

Official Notes.

CONTRIBUTIONS TO DIOCESAN FUNDS.

DIOCESAN ADMINISTRATION.

Marriage Fees	£25 7 4
Assessments	126 6 11
	£151 14 3

HOME MISSION FUND.

"Anon" ...	1 0 0
"Anon" ...	1 0 0
Miss Walker ...	2 6
Beaudesert, St. Thomas ...	17 0 10
Woodhill and Veresdale ...	7 0
Tambourine ...	13 1
Mundoolun ...	1 2 2
Brisbane—	
St. Andrew's, Indooroopilly ...	1 2 6
Church of the Good Shepherd, Brookfield ...	1 8
St. Thomas', Toowong ...	5 0
St. Mary's, Alderley ...	18 11
St. George's, Windsor ...	10 0
Bardon, School Church ...	18 0
Holy Trinity, Woolloongabba ...	10 8
St. Mary's, Kangaroo Point ...	5 10 0
St. Alban's, Wilston ...	1 5 0
Crows Nest, St. George's ...	17 6
Bundaberg—St. Mark's, Gooburum ...	1 0 0
Esk—St. Martin's, Coominya ...	15 0
Gatton—St. Stephen's, Ma Ma Ok ...	1 10 0
Gayndah—Winderah ...	2 12 0
Harrisville—All Saints', Kalbar ...	12 6
St. Aidan's, Muddapilly ...	11 9
Kilcoy—St. Matthias', Woodford ...	15 0
Laidley, St. Saviour's ...	12 1
Southport, St. Peter's ...	10 0
St. Margaret's, Nerang ...	2 0 6
Toogoolawah—Harlin ...	12 9
Warwick—St. James', Pratten ...	1 3 9
Zillmere—St. Lawrence's, Caboolture ...	1 8 0
	£47 8 2

WHITSUNDAY OFFERTORIES.

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

St. Thomas', Toowong ...	7 9 10
St. Colomb's, Clayfield ...	9 3 4
St. Peter's, West End ...	3 13 5
St. Stephen's, Coorparoo ...	7 3 7
School Church, Morningside ...	11 6
Holy Trinity, Woolloongabba ...	16 2 7
St. Andrew's, South Brisbane ...	15 18 7
St. Barnabas', Ithaca ...	4 10 10
Bardon School Church ...	1 2 9
St. Augustine's, Hamilton ...	8 4 1
Bundaberg, Christ Church ...	7 13 2
Crows Nest, St. George's ...	4 0 0
Clifton, All Saints' ...	3 19 6
Cleveland, St. Paul's ...	3 6 3
Gatton, St. Alban's ...	2 11 0
St. Stephen's, Ma Ma Creek ...	1 0 0
Gayndah, St. Matthew's ...	2 14 6
Harrisville, St. John's ...	14 7
Howard and Torbanlea ...	2 10 8
Ipawich, St. Paul's ...	11 10 6
Killarney, Christ Church ...	1 13 3
St. Aidan's, Tannymorel ...	1 3 1
Nanango—St. Michael and All Angels', Kingaroy ...	2 18 2
Noosa—Pomona ...	1 2 6
Redcliffe and Woody Point ...	3 11 10
Roma, St. Paul's ...	4 7 0
Southport, St. Peter's ...	5 14 4
Stanthorpe—Amiens ...	8 3
Wynnum, St. Peter's ...	4 11 7
St. Paul's, Manly ...	2 7 7
	£211 14 10

OLBERG SUPPLEMENTATION AND OLBERG WIDOWS AND ORPHANS FUND.

Gatton, St. Alban's ...	2 11 3
Harrisville, St. John's ...	14 7
	£3 5 10

ORDINATION CANDIDATES FUND.

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

Brisbane—St. Paul's, East Bris. ...	1 10 9
St. Andrew's, Indooroopilly ...	3 14 3
Gayndah, St. Matthew's ...	6 11 2
	£11 16 2

WOMEN'S SHELTER.

Brisbane—St. Thomas', Toowong ...	5 0
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AUSTRALIAN BOARD OF MISSIONS.

"Anon" ...	50 0 0
Rev. T. Edwards ...	5 0
Mrs. Logan ...	10 0

Miss F. Walker ...	1 0 0
Mr. L. Williams ...	1 0 0
Allora Exhibition ...	14 2 4
Beaudesert, St. Thomas' ...	5 0
" " Flint Fund ...	13 6

Brisbane—

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

Charleville—All Saints', Cunnamulla ...

Eidsvold—All Saints', Boynewood ...	4 6
Harrisville, St. John's ...	14 7
Howard, St. Matthew's ...	12 6
Noosa—Parish ...	8 4
Cooroy and Pomona ...	1 8 8
Kin Kin, S.S. ...	9 3
Southport, St. Peter's ...	7 9 6
Toowoomba, St. James' ...	51 0 10
" " C.L.O. ...	18 5 10
Zillmere—St. Lawrence's, Caboolture ...	1 0 0
	£246 18 6

Yarrabah Mission.

Wynnum, Kindergarten, child ...	7 7 0
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New Guinea Mission.

Goondiwindi, Holy Trinity ...	12 10
Nanango, St. Anne's, W.A. ...	3 4 0
St. Michael and All Angels', Kingaroy, W.A. ...	3 4 8
	£7 1 6

HICKSON MISSION FUND.

Mrs. Wiles ...	10 6
Mr. J. Newman ...	10 0
Mr. A. R. Seabrook ...	2 2 0
Brisbane—St. John's Cathedral ...	44 19 6
Christ Church, Milton ...	13 2
	£48 15 2

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The Golden Necklace, by C. M. Edwards. The story of Timma and Timmi. A very simple Missionary Story for Children (illustrated) ... 3/-

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*ORMUZ	14,584	10th Oct.	23rd Oct.
ORSOVA	12,036	7th Nov.	20th Nov.
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The Church Chronicle.

Vol. XXXIII.] BRISBANE, AUGUST 1, 1923. [No. 397

Archbishop's Engagements for August.

- 1—Laying of Foundation Stone of C.E.G.S. Chapel, 4 p.m.
- 2—Diocesan Council.
- 3 { 11.30 a.m., Corresponding Committee of A.B.M.
4 p.m., University Senate.
- 4—Dedicate Sherwood Church, 3 p.m.
- 5 { 7.30 a.m., Celebrate at Sherwood.
7.30 p.m., Preach in Cathedral.
- 6—Confirmation at Sherwood.
- 12—11 a.m., Preach in Cathedral.
- 19—Dedication of Dalby Church.
- 21—Adult Confirmation at Bishopsbourne.
- 22—Confirmation at Gatton.
- 25-29—Parish of Noosa.

Bishopsbourne, Brisbane,
July 18th, 1923.

My dear Friends,

I am very glad indeed that the matter of building a Seamen's Institute has now been taken in hand seriously. There was a fine meeting held on July 16th, at which His Excellency the Governor and also a large number of prominent business and professional men and of ladies was present.

A valuable Conference in connection with the Missionary Exhibition was held on July 6th, at which much real work was done.

The Cathedral was crowded on the evening of July 2nd at the Central Thanksgiving Service in connection with the Spiritual Healing Mission. A great number of testimonies was read out, and there were very many others which it was impossible, for want of time, to read aloud. Many who had benefited by the Mission were present, and the service was of the utmost heartiness.

Three outstanding events of the month of August will be the laying of the foundation stone of the Canon Jones Memorial Chapel at the Church of England Grammar School on Wednesday, August 1st, at 4 p.m.; the dedication of the new Church at Sherwood on Saturday, August 4th, at 3 p.m.; and the dedication of the new Church at Dalby on the morning of Sunday, August 19th.

The Diocesan Council received with particular regret the resignation of Miss Bourne as head mistress of St. Hilda's School, Southport. It is only natural that she should have resigned, in view of her long service and her need for a rest and change; but that does not make our loss any the less. Words cannot adequately express the debt that the Church of England in Queensland owes to this lady for the splendid and generous work that she has done in the cause of education.

It is very gratifying to know that Miss Lawrance has returned to her work as head mistress of the Glennie School, Toowoomba, completely restored to health.

I write this letter shortly after returning from a fairly complete tour, extending over five days, of the large parish of Pittsworth; and I am about to spend the last few days of July on a somewhat similar tour in the parish of Toogoolawah. My travels in August will include visits to Dalby, Gatton and the parish of Noosa.

Your sincerely,

GERALD BRISBANE.

The following resolution was passed at the meeting in aid of the Seamen's Institute, held on Monday, July 16th: "Believing that the welfare of the seamen during their stay in the port of Brisbane is an obligation which should be recognised by every section of the community, this meeting of business men and citizens pledges itself to the whole-hearted support of the scheme for building a Seamen's Institute in Brisbane, and commends the collection to be made on Sailors' Day, October 19th next, to the goodwill of the people of Queensland."

Editorial Notes.

CHURCH BUILDING.

The 19th century was a great era of Church building in England, and it seems likely that before the 20th century closes there will be permanent Churches erected in most of the parishes in and around Brisbane and possibly in many country parishes as well. During the month of August the Archbishop will dedicate the new Church of St. Matthew, Sherwood, and it is also hoped that the Church of St. Alban, Auchenflower, will shortly be ready for that ceremony. Plans for erecting permanent Churches are also on foot in other parishes.

We are building not only for ourselves but also for posterity, and it is to be hoped that we shall not be hasty or niggardly or merely utilitarian. As the Archbishop has pointed out in addresses given at the laying of foundation stones, a Church should not be regarded simply as a building to accommodate a congregation but as a shrine built to the glory of God.

The type of architecture in favour at present seems still to be the Gothic. It is a question whether this style lends itself readily to adaptation to our climatic conditions, and it is possible that the Byzantine might be more suitable. There seems some danger of our new Churches being commonplace. This is partly due to financial considerations. Of course a Church like St. Brigid's, Red Hill, is expensive, but surely there is enough money and devotion in our Church to make it possible to build an equally magnificent Parish Church somewhere in the town or suburbs. Several of the parishes have splendid sites for the new Churches which they propose to build. We hope that they are fully conscious of their responsibility and that they will not be handed down to posterity as having lost a glorious opportunity or as people lacking in taste, foresight and imagination.

CONFESSION.

A layman has contributed to this issue a letter on the subject of "Confession" in answer to some remarks in a speech made at Synod which was reported last month. He states the case with admirable clarity and restraint. He

is probably correct when he says that a great deal of prejudice against voluntary confession arises from ignorance of the facts.

Confession, like many other practices which are common to all parts of the Catholic Church, was not discontinued at the Reformation, but became less and less frequent toward the end of the 18th and beginning of the 19th century, that is during a period of progressive stagnation in Church life.

Dr. Wickham Legg, in his book 'English Church Life from the Restoration to the Tractarian Movement,' gives many instances of private confession and direction during the period as exhibited in the practice of individuals, as recommended in current books of devotion, and as treated by divines and other authors of good repute.

For instance Fielding, who was a Whig and a Low Churchman, more than once bears witness to the practice of confession, penance and absolution in the Church of England in the 18th century.

Parson Thwackum, in 'Tom Jones,' says: "Who but an atheist could think of leaving the world without having first made up his account? without confessing his sins and receiving that absolution which he knew he had one in the house duly authorised to give him?"

It is also interesting to note that the office of Confessor continued in the King's household until 1859.

HINTS ON READING IN CHURCH.

By EDWARD OERTON

For all those whose office calls them to minister in the public services of the Church, one of the most important duties is to read so that the people can understand, easily and without strain, what is being read. On good reading depends, to a very great extent, the "edification" or otherwise of the hearers. For all ordinary occasions there are only two books used, viz.: the Holy Bible and the Book of Common Prayer. These books contain some of the stately and most rhythmical prose in the English language; and it is the part of the reader to convey to the hearers not only the *sense* of what is being read, but also the beauty of the phrases in which it is expressed. It must be remembered that the Holy Bible contains books of History, Poetry, Prophecy, Biography, and Letters; while the Book of Common Prayer comprises Exhortations, Declarations, Prayers, and Thanksgivings. Each of these requires a different style of reading, which should be carefully studied so that the character of the passage may be conveyed correctly to the hearers. For instance, an Epistle of St. Paul should not be read in the same style as a passage from one of the Prophets or an historical book; nor should we confess our sins in the same manner as we thank God for His mercies. At the same time every touch of exaggeration should be avoided, nor must the Lessons be "preached." It is well always to read through the Lessons (and this applies also to the Epistle and Gospel) before the service.

These papers are chiefly concerned with the Book of Common Prayer, and are written in the hope that they may prove helpful to the younger clergy and the lay readers of the Diocese.

In public reading in a large building it is necessary to give every word and syllable its proper value and to every vowel its own sound, or else there is confusion in the mind of the hearer. The acoustic properties of the building must also be taken into account, for it is much more easy to read distinctly and quickly in some buildings than it is

in others with deliberate and "clear-cut" enunciation. There can be no doubt that a good deal of faulty reading arises from nervousness, which causes the reader to pause in wrong places, from lack of breath; and unless this is overcome, it tends to become a habit, which will last through life—or at any rate which will be difficult to correct in later days. Should nervousness be felt, let the reader force himself to take time over what he is reading, noticing all punctuation marks, and he will soon find that all is well.

When considering the Prayer Book, we must remember that it is a schedule to an Act of Parliament (the "Act of Uniformity, 1662"). A copy of this "Sealed Book," as it is called, was placed in the library of the Cathedral Churches in England, and is the standard with which our present Prayer Books are to be compared. A few years ago there was a fac-simile copy of this "Sealed Book" in the Church House; I last saw it in the Council Room there. As was to be expected, in the course of time a few "printer's errors," in the matter of punctuation, have crept in, the most important of which I will point out in the proper place. It must also be remembered that since the year 1662 many words have become obsolete; as, e.g., "affiance," which only survives in the legal term "affidavit." Others have changed their meaning, as "wealth," in the sense of "well-being," now signifying something quite different.

It is proposed to write a short paper on Mattins and Evensong; the Litany; Holy Communion; and perhaps on the Occasional Services. These will appear in future *Chronicles*.

BRISBANE MISSIONARY EXHIBITION.

The Archbishop desires it to be known that he was very much encouraged at the conference of clergy and parish workers which met him on July 6th to discuss the Missionary Exhibition.

A number of promises were made by parishes to provide stewards to take charge of the Courts and to have stalls of various kinds. Toowong and Sherwood are taking charge of the Melanesian Court; St. Andrew's, South Brisbane, has asked for New Guinea; Balmoral is taking China; Woolloongabba, Torres Straits; and Holy Trinity, Valley, India. The Darling Downs parishes have undertaken to be responsible for a Produce Stall.

The Right Hon. W. M. Hughes, P.O., late Prime Minister of Australia, has promised to come to Brisbane to speak at the Exhibition. Other speakers invited are the Bishop of Goulburn; the Revs. J. S. Needham, W. H. Macfarlane of Torres Straits, F. Browning of Melanesia, Peter Rautamara (a native Papuan priest), and Joseph Lui from Torres Straits, James Noble from Forrest River (West Australia), and David Unaipon from South Australia—the last two being full-blooded aborigines.

The Exhibition begins on October 30th and continues until November 4th—Sunday, November 4th, being Sunday School Children's Day. It is to be held in the Exhibition Hall, Brisbane.

Buttons (1/-) admitting to the Exhibition on any one day, and season tickets (2/6), are now on sale and may be obtained from the Organising Secretary, Church House, Brisbane, or from Parish Secretaries.

ST. FRANCIS' COLLEGE.—The librarian wishes to thank those who kindly responded to his request for a copy of 1899 Diocesan Calendar. Three copies have been received.

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HISTORIC BUILDING.

CHRIST CHURCH, TINGALPA.

One of the most historic buildings in connection with the Church of England in Queensland is Christ Church, Tingalpa, which was first built in 1868, and was consecrated by Dr. Tufnell, Bishop of Brisbane. According to a *Courier* of October, 1868, it was consecrated on October 27 of that year by Dr. Tufnell in the presence of his Excellency the Governor, his Honour Chief Justice Cockle, the Mayor of Brisbane (Mr. Hardgrave), and clergy, including Revs. J. R. Moffatt and J. Matthews, and the much venerated Canon (then Rev.) Thomas Jones. That building was destroyed by a cyclone in 1885, and was replaced by one not quite so good, which still stands. The first rector was the Rev. D. A. Court, who was followed by the Rev. Thos. Creyke, who subsequently became Registrar-General of the Colony. The first baptism entered in the register was administered by the Rev. Thos. Jones; the first marriage recorded was on July 15, 1874, and was celebrated by the Rev. D. A. Court, who also officiated at the first burial in the cemetery on July 12, 1868. The late Bishop Dawes celebrated marriages and took christenings in the Church when he was rector of St. Andrew's, South Brisbane. Mr. R. W. Weedon was the first churchwarden, Messrs. Wm. Lees and T. W. Thomason subsequently holding that office. The trustees were Messrs. Chas. Coxen, J. McKenzie Shaw, Richard Warren Weedon, Wm. Roach Wood, and the Hon. W. D. White. Thus this Church is associated with some of the earliest and best names of Churchmen. Frequently the churchwardens had to take burials owing to the absence of a priest, and they or other laymen held ordinary services. The building fund was indebted to contributions from Church people in England. Many burials took place in the cemetery, and the graves have been preserved. During the present year the building has been handed over to the Order of Witness, founded by Bishop Holford, and an adjacent property purchased, which the Order cultivates. Services are held and attended by parishioners, who welcome the opportunity. It is desired to renovate the old building and beautify the cemetery, and it is thought by the Church authorities that those who are linked with its old history might be willing to contribute towards the cost. Those who were baptised or married in the Church, or who have relatives buried in the cemetery, might be glad to contribute towards this excellent work of preserving and maintaining an historic building and cemetery. Donations can be sent to the hon. treasurer (Mr. G. C. Benson, Brighton road, South Brisbane), or handed to him at the Commonwealth Bank, Queen street.—*Courier*

CHURCH OF ENGLAND GRAMMAR SCHOOL.

The entries for the new half-year have been good. The number of boys on the roll is 169, the highest that has been reached.

The foundation stone of the Memorial Chapel will be laid by His Grace the Archbishop on August 1st, at 4 p.m. All friends of the late Canon Jones and of the School are cordially invited to be present. Offerings for the Chapel Building Fund will be placed on the stone.

A.B.M. Notes.

THE GOSPEL IN INDUSTRY.—Dr. Sherwood Eddy, accompanied by his brother, Rev. Brewer Eddy, a secretary of the American Board, and Rev. Stanley Jones, a Missionary from India, toured China from the 1st of October to the middle of December, conducting meetings sometimes simultaneously in one city and sometimes in different cities. Their message was mainly evangelistic, though in industrial centres emphasis was laid on the application of Christian principles to industrial problems. The *Chinese Recorder* reports that at Chefoo, as a result of the campaign, the Chinese Chamber of Commerce decided to adopt the minimum industrial standards adopted and recommended by the National Christian Conference. There is a growing feeling that the Church must take the lead in making these standards effective.

JAPANESE BISHOPS.—The most cheering bit of Missionary information in many a day comes from Japan in the report that the General Synod of the Church in that land has created two new dioceses, for each of which a Japanese priest will be elected and consecrated to the Episcopate, their financial support being undertaken by the Japanese.

We hasten to express congratulations to the Japanese Church, its clergy and people. This means the beginning of a change from a Missionary to a National status.

After a century of fully organised Anglican Missions in other lands, this is the first instance in which the beginning of a self-sustaining Episcopate has been made.

Japan has the honour of being first of all Anglican Missionary countries to take so long a step toward national autonomy, and the Bishop of her own Sees will take a very dignified place among the Bishops of the Anglican communion.

BAPTISMS AT POID, TORRES STRAITS.—An adult baptism (and afterwards confirmation) of twenty-two people had taken place at Badu on the second Sunday after Easter. After lunch the Bishop and Mission Priest set sail for Poid. On landing there was much hand-shaking, and the Bishop's thoughts were of the Prince of Wales. Presently there was a whoop and a scream (for women have certain characteristics all the world over) and a black snake glided past, leaving the Mission potato patch quite free from trespassers.

As it was the wet season and the creeks were running, it was decided to have the baptisms in the open air. Some little time was spent in selecting and preparing a suitable place. It was five o'clock before the service began. The most appropriate setting would have been the early morning, but the Bishop's time was limited, so the end of the day had to serve. After all it had its appropriateness, for was it not a setting of the old life, and was not the new to rise to its fulness at their confirmation on the morning of the morrow?

The first part of the service was held in the Church, and then the whole congregation, with the catechumens, churchwardens and students from St. Paul's College, Priest and Bishop, formed into procession and in single file (because of the narrow track) marched to the creek, the people singing an appropriate native hymn. At the appointed place the Priest, with his catechumens, passed over and stood on a ledge of rock overlooking the pool, while the Bishop and people remained on the rising ground on the Church side. As the first baptism took place "the

heavens opened" and a gentle shower of rain descended. How symbolic and how appropriate it was! Forty-two persons were baptised, ranging in age from fourteen to seventy. Old and young, blind, halt and feeble, all came to receive the new birth and enter upon a new life. As the song of the birds dwindled away, the crickets took up the strain and the procession now wended its way back to the Church to complete the service and render thanks to God.

Some months ago, in preparation for a Missionary Exhibition, Rev. Carlos Stretch wrote a series of articles which were published in the *Eastern Telegraph*, of Dungog. In one of these articles Mr. Stretch quoted a statement made by the chairman, which ran: "I have never heard that a white man has suffered the full penalty of the law for even cold-blooded murder of a black." The truth of this statement was denied by a correspondent signing himself "Gumleaf," who stated that sixty or seventy years before five men (he thought) were hanged in Maitland jail for murdering blacks. The Prisons Department were asked to verify this, and after careful examination of the records stated that there is no trace of any white man having been hanged in Maitland jail for murdering blacks, and their records date back to 1839.

The Bishop of New Guinea asks us to remind you that letters and parcels for the members of the Mission Staff be addressed to Papua. Now New Guinea often means to the post office people the mandated territory of what was German New Guinea, and postal matter goes to Rabaul and back sometimes. Also, he says, it would save much time and trouble if all parcels by post have a list of contents and value put on them, otherwise they have to be opened for Customs purposes.

We hear that the parish Church of St. James, King Street, Sydney, has found "a-penny-a-week" box in the porch abundantly successful, about £2 a week being obtained.

The Ministering Children's League.

The report for the year ending 31st March, 1923, which has recently been published, describes a year of uneventful but satisfactory work. The branch at Gympie has been revived and Dalby hopes to follow suit. A new branch started at Kelvin Grove in March, 1923, with forty-four members and five associates.

All Saints' (Brisbane), Boonah, and Pittsworth are commended for the excellent results of their M.O.L. fetes and entertainments.

Our Church of England Homes, local Hospitals, and several Missions, have benefited during the past year by the work of the League.

"Beware of being melancholy or ungenial to those who live with you, lest they should attribute it to your devotion, and consequently think lightly of that; rather seek to afford as much satisfaction and comfort as possible to all around, so as to make them esteem and honour your devotion and imitate it . . ."—*S. Francis de Sales*.

RELIGIOUS INSTRUCTION IN SCHOOLS.

The first meeting of the newly elected Committee was held last month. The Archbishop, who presided, welcomed Mr. E. Martin, a Sunday School superintendent of many years standing, and Mr. J. Fewtrell, a retired school inspector, as new members of the Committee. It was decided that the Sunday School Conference for Brisbane be held on Saturday afternoon and evening of 6th October, Canon Jenkyn kindly placing the Parish Hall and Church of St. Andrew's, South Brisbane, at the disposal of the Committee for the purpose. The Darling Downs Sunday School Conference is to be held on Wednesday, the 10th October, at Warwick. For this year the Committee has cancelled the Brisbane Children's Service with the Archbishop on the Saturday afternoon in favour of the Children's Missionary Rally to be held on Sunday, 4th November, in connection with the Missionary Exhibition. It was decided that an appeal be issued to the Sunday Schools at once asking for financial support for the work of the Committee. The Committee considered plans for the development of the work during the ensuing year with particular respect to the State Schools. The Archbishop proposed that a priest should be placed in charge of the work of Religious Instruction of Children in State Schools and Sunday Schools, and the Committee accordingly passed a resolution asking the Diocesan Council to make the necessary provision. Canon Garland was re-elected chairman. Will clergymen and Sunday School superintendents please notify Canon Garland, Box 47, Brisbane, of the Lessons required for the coming quarter. Last quarter many applications came in late and therefore the supply printed was insufficient. It is desired to print sufficient to meet the increased requirement and an early intimation is therefore necessary.

RELIGIOUS CENSUS.

We think that the following comment in the *Church Times* on the significance of the increase of Anglican membership, as revealed by the recent census, will interest our readers:—

The comparative religious statistics for the Commonwealth of Australia from the Census of 1911 to that of 1921, which have just become available, are of quite unusual interest. Of the eleven Churches and Denominations represented, only three can record an increase in membership in excess of the increase of population. They are the Anglican Church, which rejoices in a quite phenomenal increase, and, weirdly enough, the Church of Christ—a variety of Baptists corresponding to the body to which Mr. Lloyd George belongs—and the Seventh Day Adventists. The Presbyterians, Methodists, and Congregationalists, all of whom had made rapid progress from 1871 to 1911, have suffered a serious set-back, and what is far more surprising the Roman Catholic membership falls short by no less than 43,827 souls. Various attempts have been made to account for the sensational increase of the Anglican membership from 1,710,443 in 1911 to 2,374,379 in 1921. It has, for instance, been suggested that it is due to the circumstance that the immigrants who came to Australia during the past decade were for the most part Anglican. This does not fit the facts, however. For one thing, the migrations inward during that decade only exceeded the migrations outward by 208,592; for another, the addition to the population during the decade comprised, besides persons from the United Kingdom, immigrants from France, Italy, China, Japan and America, who were not

likely to be Anglicans; and it is calculated that the Church received no more than her fair proportion of the new comers. It has also been suggested that the development of communities of Mission priests in the Church is largely responsible for this increase, but these communities are confined to two States, whereas the increase is remarkable in all the States of the Commonwealth. If the figures can be accounted for at all, two factors may have been influential. One is the notable increase of devotional life and missionary enthusiasm within the Church, which had already begun in 1908; the other is the general religious impetus given by the great Chapman-Alexander Mission of 1910, from which the Nonconformist bodies expected to reap a rich harvest. Within its own limits that Mission was a genuine force, and those who are acquainted with the facts believe that a proportion of its sincerest converts were ultimately brought into the Church. Should this increase stimulate the nascent Catholic Movement heralded by such scenes as that in Tasmania, where a Protestant population tried to prevent people by force from entering the confessional, a new chapter of Church history will have begun for Australia.

Church of England Cricket Association.

The annual meeting of the association was held on Wednesday, July 25th, at 8 p.m., in All Saints' Hall. The Hon. Secretary (Mr. Adams) presented his report, and the Hon. Treasurer (Mr. E. Smith) made a statement of the accounts, which showed a credit balance.

The President (the Rev. J. E. Norman Osborn, M.C.) then spoke about the past and coming seasons. He referred to the keen interest in the welfare of the association shown by the Patron (His Grace the Archbishop), and thanked the officers and executive for their keen co-operation. He made special mention of the Hon. Secretary, who had once again given up more than his spare time to the work.

He reviewed the past season and stated that the membership was 350, and that four teams had competed for the Senior Cup and ten for the Junior. He pointed out that there was a great lack of coaching for promising boy cricketers in Queensland, and that he hoped some attempt would be made to coach the boys of the Junior Grade. The prospects for the coming season were discussed, and it seemed likely that seven or eight teams will compete in the Senior Grade and ten or eleven in the Junior.

The meeting then proceeded to the election of officers for the coming season. His Grace the Archbishop was again chosen as Patron. Much to the regret of the members the Rev. J. Norman Osborn said that he must resign the presidency, as he could not give enough time to the work. He has been the life and soul of the association which he was instrumental in re-starting. He joins the body of Vice-Presidents, and the association will still have the benefit of his support and advice. The meeting then elected the Rev. G. S. Hanbury, O.B.E., to fill his place. The hon. secretary, Mr. Adams, also resigned, as he is leaving Brisbane, and Mr. E. Smith was elected in his place, retaining as well the office of hon. treasurer. Mr. Adams' departure will be a great loss to the association, but his successor is young and keen and will fill the dual position admirably. Twelve Vice-Presidents, an executive of six, and other officers were then elected.

The Rev. C. Edwards brought up the question of qualification for membership. He thought that some parish priests were rather lax in their signing of application forms. Before the meeting closed it was decided to keep the same age limit for Juniors as before.

TWO HYMNS FOR CHILDREN.

These two hymns are taken from the Winchester Hymn Supplement which has just been published for use in that diocese. We think that parents may like to read and possibly teach them to their children.

Jairus' Daughter.

On the shore by the lake, for his dear daughter's sake,
Jairus was waiting and waiting in dread;
O come with me, come, and make haste to my home,
For my little girl's dying, or else she is dead.
O may Jesus be near in our sorrow and fear,
For hope comes again when we know he is near.

The Lord turned to go, and the people also,
When shyly a woman came near to the Lord;
If I touch but his hem, I need tell none of them,
I will go away healed without saying a word.
O may Jesus be

But the Lord turned his face, in his love and his grace,
And he said to the woman so shy and so small, [well,
"Come, my daughter, and tell how the Lord made you
Do not keep it and hide it away from us all."
O may Jesus be

And they all hurried on, till they heard a sad moan,
And they knew that the poor little daughter was dead;
But the Lord went inside through the people who cried,
To where she lay quiet and pale on a bed.
O may Jesus be

By the bed he did stand, and he lifted her hand,
And gently he said to her, "Maiden arise,"
And as soon as he spoke, O the maiden awoke,
And sat up and looked round her with wondering eyes.
And may Jesus be near in our sorrow and fear,
For hope comes again when we know he is near.

O.O.

Birthdays.

Christ's Infantry.

When we were very little and couldn't understand
That Christ the Lord would want us to march at his command
Then others answered in our name that we'd be glad to be
The little private soldiers of Christ's Infantry.

His badge is on our foreheads, our marching has begun,
Like soldiers in the ranks at the beating of the drum,
Across the Land of being young we're marching gay and bold
Away towards the far-off Land of being wise and old.

O thou who art our Captain, we have a comrade here,
That marches out this morning into another year,
As we grow taller in the ranks, help each of us to be
The truer to the spirit of thine Infantry.

O.C.

When Canon Kenny was over here for the Orphans last month, he certainly impressed one dear child at least. After the Children's Service on the Sunday afternoon, she was asked, "Who took the service?" The child, evidently thinking of a game very popular out here (at least, I am assured to that effect) replied, "The Rector and Coon Canny." We hope that the Canny Canon will appreciate the anecdote.—*Blackall Parish Notes.*

CALENDAR FOR THE MONTH.

With Lessons from the Revised Lectionary, with Notes.

AUGUST 5. 10th Sunday after Trinity.

Morning—Psalms 50, 53. Lesson 1: I. Kings xxi. Ahab and Naboth's Vineyard; or, Ecclesiasticus iii. 17-29. This book and Wisdom, passages from which were read last month, are the two most helpful books of the Apocrypha. Ecclesiasticus was written between 200 and 175 B.C. The original title was probably "The Wisdom of Jesus the Son of Sirach." The title Ecclesiasticus has been in use since the third century A.D. It gained this name from its practical use as a Church's Lectionary. It exhibits the thoughts and views of a cultured and generous Jew of the period. "A broad and tolerant spirit pervades the book. Though at times the author inculcates a disinterested devotion to virtue and good works, he not infrequently enjoins a line of conduct that is merely prudential and self-centred." Most of the passages selected will be found helpful and practical. 2: Luke i. 26-56. Readings from this Gospel continue until Advent; or, Phil. iv. The conclusion of the Epistle containing its main purpose—acknowledgement of the generous gift which they had sent to St. Paul.

Evening—Psalms 51, 54. Lesson 1: I. Kings xxii. 1-40. Ahab's attack on Ramoth-gilead and his death, including the account of Micaiah's unwelcome prophecy; or, II. Kings iv. 8-37, Elisha and the Shunamite; or, Ecclesiasticus xi. 7-28. 2: St. Matt. iii. 24-52. This passage includes seven parables; or, Acts 27.

There are also printed in the Revised Lectionary lessons for the Eve of the Transfiguration, which may be substituted for those of the day, although the Feast will not become a Red Letter Day until the Revision of the Prayer Book receives official sanction. The festival dates from the 5th century, and its restoration to a more prominent place is much to be desired. Lessons for the Eve of the Transfiguration—1: Exodus xxxiv. 12-end, Moses with God on Mt. Sinai. 2: St. Luke ix. 28-45. St. Luke's Account of the Transfiguration.

AUGUST 6. Transfiguration of Our Lord.

Morning—Lesson 1: Exodus xxxiv. 29-end. Moses' descent from the Mount. 2: II. Corinthians iii. A most appropriate passage for the day, especially in the thought suggested by the last two verses.

Evening—Lesson 1: I. Kings xix. 1-16. Elijah on Mount Horeb. 2: II. St. Peter i. 12-end. Containing reference to the Transfiguration.

AUGUST 12. 11th Sunday after Trinity.

Morning—Psalms 56, 57. Lesson 1: II. Kings v. The story of the curing of the leprosy of Naaman (the King of Syria's commander-in-chief) by Elisha. The first part of the story is sometimes made the subject of sermons on the necessity of using God's appointed means of grace; v. 17 may need explanation. Naaman, in common with most of his contemporaries, thought that a national god could only be worshipped on his own soil. That is why he desired to take with him some of the soil of Jehovah's land in order to worship Him in Syria; or, Ecclesiasticus xiii. 1-14. 2: St. Luke i. 67-end; or, Colossians iii. 12-iv. 6.

Evening—Psalms 61, 62, 63. Lesson 1: II. Kings vi. 8-23. The beautiful story of Elisha's deliverance from the Syrians at Dothan, and of the opening of his servant's eyes to see the succouring hosts of heaven; or, II. Kings xvii. 1-23. The fall of Samaria, B.C. 722, and the captivity of Israel. Reasons are given why they were punished in this way; or, Ecclesiasticus xxxviii. 24-end. 2: St. Matt. xvi. 13-end; or, Acts xxviii. The book ends somewhat abruptly. It is possible that St. Paul was released and then re-arrested at a later date and put to death.

AUGUST 19. 12th Sunday after Trinity.

Morning—Psalms 65, 66. Lesson 1: II. Kings xviii. 13-end. Sennacherib's campaign and siege of Jerusalem; or, Micah vi. v. 8, contains a classical summary of prophetic religion. 2: St. Luke iv. 1-15. Our Lord's temptation; or, Philemon. A personal letter written by St. Paul in prison at Rome to Philemon, a member of the Colossian Church, asking him to take back Onesimus, a runaway slave, into his service and to treat him kindly.

Evening—Psalms 63. Lesson 1: II. Kings xix. Isaiah encourages Hezekiah by a prophecy of the overthrow of the Assyrians, which is immediately fulfilled. Attacked by some pestilence, their hosts suddenly depart; or, Isaiah xxxviii. 1-20. Hezekiah's prayer in his sickness; or, Micah vii. 2: St. Matt. xviii. 15-end; or, Ephesians i. This Epistle is closely related to those

addressed to the Colossians and Philemon and was probably written from Rome during St. Paul's imprisonment. It should be studied with the aid of a commentary.

AUGUST 24. St. Bartholomew, Apostle and Martyr.

This Apostle can probably be identified with Nathanael. The Synoptists say nothing of Nathanael, and St. John mentions Nathanael but takes no notice of Bartholomew.

Morning—Lesson 1: Ecclesiasticus xxxix. 1-10. 2: St. Matt. x. 1-15. Evening—Lesson 1: Deut. xviii. 15-19. 2: St. Matt. x. 16-22.

AUGUST 26. 13th Sunday after Trinity.

Morning—Psalm 71. Lesson 1: II. Kings xxii. Reign of Josiah. Discovery of the "Book of the Law" in the Temple. The general identity of this book with a large section of Deuteronomy is commonly assumed; or, Habakkuk ii. 1-14. Whatever doubts assail him, faith remains the dominant note of his prophecy. 2: St. Luke iv. 31-v. 11; or, I. Timothy vi.

Evening—Psalms 67, 72. Lesson 1: II. Kings xxiii. 1-30. Josiah's reforms and death; or, II. Chron. xxxvi. 1-21. The closing years of the history of the Kingdom of Judah until the captivity; or, Habakkuk iii. 2-end. 2: St. Matt. xx. 1-28; or, Ephesians ii.

FREE BUSINESS SCHOLARSHIPS.

A certain person (who wishes to remain anonymous), deeply interested in the welfare of young people, recently made arrangements with Mr. E. S. Sayer, Correspondence Tutor, of 346 Flinders Street, Melbourne, for a limited number of all his courses to be given *free* to ambitious and enterprising persons. Ninety per cent. of the available Scholarships are for the following various Temperance organisations: Y.M.C.A., Y.W.C.A., C.E.M.S., etc., and Sunday School teachers. The distribution of Scholarships began in April. There is no other expense to the student but cost of text-books, etc., and postages on exercises, etc., sent to Melbourne for correction.

For further information, apply E. S. Sayer, F.A.I.S., F.C.A.A., etc., Public Accountant, Box 717, G.P.O., Melbourne, Victoria.

Appointments.

Rev. T. H. Clark, Assistant Curate of Lutwyche; Rector of Rosewood.

Rev. R. A. Barnett; licensed to officiate in Diocese of Brisbane.

Mr Henry Charles Arter; licensed as Lay Reader in Parish of Christ Church, Childers.

SOMETHING SPECIAL

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The Church Chronicle.

Vol. XXXIII.]

BRISBANE, AUGUST 1, 1923.

[No. 397]

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.

AFTER THE HEALING MISSION.

The Service of Thanksgiving, which was held on Monday, July 2nd, has already been reported in the papers. The Cathedral was filled, and an overflow service was held at All Saints' Church. The service in the Cathedral was most inspiring. The Archbishop read a selection from the many testimonies which had been received. They were the most remarkable ones, and were but a fraction of the whole, although it took quite twenty minutes to read them. Testimonies are still coming in, and quite recently one has been received from the Methodist Minister at Wondai, who states that one lady, who could only get about with great difficulty and with the aid of a stick, has not used the stick since the Mission, and is able to stand so upright and get about with such freedom that it is most wonderful, more particularly when one knows the nature of the case.

But what about the future? In an address which Dr. F. B. Meyer recently gave to ministers, he warned them of the danger of regarding a Mission as merely an interesting episode. He was referring especially to his own Mission, but his warning applies equally to the Healing Mission. Mr. Hickson has publicly stated that the main object of his Mission was to restore the Ministry of Healing to that place of prominence which it should rightly occupy in the Church. This object will not be achieved unless the whole Church co-operates. It should therefore be of interest to the laity to hear that the Archbishop has already written to the clergy about the continuance of the work. It will be seen from the suggestions in his letter that he is counting on the co-operation of the laity. His suggestions are as follows:—

1. Services of Intercession for the Sick should be held at regular intervals in Churches.
2. Prayer Circles, as suggested by Mr. Hickson, should be formed.
3. Children to be taught to pray for the sick.
[These three suggestions apply whether the Ministry of Healing be continued privately or publicly.]
4. Services of Healing to be held from time to time in each Parish Church, where the Incumbent desires it, such services to be conducted by him.
5. Intending patients must give sufficient notice, so that they may receive due preparation.

A form of service is suggested, and other recommendations are given for the conduct of those services.

It is to be noted that parish priests are in no way committed, by His Grace's directions, to the holding of public healing services in Church. Many of them will still prefer to confine themselves to private individual ministrations. If people continue instant in prayer, public and private, and thus co-operate in carrying on the work of the Mission, parish priests will be greatly encouraged by the knowledge that their ministrations are being supported more strongly than ever before by the prayers of their people.

With reference to private ministrations to the sick, His Grace states that he sanctions the use of "Anointing with Oil" at the desire of the patient, and he appends to his letter a "Service of Anointing," which is drawn up from Bishop Pakenham-Walsh's book on Healing. It is to be hoped that one of the results of the Mission will be a greater demand for this ancient and Scriptural method of ministering to the sick.

The clergy have been sent copies of suggestions and prayers for Christian Healing Prayer Circles, which can be obtained at the Church Book Depot.

God has begun a good work in us, and if we allow Him to work through us, "He will perfect it until the day of Jesus Christ."

THE WORLD CONFERENCE ON FAITH AND ORDER.

June 20, 1923.

My dear Archbishop of Brisbane,

On October 12th, 1921, the General Synod passed a resolution that "this Synod recommends that the Church in Australia should for the next three years contribute not less than £300 a year towards the expenses of the World Conference on Faith and Order." The motion was proposed by me and seconded by Dr. Donaldson. I am willing to take the full blame for the folly of an impractical resolution which seemed to mean a good deal while it really meant nothing, for no authority was given for the payment of the money by General Synod. An appeal was issued and met with some small response so that a year ago we were able to send £100 for 1922, or one-third of what we said we ought to give. Another year has now passed and we have only £18 4s. to send. I think that you will agree with me that we are not carrying out the intentions of General Synod or acting fairly by the Committee of the World Conference whom we led to expect substantial support from us.

While ready to take the greater part of the blame on myself, I cannot think that the members of General Synod are altogether free from responsibility, and I should be grateful therefore if you would in your Synod address, diocesan paper, or such other way as you think best, bring the matter before your Diocese with a view to asking for a response to the suggestion of General Synod. An annual sum of £21 would be about your Diocese's share of the amount suggested.

The date of the Conference is fixed for Monday, May 4th, 1925, at Washington, when it will be opened by the President of the United States.

It is obvious that the expenses of preparation must be very great, and £300 a year for three years does not seem an excessive contribution from Australia, which has taken such a prominent part in the attempt to solve the problem of Reunion. I feel that the failure to fulfil the obligation that we voluntarily undertook would weaken the influence that Australia might justly expect to exert at the Conference.

Contributions may be sent to the Hon. Treasurer and Secretary, A. E. Ivatt, Esq., Glanmire Hall, Glanmire, N.S.W.

I am, my dear Archbishop,

Yours very sincerely,

GILBERT,
Bishop of Willochra.

BRISBANE AND AUTONOMY.

"THE CHURCH GAZETTE," ROCKHAMPTON.

It is not our custom to refer to the proceedings of Synod in other Dioceses. But the reports of a debate on the Legal Nexus which appeared in the local press make it necessary to comment on the fact that a motion which passed our own Synod without opposition has been thrown out by the laymen of the Brisbane Synod.

What concerns us at this moment is not what Canon Garland or others said; our concern is solely with the reports which our people have read. Quite possibly the reports give a wrong impression of the speaker's view: and in the course of debate it may happen that statements are made which the speaker desires to modify or disclaim on mature consideration. As an instance of the former case, we have recently seen words quoted in a southern paper from our own Bishop's Pastoral as "the utterance of a Church dignitary" which were the very doctrine that he was opposing. The words were "medicine for the body; religion for the soul." The slightest attention would have shown the reader that this was the very error he was begging us to avoid, that religion was for the whole man, body, soul and spirit.

When we come to speak of the Legal Nexus, it is necessary to repeat what has been said before. The expression Legal Nexus refers to the condition in which the Church in Australia finds itself in the eyes of the law. As our Chancellor put it, the Church of England in Australia simply does not exist in the eyes of the law.

Legally, the Church of England in Australia is part and parcel of the Church of England in England. And in England again it is only quite recently that the Church of England has existed as a body capable of holding property. The various persons and bodies—parsons, churchwardens, trustees, cathedral chapters, etc.—all these had a legal existence—the Church which included them all had none. This legal disability has now been removed in England, and the Church there has the power of legislating for itself, the civil parliament only retaining a veto on its action.

All that the breaking of the Nexus means in Australia is the removal of legal disabilities which now prevent the English Church in Australia acting together as a single body. General Synod at present is not a governing body: its acts have no force in any diocese unless endorsed by that diocese.

Now those who want to keep Legal Nexus as it is tell us of all sorts of terrible things that might happen if it were broken. Canon Garland is said to "have no sympathy with the man who sought to initiate the Roman Mass into the Church of England." Nor have we; we haven't even met him! But it is not the Legal Nexus which prevents him praying in Latin. It makes it easier for him to do so if he wishes. If a single diocese wanted the Roman Mass to-day and got Parliament's permission to use it without losing its property, it could do so. If the Legal Nexus was broken it could not do so without the consent of the big majority of all the dioceses in Australia. We believe that there is no danger of any such change coming about. But if there is, the danger is greater as things now exist than it would be if the Church in Australia had full powers of self-government. If there is a danger, it is that of separate dioceses or provinces drifting apart and using different Prayer Books and forms of service. The "nexus" does not bind us spiritually; it has rather the opposite effect. By preventing the whole

Church in Australia acting effectively as one body it makes it more difficult to keep cranks or extremists within bounds.

It may surprise those who read Canon Garland's reported utterances to know that when the Church of Wales was disestablished it was perfectly possible for the Welsh Bishops to establish themselves on exactly the same basis as ours in Australia. They did not do so, but formed a Constitution on lines of self-government similar to those proposed here. Canon Garland is reported as saying "If the Bishops" (who voted for the severance of the Nexus in 1921) "were right, the Bishops of 1868 were wrong," when they framed our present Constitution. If this argument is sound, Canon Garland's condemnation must include the Bishops of every other branch of our Church in the British Dominions. But the argument is not sound. It is quite possible that the Bishops of 1868 were right in creating the Legal Nexus, and that those of 1921 are right in desiring its removal. It is only natural to suppose that the Australian Church is outgrowing the legal garments of its infancy. The growth of the Australian Crown Colony into the Australian Commonwealth is not revolution but natural development. To suppose that the ordinances of the Bishops of 1868 were infallible decrees savours not of Anglican but of Papal doctrine.

We should not have quoted the concluding sentence of the report but for the hope that it is unjust to Canon Garland. "In conclusion Canon Garland declared that the mover of the motion had in view the coming of an Australian Republic." On careful reading, we desire to acquit the Canon of any desire to win votes by accusing the mover of disloyalty to the Crown. We believe, and he does not deny, that those who desire the change are as loyal to Church and Crown as he is. But we believe that his fears of Romanism and Republicanism are the creation of a vivid imagination, and that bogies such as these ought not to deter our Church from taking such steps as seem necessary for its full and unfettered development. We believe that the Holy Spirit is with us as at the beginning, and that we ought to trust to His guidance (and not to legal enactments) to keep us and those who come after us in full communion with God and with the Saints to whom the Faith was delivered from the beginning.—G.H.R.

COMMONWEALTH GOVERNMENT LOAN.

The first of the War Loans to fall due is the famous Seventh War Loan of £44,000,000, raised in September, 1918. All but £21,500,000 of this Loan has already been converted into longer-dated issues, but the balance must be found by September 15th next.

It is for this purpose that the Federal Government are raising the new Loan. They have offered a handsome interest rate (5%) issued at £98 per £100, equal to £5/9/3%, and the Loan is also free of State Income Tax, so that a very attractive proposition is being put up to the citizens. It is attractive, because money is getting cheaper, and financial experts tell us that there will be a steady rate of decline in the amount of interest offered for Government Loans, until rates approximate to pre-war level.

It is not for this reason, however, that we respond to the request of the Government to call the attention of our readers to the Loan. It is because the element of duty enters into the proposition. War finance problems did not end with the conclusion of Peace, and it is the duty of all good citizens to stand by their country and help the Government to solve these problems.

C.E.M.S.

MEN'S SUNDAY (August 19th), AND WEEK OF PRAYER (August 19-26).—The National Council appeals to all their brethren throughout Australia—clergy and laity—to do what they can to observe Men's Commonwealth Sunday (August 19th) and the Week of Prayer, Service and Sacrifice (August 19-26). The objects are briefly: (1) The deepening of the Spiritual life of the men of the Church; (2) to make special efforts to win men and lads to Christ and His Church; (3) to concentrate in intercession for the extension of the Kingdom of God both at home and abroad; (4) to pray for the most capable recruits for the Ministry of the Church; (5) to set forth the aims and to make known the work of the C.E.M.S.; (6) To ask Church people to contribute liberally towards the expenses of the National Movement.

General Suggestions: (1) Corporate Communion of every Branch on August 19th; (2) Men's Breakfast, where possible; (3) Week-end Retreats; (4) Quiet Saturday Afternoon, or a Quiet Week Evening for Men; (5) special efforts to win men, by intercession, by visiting them, by special services for them.

A Special Magazine has been issued, which contains a Form of Service for August 19th; A Message from the National President; Extracts from a Sermon by the Archbishop of Melbourne, entitled "Christ and Sunday"; and outlines of a striking Address by the Bishop of Chelmsford. Copies of the Magazine and of the Service can be obtained from the Rev. A. R. Ebbs, National Secretary, Church House, George Street, Sydney, at a small cost—5/- per 100.

Pittsworth Branch reports three new members at the last meeting. Members are at present meeting on Saturday afternoons and planting trees in the Church grounds.

New Farm Branch has collected £200 towards painting and repairing the Church. Some of the members assist in the running of a very successful Penny Savings Bank which has been carried on in their parish for many years.

New Farm Branch recently lent a helping hand to the Order of Witness by paying a surprise visit to their headquarters at Tingalpa. The members on their arrival did a

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quantity of work there, including the building of a fowl-house and pulling out some stumps. In addition they had brought with them a donation of foodstuffs, which formed a welcome addition to the very plain fare of the brethren of the Order.

At the July meeting of the Executive it was decided to assist on the street effort next October in aid of the proposed Missions to Seamen Institute in Brisbane, and that all the members of the Executive should act as a committee to organise for the work, with Mr H. R. Ahlbrand as secretary. A letter was received from the Rector of Laidley announcing the prospective formation of a branch there.

At the July meeting of the Brisbane Federation the president announced that since the last meeting he had visited two branches and the secretary had visited one. In a discussion the value of visits paid to branches by officers of the federation was emphasised by several speakers, who also stressed the desirability of visits paid by one branch to another. The forthcoming visit of the Rev. E. A. North Ash was referred to, and branches were urged to try and secure as large an attendance of men as possible at the different services and meetings in which he would take part. It was decided to call a meeting of the secretaries of the Brisbane branches to meet Mr North Ash at tea, to be followed by a conference. The proposed picnic again came up for discussion, but on account of the apathy of most of the branches in the matter, nothing further was done.

The Press correspondent, Mr N. K. Harvey, will be absent from Brisbane for the next six months, so branches are asked to send any items of news they may have for publication to Mr. T. Gardiner, Sexton Street, South Brisbane, until further notice.

THE MISSIONS TO SEAMEN.

The Bishop of Peterborough, presiding at the annual meeting of the Missions to Seamen held at the Church House, London, said the Chaplains sent out by the society were doing high Imperial service. The men of the Mercantile Marine looked upon the workers of the Missions to Seamen as their natural helpers and friends, and the institutes of the society as their natural home when in a strange port. Such a noble enterprise was worthy of the most whole-hearted support.

The annual report gave interesting details of the work of the Missions to Seamen amongst sailors in all the most important ports of the world. In regard to the last year's work in Brisbane it was stated: "The increase in the amount of shipping at Brisbane has been so marked that the provision of a larger institute has become a pressing necessity. A good start has already been made in collecting the money; we hope the new building will be begun this year. Considerable numbers of cadets are carried by these vessels, and attractions of a more than doubtful character have lately been established at vantage points near the wharves. We have many friends of sailors in Brisbane, and hope before long to have the provision of an institute well under way. Much thankfulness is felt as we look back upon the year's work, and great hopes for extended opportunities in the future."

Letters.

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

ST. MARTIN'S HOSPITAL.

Sir,—May I crave space for a few words about St. Martin's Hospital?

When the project of building the hospital was first mooted in Synod I had my misgivings about it, and I think I voiced them. I was afraid the diocese was taking on a responsibility that was too huge for it and that it might prove a heavy burden on the diocese. There were other objections—that it was not needed, and the site suggested was unsuitable, noisy, etc. By the time the scheme was fairly launched I had begun to change my mind, and at last came to the conclusion that it deserved the support of every loyal Churchman. In an humble way I made my contribution and have endeavoured to enlist the support of others. Now that the hospital is an established fact, and I have had seven weeks' experience as a patient therein, I am heart and soul with the promoters. First I find it is built on generous lines, the rooms are commodious, the furniture and fittings are such as one might find in a refined home; there is no more noise than would be found in any similar institution in any of the cities in Australia, and it is right in the midst of medical and other specialists. I think it would be difficult to find a more capable staff, and certainly none more gentle, sympathetic and refined in performance of the duties. In addition, to those who wish for them, there are the comforts of our religion, including the Holy Communion, administered by the Chaplain, Bishop Le Fanu. The tariff is no higher than one has to pay in other and private hospitals where the accommodation is not to be compared with St. Martin's.

I cannot speak too highly of the treatment and attention I received. May I just add that my way of contributing to the building fund was by mortgaging my holidays for three years. This I mention, not for any praise, but as a suggestion to others who like myself could not see any other way.

I wish St. Martin's all success, and pray God will open the hearts of those who can afford to give the money needed to provide everything essential in the way of equipment for the relief of suffering.—I am, Sir, etc.,

ROJAM.

CONFESSION.

Sir,—In reading the report of Synod, I notice that clergy who "recommend hearing confessions" are held up for ridicule. Those who are at all conversant with their Prayer Book cannot deny that Sacramental Confession is acknowledged as a part of the teaching of the Catholic Church, of which the Church of England emphatically claims to be a part. If it is wrong to teach Confession, why is it that all priests at their ordination are given the power to absolve those who are truly penitent? This power is given to every priest, be he High, Low, Broad, or anything else; and who can deny this after studying the Ordination Service! Chillingworth, a great favourite of Protestants, quotes as follows:—"Since Christ for our benefit and comfort hath given such authority to His ministers, to absolve and release us from our sins—therefore in obedience to His will, and enjoined by our holy mother, the Church of England, expressly in the Book of Common Prayer; I beseech you, that by your practice and use, you will not suffer that commission, which Christ hath given to his ministers, to be a vain form of words." Now, how are the laity to learn about this absolution unless they are taught or "recommended"? Our present Prayer Book recommends it and is backed up by Church history all down the ages. The power to absolve on the part of a priest has always been taken for granted, as the 113th Canon of 1603 will show. The instruction to the parish priest is as follows: "If any man confess his hidden sins to the minister . . . we do straitly charge and admonish him (the minister) that he do not reveal to any person whatsoever, any crime or offence so committed to his secrecy, under pain of irregularity." If I wish to go to confession, my parish priest is bound by the law of the Church to hear my confession, and absolve me if my penitence is sincere. A priest is in an intolerable position, for the Church orders him to invite all "who cannot quiet their own conscience, etc.," to come to him for "the benefit of absolution"; and, on the other hand—if he obeys this law—his so-called Churchmen denounce him at once as "High," or even "Roman," simply because he is doing his duty as imposed upon him by the Church at his ordination. This duty, as I have already stated above, was not given to

"High Churchmen" as a singular gift of their own at ordination, but to every priest "in the Church of God"; therefore, why are they not doing their duty by "recommending" the ways and means to obtain spiritual health and benefit? I do not think anyone has a right to denounce as lawless or disloyal any of the Anglican clergy who think it their duty to govern themselves by the teaching of the Church of England, and the desires of such of the laity who come to them—as the Prayer Book recommends—to open their grief. I am convinced that a great deal of prejudice against voluntary confession arises from ignorance of the facts and from want of reflection.

Enoggers, July 17th, 1923.

—I am, Sir, etc., L.B.

PROHIBITION.

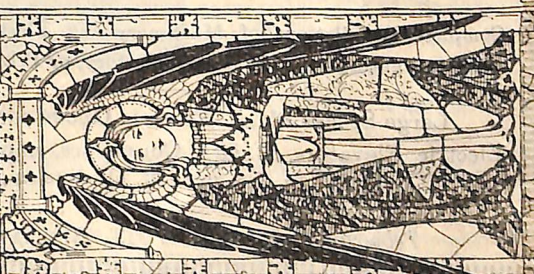
Sir,—May I make use of a few lines of the paper in your charge—as the Press is said to be such a mighty power? We are now very near the day—6th October—when we are to record our votes for or against prohibition, and I want people to make a note on their prayer sheets to ask for grace to perceive and know what things we ought to do in preparation, and for grace and power faithfully to fulfil the same. If it is wrong to accept money for Church buildings which has been won from gambling, is it not much more wrong to accept money which has been taken in hotels from weak men and women whose bodies and souls have been wrecked through alcohol? Our Church is refusing to speak in favour of prohibition as the law may not be kept by all. What law is ever kept by all? God gives us power to accept or refuse Him, but the knowledge that Commandments were given us helps us to try and keep in the right way. The hotelkeepers should be the first to rejoice when their evil business is taken from them—as few have the power to refuse such an amount of money as they gain. "Punch" gave us an anecdote some time ago about a man who wanted to get rid of a ring which had cost him ninety pounds (£90). The jeweller whom he bought it from would only give him £40. He refused to let him have it, and walked London streets debating within himself as to what he should do with the ring. He arrived home still perplexed, put his hand in his pocket and found the ring had been stolen. He heaved a sigh of relief and said, "Thank God, the question is settled."—I am, Sir, etc.,

WOMAN.

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News from the Parishes.

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

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

NOTICE.

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

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

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

[A line averages eleven (11) words.]

Allora (Rev. T. HELEY-WILSON).—SERVICE LIST.			
8 a.m.	11 a.m.	3 p.m.	7.30 p.m.
Aug. 5—Allora	Allora	Spring Creek	Allora
12—Allora	Glengallan	Goomburra	Allora
19—Allora	Spring Creek	Hendon	Allora
26—Allora	Goomburra	Glengallan	Allora
Sept. 2—Allora	Allora	Spring Creek	Allora
Aug. 2—Women's Guild, Allora, 2.30 p.m.			
9—Women's Guild, Spring Creek, 2.30 p.m.			
4—Girls' Guild, Allora, 2.30 p.m.			
21—Evensong, Inverrainsay, 8 p.m.			
22—Wednesday, Evensong, Talgai West, 7.30 p.m.			

St. DAVID'S, ALLORA.—Intercessions every Friday, 7.30 p.m.
We convey our deepest sympathy to Miss Moulday and her relations in the sad bereavement sustained by the death of her little niece Tressie, and our prayers are with them in their sorrow. The Women's Guild, Allora, have decided to hold their annual ball on August 23rd, and judging by the keen interest shown, it promises to be a huge success. The Allora Girls' Guild will hold another of their pleasant little socials in the Shire Hall on Tuesday, July 7th, at 8 p.m. Preparations are in full swing, and the young folks look forward to a happy evening. The Spring Creek Women's Guild are getting very busy preparing for a sale of work next May, and each meeting marks much progress. Our organ leaves this week for Brisbane for repairs, but we will still have music, as Miss M. Hall has kindly loaned her's during its absence. We thank the Allora Women's Guild, who are defraying all expenses.

Boonah (Rev. O. C. COMPTON).—SERVICE LIST:—			
7.30 a.m.	11 a.m.	3 p.m.	7.30 p.m.
Aug. 5—Boonah	Boonah	Mt. Alford	Boonah
12—	Maroon	Cannon Creek	Boonah
19—Boonah	Boonah	*Boonah	Boonah
26—Boonah	Mt. Alford	—	Maroon (8)
Sept. 2—Boonah	*Boonah	†Boonah	Boonah
	*Mattins.	†Children.	

Please note the alteration in the Service List, especially that affecting the second Sunday, which has been made in order that the O.E.M.S. may, as requested, observe the 19th as Men's Commonwealth Sunday.

24th—St. Bartholomew's Day, 7 a.m. 8th—O.E.M.S.
9th and 23rd—G.F.S. 2nd, 16th and 30th—Women's Guild.
11th and 25th—M.O.L.

At least ten people here admit having derived physical benefit from the Healing Mission. Of those, only one was present on the Thanksgiving Day—history repeats itself. We are not told if any of the nine made it their business to seek out the Divine Healer on some other occasion; we hope they did, for His dear sake as well as

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.

their own. At a recent meeting of the G.F.S., Matron Pritchard of the General Hospital gave an interesting lecture on First Aid, which was much appreciated. The Rector's paper on "Church History," to the O.E.M.S., was not given last month, owing to the small attendance, but in its place he spoke to those present on Synod matters—especially the Nexus. We omitted to record last month that on the Sunday School Picnic day some two and a-half inches of rain fell; the children, however, seemed to have great fun in the Show buildings, and of course no one complained of the rain! On the 22nd of August there is to take place a Japanese Ball, the first of a series of entertainments culminating in the big Bazaar in October. Will those desirous of being confirmed this year please let the Rector know as soon as possible, as classes should be formed at once, especially in the outlying districts.

Holy Trinity, Fortitude Valley (Revs. S. WATKIN and A. G. THOMPSON).—In this parish we thank God for the Spiritual Healing Mission and for all it has meant to us. Many have received blessing both spiritually and physically, as was evident on the day of thanksgiving. Classes in preparation for confirmation are just beginning, six classes being held each week. Several adults are offering themselves as the direct result of the Spiritual Healing Mission. During the past two months a large number of new scholars have been admitted into the Sunday School, the result of assiduous visiting. The G.F.S. is holding a sale of work on behalf of Missions towards the end of August. O.E.M.S. is undertaking a visitation of men in the parish, in preparation for Men's Commonwealth Sunday, August 19th. It has been decided by the Churchwardens and Parochial Council that the present organ—which is a one-manual instrument and has done good service—shall be replaced by a two-manual organ, to be blown by electric power. The new organ is to be installed within twelve months, and the estimated cost is nearly £1,000. Strong efforts are to be made to raise this sum during the next few months, so that the organ may be installed free of debt. The Tennis Club are working very hard to raise funds for the construction of a second court, and it seems likely that they will soon have the necessary funds in hand. The old organ is now for sale, and the Churchwardens invite offers for the same.

St. Colomb's, Clayfield (Rev. D. MORGAN JONES).—There are few happenings to record this month. Our organist, Mr R. A. MacNeil, gave his fourth Organ Recital on the 11th in aid of the Free-of-Debt Drive, Miss P. Knust being the soloist. On the 24th

we had the pleasure of a visit from the Rev C. J. Armstrong, who preached the sermon and assisted the Rector at the 11 o'clock Sung Eucharist. We happily expect that Major J. W. W. Wood will be able to return home soon after his long and painful sojourn in St. Martin's Hospital, and pray that he may soon be well enough to get about amongst us once more.

Lutwyche (Rev. A. HAROLD OSBORN, M.A.; Rev. T. HUMPHREY CLARK); St. Andrew's, Lutwyche, and St. Mark's, Albion.—During the preparation for the Spiritual Mission, week by week a volume of intercessions went up to the Throne of Grace from the parishioners. The day before the Mission was set aside as a day of prayer with spiritual intercessions for all coming to the Mission. About 250 made their Communion on that day. During the Mission the Churches in the parish were open for private prayers, and there was a continuous chain. At the request of several it has been arranged to continue the Mission Services on the last Wednesday in each month. All wishing for the prayers of the Church are asked to send in their names. Several successful entertainments have been held towards the funds of the new Church, among them being a Florin Afternoon organised by the Women's Guild which realised £20, and a Dance from which £10 was cleared. In all, during the month, about £50 was added to the fund. Miss Muriel King has organised a Concert at St. Mark's for endowing a cot in the Church's name at the Children's Hospital. St. Mark's Guild has authorised the spending of a sum of money on hall improvement, and are now organising a Christmas Fair. Since our last notes we have to chronicle the death of Mrs Hockings. She will be greatly missed, for she was ever willing to help any good cause. Our sympathy goes out to her family in their bereavement.

St. Matthew's, Groveley, with St. Mary's, Enoggera (Rev. J. P. PARKER).—Preparations are well in hand for a Spring Carnival, to be held at Groveley in October. Socials are in full swing—in fact the social life of the parish just now is very vigorous. The Vicar dedicated a new organ on Sunday, July 15th; it will add greatly to the worship at St. Matthew's. The first services to be held on a Sunday at Samford and the Highland Settlement will be on the last Sunday in September. Influenza has been visiting all round the parish, our Warden, Mr Pickering, being amongst its victims. At St. Mary's a Guild for Women, also a Girls' Club, have been formed. On Sunday, July 1st, the Vicar, on behalf of the Sunday School, made a presentation to Miss Kiddell, our late organist.

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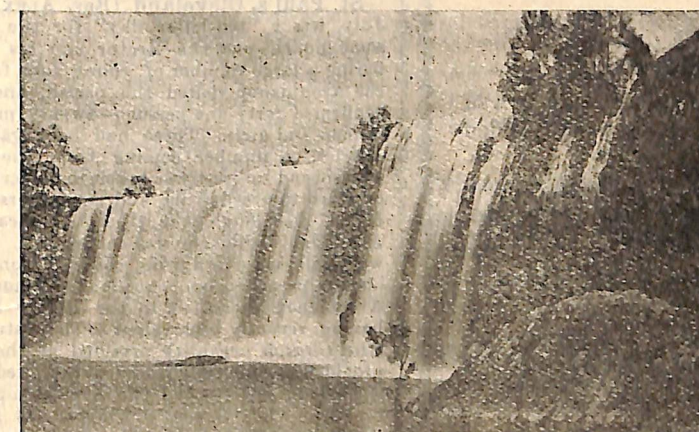
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St. Peter's, West End (Rev. J. M. TEALE).—Since our last notes we have been able to present to our people a balance-sheet of the Rectory Building Fund, which stands as follows:—Amounts from fetes, dances, donations, etc., £502; cost of rectory, fees, linoleums, etc., £879; leaving a total debt on the rectory of £377. Our people have done splendidly, and especially so when we remember that all this has been done within the last two years. The last meeting of the Building Committee was held on Wednesday, 4th July, when it was decided that the committee be disbanded; the Vicar then took the opportunity of thanking the members for their splendid work. The Butterfly Club held their first Assembly Dance in aid of the rectory funds last month; as a result a sum of £18 was handed over to the Wardens. Another splendid gift has been given to the rectory—Mrs. Cardew having had a hot-water geyser put in the bathroom. Not only is the gift so splendid, but it is one which adds to the comfort of life. We indeed thank Mrs. Cardew. Our Patronal Festival was fairly well observed; we are very grateful to the Archbishop for coming to preach at the 11 o'clock Eucharist. The service by Cobb was well sung by the choir. There were seventy-one Communicants. The Vicar hopes to commence classes for Confirmation, and will be glad to receive the names of those who desire to be prepared.

St. Paul's, East Brisbane (Rev. GEORGE NEAL).—The Archbishop kindly came and presided at a general meeting of the parishioners at which the plans for the new Church were formally adopted, and power was given to the committee to proceed as soon as possible with the work. A generous response was made by those at the meeting, over £170 being given straight out and £520 was lent to the Building Fund, free of interest for two years. It is hoped that this latter sum will be increased to £1,000, and should this meet the eye of anyone who is willing to lend on the best of security any size sum free of interest for two years the Rector will be happy to meet him or her. The committee of ladies trading under the name of the East Brisbane Private Assembly Dance are doing well, and have added well over £100 to the Building Fund up to the present; all thanks to them. The Herald of the King gave a most pleasing entertainment in the Mowbray Town Hall when they staged "Australia's Part." The performance reflected much credit upon Miss Forman, who was responsible for the training, and we are duly thankful to her. Coin Evenings are on the go again and each one seems to better than the last, a most happy spirit prevailing. Mrs. Kiekbush gave the use of her house to the Girls' Guild and had a time pleasant and profitable; and the "Refreshment Stall" on July 13th invited all and sundry to come and enjoy themselves at Mrs. Nicholson's, in Rosslyn Street. They probably did, very much—thanks to those good ladies for the loan of their houses, interest, and time. The Girls' Guild is having a Sale of Work in the Church grounds on the last Saturday in August; the proceeds are going to the Furnishing Fund of the new Church. Will all Church people come and tell and bring their friends?

St. Paul's, Cleveland (Rev. ALEX. MAXWELL).—Sunday, 22nd July, was a "red-letter day" for the people of this parish. For some months past the Rector and his helpers have been busy preparing a large number of young folk for Confirmation. His Grace the Archbishop visited the parish, and in the Church of St. Paul confirmed forty-one persons—twenty men and boys, and twenty-one women and girls. These had been gathered from all parts of the district, a number coming from the islands in launches. Such widespread interest was taken in the ceremony that the Church was crowded to overflowing, and many persons had to be seated outside. Mr N. L. Clough, the Hon. Lay Reader, held the Pastoral Staff while the Archbishop was confirming. At the evening service there was again an overflowing congregation, when His Grace the Archbishop preached an excellent sermon. During the service the Archbishop presented to the Rector his new license, the district having recently been raised to the status of a parish. Mrs. Bernays (the Church organist) presided at the organ. The Ladies' Guild provided tea for the visitors who waited for the evening service, and the Rector entertained the Archbishop and the Church officers at high-tea. His Grace, who expressed himself greatly pleased with the progress of the Church, left by car for the city at 8 o'clock.

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

	8 a.m., H.C.	11 a.m., H.C.	3 p.m., Evangelical	7.30 p.m., Evangelical
Aug. 5—Crows Nest	Pechey	Pechey	Pinelands	Crows Nest
12—Crows Nest	Geham	Pechey	Haden (2.30)	Crows Nest
19—	Goombungee	Geham (2.30)	Pinelands	Crows Nest
26—	Highfields	Crows Nest	Pinelands	Pechey
Sept. 2—Crows Nest				

Wednesday, Aug. 22—Virginia, 7.30 p.m., Evensong.

Wednesday, Aug. 29—Anduramba, 7.30 p.m., Evensong.

The Vicar hopes to begin his parochial visitations in August. Up to the present he has only been able to attend to Sunday duties as he has been fully occupied settling into the vicarage, and has spent the last two days in bed with influenza, so that notes are necessarily brief.

Dalby (Revs. F. KNIGHT and E. OVERTON).—Work in the parish goes on steadily, but is seriously handicapped in the country districts by want of a car. An earnest endeavour is now being made to remedy this, and it is hoped that very shortly it will be crowned with success. The new Church is nearing completion, and is to be dedicated by His Grace the Archbishop on Sunday, August 19th. Many gifts for the new Church have been received, and others are promised, including three stained glass windows, towards the end of the year. Mr Burnett, with the Missionary Exhibition, visited Dalby and Jandowae during the month. The valuable collection was greatly appreciated in both places, and no doubt will result in a greatly increased interest in Foreign Missions. It is intended to revive the local branch of the C.E.M.S. after the opening of the new Church. A number of willing workers on Saturday afternoons have repaired and painted the fence round the Church grounds, and have promised to continue the work round the Rectory at a later date. The various stallholders at the forthcoming Bazaar are busily engaged in making preparations for that event, which, no doubt, will prove a great success as in former years.

Drayton (Rev. S. ATHERTON).—We hope to forward a line or two month by month recording the doings of the Church in Drayton parish. A very cordial and representative gathering assembled in St. Matthew's schoolroom, Drayton, on Saturday, June 23rd, to extend a welcome to the Rector and Mrs. Atherton. Mr H. R. Searle, People's Warden, spoke for the whole parish, and Mr H. E. Luck for the Cambooya centre. The Rector, in returning thanks for the welcome, expressed the hope that Drayton parish, with a history behind it dating back more than seventy-three years, would recognise the grandeur of its heritage and that the Church people of to-day would labour in unity to carry on the traditions built for them by the early pioneers. A meeting of the full Parochial Council is to be held at Cambooya at an early date to consider the whole working of the parish and the financial conditions. Necessary repairs have been effected to the rectory, which, together with outstanding accounts, leave a big financial leeway to make up. The hearty co-operation of each sub-centre is needed for the successful carrying on of the Church's work. We appeal for the deepening of the spiritual life of each Church member and a regular attendance at services. If this is assured all material difficulties will soon vanish and the real progress of the Church—her spiritual progress—will be assured.

St. Paul's, Maryborough, with St. Thomas', Newtown, and Christ Church, Granville (Revs. J. ELLIOTT and E. H. SMITH).—Influenza is very prevalent in this parish just at present and nearly every house has a victim. It is at a time like this that the need of a second priest is so much felt. The Bellringers gave a concert on Friday, July 20th, in aid of the Building Fund, and the Choir are giving one for the same object in September. The response to the special appeal is so far satisfactory. This month sees the end of our "Parish Notes" second year. It has paid its way: what we want to do is to double its size. By the time these notes are in print Confirmation classes will have been started. Given fine weather the Sale of Work should be a great success and a help to the Church funds. All the parish organisations are working smoothly—there is ample room for more members all the same. The whole parish sympathises with the Rev C. S. Hamlyn Harris and his family in their loss.

Roma, St. Paul's (Rev. A. F. EVA).—The voluntary assessment expected from the parish has been raised from £120 to £168. Either "oil" is a sure thing in Roma or there is a good season ahead. Perhaps both! Those responsible for fixing the voluntary assessment must know something. St. Paul's Tennis Club entered two teams in the Tennis Association. "A" team is winning consistently, while "B" team is losing also very consistently. The Women's Guild are hard at work holding preliminary socials to help on their stalls for the annual effort on Friday, September 21st. Confirmation classes are in full swing. The confirmation will be held in St. Paul's, Roma, on Saturday, September 29th, at 8 p.m. During the Rector's absence at Synod and the Mission, Mr Weiske very ably conducted the services both in Roma and in the country. Several patients who went

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Nanango, St. Anne's ...	2 2 1
Oakey, St. Augustine's ...	4 17 3
St. Lambert's, Brymaroo ...	2 0 0
Redcliffe, St. Mary's ...	1 0 0
Southport, St. Peter's ...	10 2 0
Stanthorpe, St. Paul's ...	3 0 0
Tiaro, St. Philip's ...	11 6
Warwick—Junabee ...	1 4 6
St. Andrew's, Swan Creek ...	1 1 6
Wynnum, St. Peter's ...	1 3 7
St. Paul's, Manly ...	1 18 3
Zillmere, St. Matthew's ...	1 3 10

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St. Alban's, Wilston ...	2 4 3
St. Martin's, Rosalie ...	2 15 6
St. Paul's, Taringa ...	1 9 6
St. Matthew's, Sherwood ...	5 0 0
St. Francis's, Nundah ...	4 18 9
Christ Church, Yeronga ...	2 18 11
Salisbury ...	16 2
Pittsworth, St. Andrew's ...	2 13 1
St. Peter's, Milmerran ...	9 3
St. Paul's, Tummaville ...	14 6
Tiaro, St. Philip's ...	1 9 1

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St. Paul's, East Brisbane ...	6 1 7
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St. Peter's, West End ...	2 5 9
St. Philip's, Thompson Estate ...	1 11 0
Holy Trinity, Fortitude Valley ...	2 15 9
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St. Alban's, Wilston ...	1 8 8
St. Mary's, Kangaroo Point ...	3 0
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"Med" ...	15 8
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S.S. ...	1 4 0
St. Paul's, Umbiram ...	1 1 6
Gin Gin, St. Mary's ...	18 11
Killarney, Christ Church ...	1 2 6
Maroochy—St. John's, Nambour ...	10 0
Maryborough, St. Paul's, W.A. ...	1 9 10
Toowoomba, St. Luke's, W.A. ...	2 5 6

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Mrs. M. E. McConnell ...	25 0 0
Beaudesert—St. Mark's, Slack's Creek, S.S. ...	6 6
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Holy Trinity, Fortitude Valley ...	2 5 0
St. Paul's, East Brisbane ...	4 8 0
St. Thomas', Toowong ...	5 0 0
St. Colomb's, Olayfield ...	1 1 0
Cleveland, St. Paul's ...	1 19 3
Wynnum, St. Peter's ...	2 2 1

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