Women's Guild held a "rainbow ball." The decorations reflected artistic merit of no mean order, the orchestra was good and the evening proved successful from every point of view. Early in the evening Padre presented Miss Thelma Wiggins with a complete dinner service on behalf of the parishioners and himself to mark the occasion of her approaching marriage and as a token of esteem and affection. He also paid her a tribute for her devotion to organ and Sunday School. Immediately afterwards Mr Blackmore, Sunday School superintendent, presented her with a prayer book from the members of St. John's Sunday School and spoke in eulogistic terms of Miss Wiggins' loyalty and devotion to her Church. Mr James Leonard suitably responded on behalf of the recipient. On Saturday, June 7th, the St. Aidan's Sunday School picnic was held in the grounds near the Church. Before mid-day there was a great number of children and adults, including a few visitors. The proceedings opened with devotions conducted in the Church, and distribution of prizes. After that the day was spent right merrily in the usual way until sunset. HOLY BAPTISM: 7 a.m.,

ST. JOHN'S CATHEDRAL FLOWER SHOW

St. John's School, August 2nd

Schedules and Entry Forms to be obtained from the Verger,
Mr. Crowley.

Good Friday, at St. John's Church, Clyde Stephen Erskine; 11 a.m., 1st Sunday after Easter, at St. John's Church, William Thomas Blackmore. HOLY MATRIMONY: 2 p.m., April 26th, at St. John's Church, James William Leonard and Thelma Eliza Mary Wiggins; 11 a.m., June 3rd, at St. John's Church, Arthur Jeffery Johnston and Enid Barclay Pool. BURIAL: At Harrisville, on May 6th, Mary Schreiwels, at 59. R.I.P.

St. Mary's, Kilcoy-cum-St. Matthias', Woodford-cum-St. Andrew's, Peachester (Rev. G. L. HUNT).—Services for July: 2nd (Wed.)—8 p.m. Yedna; 6th—7.30 and 11 a.m. Woodford, 2 p.m. Stoney Creek, 7.30 p.m. Woodford; 13th—7.30 and 11 a.m. Kilcoy, 2 p.m. Sheep Station Creek, 7.30 p.m. Kilcoy; 16th (Wed.)—8 p.m. Bellthorpe; 20th—11 a.m. Peachester, 2.30 p.m. Stanmore, 7.30 p.m. Woodford; 27th—7.30 and 11 a.m., 7.30 p.m. Kilcoy; 1st August (Fri.)—8 p.m. Mount Mee; 3rd—7.30 and 11 a.m. Woodford, 2 p.m. Neurum, 7.30 p.m. Woodford. The Kilcoy Women's Guild has elected Mrs Beanland as President and Mrs Woodrow as Secretary, and will meet on the last Wednesday of each month. A children's Fancy Dress Ball will be held on 8th August, and a Fair on 6th November. Socials are being held in Woodford monthly, and a children's Fancy Dress Ball will be held on 12th September. Socials are also being arranged at Mount Mee.

St. Paul's, Maryborough, with St. Thomas', Newtown, and Christ Church, Granville (Revs. J. ELLIOTT and E. H. SMITH).—At the meeting specially convened, it was practically unanimously decided that rented pews should be abolished. It is regrettable that, numbering as we do, over six hundred families, so little interest is shown in important parish business. Those who do not trouble to attend meetings called to decide important questions must be prepared to accept the decision of the majority of those who do. The alteration to the choir platform, giving a better view of the Chancel arch, makes a big difference in the appearance of the interior of the Church; gives the idea of spaciousness. We note with regret the passing of the Rev. A. Henry who was a frequent visitor here. Our thanks are due to those who carried out the Whitsuntide decorations, the scheme "red" being particularly impressive. Parish Notes will finish its third year in August; we look forward to the support necessary to enable us to keep going; at present it is paying its way but there is nothing to spare.

Roma, St. Paul's (Rev. A. F. EVA).—Though expected at any time, the news of the Rev. A. E. Henry's death came as a shock to the older members of the congregation of St. Paul's. The life of Mr Henry as Rector of St. Paul's was wrapped up in the magnificent Church which he was instrumental in erecting. By some lack of thought no word was sent to Roma. Consequently it was not possible to hold a service at the time of the funeral, but at Evensong on Whitsunday the service was made a memorial service, and the Rector dwelt upon the work of the Holy Spirit in inspiring men with great ideas and giving them power to accomplish great works as illustrated by the Church of St. Paul as erected under the direction of the late Rector. The Church erected by Mr Henry provides a silent witness to a people's belief in God in a great district, and makes a splendid standard to build up to in all branches of work in the parish. At the next Parochial Council meeting it will be decided what memorial will be placed in the Church. Men accomplish great works, but few have had a harder task than a man committed to a large undertaking just before war broke out. The Church cost £11,000. The debt is £2866.

Sandgate, St. Nicolas' and St. Margaret's (Rev. S. BAGGALEY, B.A.).—The appeal for £1000 for the repairs of existing buildings and towards a new and permanent church has stirred some enthusiasm. A dramatic play in three acts, composed by a member of St. Margaret's

Dramatic Society, produced by Miss Baggailey, and performed by members of the company in the Town Hall before a large audience, helped to swell the funds. Evening parties in aid have been already given by Mrs. Anteliff and Miss Hurford, and more are to follow. Mrs. and Miss Farrar are giving an "At Home" at their charming residence at Headingley Mount on June 21st., when some 300 guests are expected; and Miss Hurford with a strong committee is organising a ball to take place in August. These and other efforts are to culminate in a big fair to be held in October. Last month some 60 Church workers, including, Wardens, Choir, Dramatic Society, Sunday School teachers, etc., were entertained by Miss Baggailey in the Central Hall. The opportunity was seized to make farewell presentations to Miss Merritt on behalf of St. Margaret's Sunday School, and to Miss O. Merritt from the Dramatic Society. Miss Merritt has also given Religious Instruction in the State School since the passing of the Act. Unless volunteers come forward speedily the Church of England children in the school of which there are some 400, with the exception of the Rector's class in the upper school, will be deprived of their weekly religious lessons from representatives of the Church. Classes in preparation for the Confirmation in September are now being held.

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Marriage Fees	£82 6 6
Assessments	57 4 4
			<u>£139 10 10</u>

HOME MISSION FUND.

Offertory, Synod Hall	12 10 8
Mrs Ryder	...	...	5 0
Mr J. O. Burrell, "Tufnell Home"	5	0	0
Mrs W. Broun	...	...	10 0
Boonah, Christ Church	...	...	6 1 6
Brisbane--All Saints, Wickham Ter.	...	...	3 0
St. Mary's, Kangaroo Point	...	...	5 16 2
St. Martin's, Rosalie	...	...	2 11 5
St. Paul's, East Brisbane	...	...	6 0 0
St. Matthew's, Sherwood	...	...	1 7 4

St. Michael & All Angels, New Farm	...	...	17 0
St. Mary's, Alderley	...	...	14 0
Christ Church, Milton	...	...	10 15 2
Beaudesert, Rathdowney	...	...	18 0
Esk--St. Martin's, Oominya	...	...	18 6
Gayndah--Windera	...	...	2 15 0
Harrisville--St. John's	2 6 2
St. Aidan's, Muddapilly, "Tufnell Home"	13 2
Ipswich--St. Paul's	1 14 0
"G.F.S."	8 9

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Kilcoy—Sheep Station Creek	6	9
Marybough—St. Thomas	2	7
Oakey—St. Augustine's	2	9
St. Lambert's, Brymaroo	2	2
Southport—St. Peter's	8	14
Warwick—Junabee	1	12
St. James, Pratten	1	5
£81	2	5

WHITSUNDAY OFFERTORY.

Allora—St. David's	3	7	2
St. Andrew's, Glegallen	13	11	
St. John's, Goomburra	8	6	
Brisbane—Church Mission	11	6	
St. Mary's, Kangaroo Point	5	10	2
St. Barnabas, Ithaca	3	11	1
St. Augustine's, Hamilton	6	9	8
Holy Trinity, Fortitude Valley	19	6	6
Bald Hills	18	0	
St. Francis, Nundah	5	13	4
Moorooka	8	1	
Lutwyche Parish	9	15	0
"Tufnell Home"	10	5	0
Bundaberg—Christ Church	7	10	9
Childers—Christ Church	4	8	4
Chinchilla—St. Cecilia's	11	6	
Gatton—St. Stephen's, Ma Ma Ck.	2	0	4
Harrisville—St. John's	11	9	
St. Aidan's, Mutdapilly	13	2	
Ipswich—Helidon	15	0	
Maryborough—St. Thomas	1	3	4
Noosa—St. Matthew's, Cooran	1	2	9
Pomona	1	4	11
£86	19	9	

ARCHBISHOP OF BRISBANE'S FUND FOR MISSION CHAPLAINS.

Allora—St. David's	3	0	0
Chinchilla—St. Cecilia's	1	11	0
Harrisville—St. John's	1	11	1
Ipswich—St. Thomas	2	18	2
Redcliffe—St. Mary's	2	5	6
Southport—St. Peter's	7	0	0
£18	5	9	

ORDINATION CANDIDATES FUND.

Per Canon Campling, "Subs"	10	0	0
Brisbane—St. John the Baptist			
Bulimba	17	5	
Chinchilla—St. Cecilia's	1	1	4
Harrisville—St. John's	1	3	9
£18	2	6	

CLERGY SUPERANNUATION AND CLERGY WIDOWS AND ORPHANS FUND.

Harrisville—St. John's	9	6	
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AUSTRALIAN BOARD OF MISSIONS.

Tufnell Home, C.L.O.	1	1	0
Miss Jones, W.L.O.	10	0	
Miss C. Jones	6	0	
Mr Forsgate	10	0	
Mrs Townson	3	6	
Mr T. W. Thomason	1	5	0
Miss E. Wetherell	10	0	
Mrs Paul	7	0	
Mr Scott	5	0	
Mr Chittock	5	0	
Mr Chippendale	5	0	
Allora—St. David's	6	11	3

St. John's, Goomburra	14	7	
St. Andrew's, Glegallen	1	13	10
Brisbane—All Saints, Wickham			

Terrace	16	17	3
H.K.	1	7	

St. Andrew's, South Brisbane	6	19	1
C.L.O.	9	6	

St. Phillip's, Thompson Estate	22	10	0
St. Mary's, Alderley	4	10	1

S.S.	1	7	7
Holy Trinity, F. Valley	13	3	9

St. Alban's, Wilston	2	0	0
St. Colomb's, Clayfield	12	12	1

Christ Church, Milton	8	0	
(Med)	5	0	

St. Thomas, Toowong	14	9	4
St. Matthew's, Groveley	18	7	

St. Paul's, E. Brisbane, L.O.	6	0	1
C.L.O.	3	2	5

St. Michael and All Angels' New Farm	5	11	1
St. John the Baptist, B'mba C.L.O.	1	5	6

Moorooka, C.L.O.	14	6	
Chinchilla, St. Cecilia's	1	9	4

Cleveland, Russell Island, S.S.	6	7	
Crows Nest, St. George's	7	5	

Dalby, St. Paul's, Jandowae	1	0	0
Drayton—St. Matthew's	2	13	2

H.K.	2	3	0
St. Paul's, Umbiram	13	6	

All Saints, Cambooya	1	0	3
Wyreema	1	8	0

Glenvale	7	6	
Eidavold, St. Mark's	2	6	0

Harrisville, St. John's	3	1	4
(Med.)	2	15	8

H.K.	10	5	
St. Aidan's, Mutdapilly	13	3	

(Med.)	6	9	
All Saints, Kalbar	2	6	

(Med.)	19	6	
Ipswich, St. Thomas	3	10	0

Howard—St. Matthew's	1	9	5
S.S.	5	1	

Maroochy—St. John's Nambour	9	3	5
North Arm, S.S.	9	0	

Murgon, Christ Church	7	0	0
Nanango, St. Anne's	1	12	0

Noosa, Ch. of the Nativity, Cooroy	9	0	
Southport, St. Peter's	13	18	0
Stanthorpe—St. Paul's	1	15	1
Amiens	6	6	
Toowoomba, St. Luke's	12	6	5
Toogoolawah	2	7	11
Warwick, St. Mark's, C.L.O.	16	0	
£206	9	3	

New Guinea Mission.

Archbishop Sharp	5	0	0
Mr. Caulfield	2	6	

Brisbane—All Saints, Wickham			
Terrace (student)	4	4	3

St. Barnabas, Ithaca, S.S. (child)	10	0	0
St. Andrew's, Lutwyche	1	1	9

Drayton—St. Matthew's	2	13	11
All Saints, Cambooya	3	7	3

St. Paul's, Umbiram	1	8	4
Ch. of the Ascension, Greenmount	5	0	

Harristown (child)	10	0	
Roma, St. Paul's S.S. (child)	4	7	1

£33	0	1	
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Yarrabah Mission.

Miss C. Jones	10	0	
Brisbane—Christ Ch., Milton, S.S.	1	4	5

Holy Trinity, F. Valley, G.F.S.	1	1	0
St. George's, Windsor, G.F.S.	5	0	

Nanango—St. Michael's, and All Angels', Kingaroy, C.L.O. (boy)	1	10	0
" " S.S.	1	0	0

£5	10	5	
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Mitchell River Mission.

Per Miss Haussmann	7	0	
Miss E. E. Hughes	5	0	

12	0		
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Melanesia Mission.

Miss C. Jones, (launch)	10	0	
Mrs E. W. Taylor	1	0	0

Brisbane, Holy Trinity, Fortitude Valley (boy)	5	0	0
" " (launch)	5	0	0

£11	10	0	
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Chinese Mission.

Miss B. Haussmann, (girl)	6	0	0
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Jerusalem in the East.

Ipswich, St. Thomas	16	3	
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C.M.S.

Oakey, St. Augustine's	10	0	
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Vol. XXXIV.—No. 409.

Brisbane, August 1st, 1924.

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