

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

ARCHBISHOP OF BRISBANE'S FUND FOR MISSION CHAPLAINS.

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

ORDINATION CANDIDATES FUND.

Per Canon Campling, "Subs"	...	10	0
Brisbane—St. John the Baptist,	...	17	5
Bulimba	...	1	1
Chinchilla—St. Cecelia's	...	1	1
Harrisville—St. John's	...	1	3
	£13	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
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
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
" "S.S.	...	1	4
St. John's, Goomburra	...	14	7
St. Andrew's, Glengallen	...	1	13
Brisbane—All Saints', Wickham	...	16	17
Terrace	...	1	7
" "H.K.	...	6	19
St. Andrew's, South Brisbane	...	9	6
" "O.L.O.	...	22	10
St. Phillip's, Thompson Estate	...	4	10
St. Mary's, Alderley	...	1	7
" "S.S.	...	13	3
Holy Trinity, F. Valley	...	2	0
St. Alban's, Wiston	...	12	12
St. Colomb's, Clayfield	...	8	0
Christ Church, Milton	...	5	0
" " (Med.)	...	14	9
St. Thomas', Toowong	...	18	7
St. Matthew's, Grovely	...	6	0
St. Paul's, E. Brisbane, L.O.	...	3	2
" "C.L.O.	...	5	11
St. Michael and All Angels' New	...	1	5
Farm	...	14	6
St. John the Baptist, B'mba C.L.O.	...	1	9
Moorooka, C.L.O.	...	6	7
Chinchilla, St. Cecelia's	...	1	0
Cleveland, Russell Island, S.S.	...	2	13
Crows Nest, St. George's	...	2	3
Dalby, St. Paul's, Jandowae	...	13	6
Drayton—St. Matthew's	...	1	0
" "H.K.	...	1	8
St. Paul's, Umbiram	...	7	6
All Saints', Cambooya	...	2	6
Wyreema	...	3	1
Glenvale	...	2	15
Eidsvold, St. Mark's	...	18	3
Harrisville, St. John's	...	6	9
" " (Med.)	...	2	6
" "H.K.	...	19	6
St. Aidan's, Mutdapilly	...	3	10
" " (Med.)	...	1	9
All Saints', Kalbar	...	5	1
" " (Med.)	...	9	3
Ipswich, St. Thomas'	...	9	0
Howard—St. Matthew's	...	7	0
" "S.S.	...	1	12
Maroochy—St. John's Nambour	...	9	0
North Arm, S.S.	...	7	0
Murgon, Christ Church	...	1	12
Nanango, St. Anne's	...		

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

New Guinea Mission.

Archbishop Sharp	...	5	0
Mr. Caulfield	...	2	6
Brisbane—All Saints', Wickham	...	4	4
Terrace (student)	...	10	0
St. Barnabas', Ithaca, S.S. (child)	...	1	1
St. Andrew's, Lutwyche	...	2	13
Drayton—St. Matthew's	...	3	7
All Saints', Cambooya	...	1	8
St. Paul's, Umbiram	...	5	0
Ch. of the Ascension, Greenmount	...	10	0
Harrisville (child)	...	4	7
Roma, St. Paul's S.S. (child)	...		
	£33	0	1

Yarrabah Mission.

Miss C. Jones	...	10	0
Brisbane—Christ Ch., Milton, S.S.	...	1	4
Holy Trinity, F. Valley, G.F.S.	...	1	1
St. George's, Windsor, G.F.S.	...	5	0
Nanango—St. Michael's, and All	...	1	10
Angels', Kingaroy, C.L.O. (boy)	...	1	0
" "S.S.	...		
	£5	10	5

Mitchell River Mission.

Per Miss Haussmann	...	7	0
Miss E. E. Hughes	...	5	0
	12	0	

Melanesia Mission.

Miss C. Jones, (launch)	...	10	0
Mrs E. W. Taylor	...	1	0
Brisbane, Holy Trinity, Fortitude	...	5	0
Valley (boy)	...	5	0
" " (launch)	...		
	£11	10	0

Chinese Mission.

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

Ipswich, St. Thomas	...	16	3
Oakey, St. Augustine's	...	10	0

Church Chronicle

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Brisbane, August 1st, 1924.

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ORVETO	12,133	3rd Sept.	18th Sept.
OSTERLEY	12,129	1st October	11th October
*ORMONDE	14,858	29th October	8th November
+ORCADES	9764	8th November	15th November

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The Church Chronicle.

Vol. XXXIV.] BRISBANE, AUGUST 1, 1924. [No. 409

Archbishop's Engagements for August.

- 3—Southport School.
- 7 { Diocesan Council, 4 p.m.
Adult Confirmation at Bishopsbourne, 8 p.m.
- 8—University Senate.
- 10—Preach Cathedral, 11 a.m.
- 12—Foundation Stone Laying of Seamen's Institute.
Preach Wilston, 9.30 a.m.
- 17 { Preach Windsor, 11 a.m.
Preach Cathedral, 7.30 p.m.
- 20—Confirmation at Roma.
- 21—Confirmation at Mitchell.
- 24—Confirmation at Charleville.
- 26—Confirmation at Quilpie.
- 28—Confirmation at Thargomindah.
- 31—Confirmation at Cunnamulla.

Bishopsbourne, Brisbane,
July 18th, 1924.

My dear friends,

There will be special thanksgivings and prayers at the Cathedral services on Sunday, August 10th, in connection with the Brisbane Centenary.

There seems still to be a considerable number of Church people in this diocese who do not know about our Church Schools. I think that the clergy of the diocese and those parents whose children have attended or are attending our Church Schools will be able to remedy this defect if they will kindly look out for opportunities to do so. Our Schools are largely advertised in newspapers and magazines, but what I may call personal advertisement frequently does what newspaper advertisements can never do. It is distressing to hear that parents sometimes say they would have sent their children to one or other of our Schools if they had known about them.

Bishop Halford goes on Wednesday, July 23rd, to begin work amongst new settlers in a newly opened district of the parish of Eidsvold. This parish is of very large extent indeed, and the influx of new settlers and of railway construction men makes it impossible for any one man adequately to cope with the work. Bishop Halford therefore at my request, and with the cordial consent of the Vicar of the parish, is going up North to do what he can to tackle this difficulty.

I am glad to be able to say that the Governor-General has kindly consented to lay the foundation stone of the new Seamen's Institute on Tuesday, August 12th, at 3 p.m.

The Rev. O. Dunn, Assistant Priest at All Saints', Brisbane, has been appointed Rector of the parish of St.

Thomas', North Ipswich, and will begin work there in the middle of September. The Rev. Cecil Turner, formerly licensed in this diocese, has most fortunately been available for carrying on the work of St. Thomas' for a few Sundays.

Mr. Hanbury's work at Peel Island and Dunwich will be continued by the Rev. B. S. Cole, Assistant Priest of Milton, who will pay a monthly visit to those places.

The Rev. F. W. Wilkinson, formerly Vicar of Kilcoy, has returned to work in the diocese and is in charge of the parochial district of Nanango-with-Kingaroy, pending the arrival of the Rev. A. E. Attkins.

It will be remembered that Synod requested me to appoint a Select Committee to consider the question of sending Ordination Candidates to St. John's College for their University training, also to consider the advisability or otherwise of amalgamating St. Francis' College Nundah, with St. John's College, Brisbane, this Committee to report to next Synod. I have accordingly appointed a committee, which consists of Bishop Le Fanu, Canon Batty, Canon Campling, Canon Gradwell, the Revs. C. H. Edwards, F. E. Maynard, Norman Osborn, J. T. Perry, W. H. W. Stevenson, Messrs. T. C. Abraham, J. Allen, F. W. S. Cumbræ-Stewart, D.C.L., C. Elliott, M. Herring, F. W. Robinson (Professor in the University of Queensland), G. F. Weatherlake, with myself as Convener and Chairman. This committee met for the first time on July 9th.

An interesting ceremony, attended by a large crowd of people notwithstanding the heavy rain, was the dedication of the new lych gate at St. Andrew's, Lutwyche. The lych gate and the new boundary wall were built by the voluntary labour of the men of the parish and congregation on Saturday afternoons. I believe this is the first lych gate in our diocese, and I am inclined to think it is the first in the Province.

The foundation stone of the new brick Church to be called the Church of the Transfiguration, at Norman Park, was laid on the afternoon of Sunday, July 13th. The site on the top of a considerable hill is a very fine one, and the Church when built will be a landmark to the whole of the neighbourhood. Churches are not very frequently named in commemoration of events in the life of our Blessed Lord. A certain number of Churches bear the name Church of the Nativity, Church of the Resurrection, Church of the Ascension, and so forth; it is not unfitting that a church built on a hill, constantly in view of a great number of people, should bear the title Church of the Transfiguration. The stump-capping ceremony of the new church at Morningside is to take place on the afternoon of Sunday, August 10th.

It is with great pleasure that I am able to announce that the Bishop of North Queensland has sufficiently recovered to go back to his diocese on July 29th, and that Archdeacon Osborn is so far better as to have been allowed to leave the hospital.

I leave Brisbane on Tuesday, August 19th, to visit Roma, Mitchell, Chinchilla, and the Charleville Bush Brotherhood area and I shall not be back in Brisbane until Friday, September 19th.

Yours sincerely,
GERALD BRISBANE.

July 24th, 1924.

The strong protest against the "Brisbane Centenary Fair" in Albert Square, Brisbane, has had an almost immediate result. It is already closed. Yesterday (the day on which the strong protest appeared in the Brisbane newspapers), the Mayor of Brisbane summoned a meeting of the Executive Committee to be held this morning. It was held; a decision was arrived at to close the Fair immediately; and when I passed Albert Square this afternoon I noticed that the Fair was dismantled. It was a gambling show of the most pronounced description, and its presence in the middle of the city a grave scandal. The Mayor of Brisbane is to be congratulated and thanked for his courtesy and courage in recommending the Committee to close down at once, and the Committee for adopting his recommendation.

It was "on my own behalf and at the request of the Diocesan Council representing the Synod of the Church of England" that I wrote the emphatic letter which was published in the Brisbane newspapers — for a special meeting of the Diocesan Council was hastily summoned for the purpose. Thus the protest was not my own merely, but was, so far as was possible, the protest of the Church of England in the diocese of Brisbane. It behoves us of the Church of England, therefore, to see to it that our own methods of raising money at our own Fêtes and Bazaars shall be beyond reproach.

GERALD BRISBANE.

MR. H. S. BLISS.

It is with very great regret that we record the death of Mr. Howard Spencer Bliss, who for many years has been a trustee of the Groveley Church property and has managed its concerns. His interest has been deep and long-sustained. At many times he took the services although physically unfit to do so. His concern for the Kingdom of God was



always greater than his care for his own ease. In business life Mr Bliss was the Federal Paymaster at Brisbane. The respect felt for him by parishioners and citizens generally was shown by the large number who attended his funeral at St. Matthew's, Groveley.

DIOCESAN COUNCIL.

The first meeting of the Diocesan Council following Synod was held on July 3rd.

The Archbishop notified the Council that he had nominated the Rev. G. Neal, Rector of St. Paul's, East Brisbane, as an additional member of the Diocesan Council.

Some discussion took place in regard to the failure of certain parishes to forward to the Office certain special offertories due under Canon. It was resolved on the motion of the Treasurer that the Council regrets to learn that special offertories are being held back by certain parishes and the Treasurer be requested to take steps to bring the matter under the notice of the parishes concerned.

The following Committees were appointed:—

FINANCE COMMITTEE.—Right Rev. Coadjutor-Bishop, Ven. Archdeacon Osborn, Rev. Canon Gradwell; Messrs. J. Allen (Hon. Treasurer), P. A. Blundell, C. Elliott, E. A. Johnston, G. F. Weatherlake, S. C. Whittred.

LEGAL COMMITTEE.—Right Rev. Coadjutor-Bishop, Ven. Archdeacon Osborn, Rev. J. B. Armstrong, M.A.; Messrs. Percy Hart (Chancellor), P. A. Blundell, E. R. Crouch; Dr. F. W. S. Cumbræ-Stewart, Mr W. H. Hart.

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ORIGINATION COMMITTEE.—Right Rev. Coadjutor-Bishop, Ven. Archdeacon Osborn, Rev. Canon Davies, Rev. Canon Jenkyn, B.A., Rev. Canon Gradwell, Rev. W. H. W. Stevenson, M.A.; Messrs. T. O. Abraham, J. Allen, C. Elliott, W. H. Hart, G. F. Weatherlake, S. C. Whittred.

Two loans were arranged from the General Purposes Fund, one to Norman Park to complete the payment for the new church, and the other to Eidsvold to help towards the payment of the renovations to the rectory.

An application for a loan from the churchwardens of Wynnum was referred to a special committee, and it was decided to give the committee power to act.

On the report of the Origination Committee various grants for the year were adopted.

The Treasurer submitted his budget for the year. It was pointed out that in view of the acceptance by Synod of the increase of compulsory assessment by 2 per cent. the Treasurer had been enabled to reduce his budget of £1000 in estimating the needs of the diocese for the year. The readjustments suggested by the Treasurer were accepted by the Council and adopted.

A Draft Trust to govern the conditions of Trusteeship by the Synod of the Missions to Seamen site was accepted by the Council on the motion of the Coadjutor-Bishop.

The Council agreed to the petition of the wardens of St. Thomas' Church, North Ipswich, and decided to raise North Ipswich from the status of a parochial district to that of a parish.

The Council confirmed the action of the Treasurer in accepting the lowest tender for painting the Glennie School in Toowoomba.

An application for leave to sell the church building in the Harrisville Parish was agreed to on condition that the negotiations and sale be left in the hands of Canon Gradwell.

St. Margaret's, Brisbane.

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CALENDAR FOR THE MONTH.

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AUGUST 3. Seventh Sunday after Trinity. (G.)

Mattins—Psalm 34.

Lesson 1: II. Sam. xviii.; *or* Wisdom v. 1-16.2: St. Mark ix. 2-32; *or* Philippians i.

Evensong—Psalm 37.

Lesson 1: I. Kings iii. *or* viii. 22-61; *or* Wisdom vii. 11.2: St. Matthew ix. 35 to x. 23; *or* Acts xvi. 6-end.

AUGUST 6. Transfiguration of Our Lord. (W.)

Mattins—Lesson 1: Exodus xxxiv. 29-end.

2: II. Corinthians iii.

Evensong—Lesson 1: I. Kings xix. 1-15.

2: II. Peter i. 12 to end.

The Feast of the Transfiguration becomes a red letter day in the new Prayer Book and accordingly has a special Collect, Epistle (I. John iii. 1-3) and Gospel (St. Mark ix. 2-7). A special preface is also provided in the Communion Service.

AUGUST 7. Name of Jesus. (W.)

Mattins—Lesson 1: II. Kings vii. 3-end.

2: I. Corinthians vii.

Evensong—Lesson 1: II. Kings viii. 1-15.

2: St. Luke xvii.

The Festival of the Name of Jesus also becomes a Red Letter Day. The Epistle is Acts iv. 8-12 and the Gospel is St. Matthew i. 20-23.

The Collect is a beautiful one: O Almighty God, Who hast given unto Thy Son Jesus Christ the Name which is above every name, and hast taught us that there is salvation in none other; mercifully grant that as Thy faithful people have comfort and peace in His Name so they may ever labour to publish it unto all nations; through the same Jesus Christ our Lord. Amen.

AUGUST 10. Eighth Sunday after Trinity. (G.)

Mattins—Psalms 39, 40.

Lesson 1: I. Kings x. 1-13; *or* Wisdom vi. 12-end.2: St. Mark x. 1-31; *or* Philippians II.

Evensong—Psalms 41, 42, 43.

Lesson 1: I. Kings xii.; *or* xiii. 1-32; *or* Wisdom vii. 15-viii. 1.2: St. Matthew x. 24-end; *or* Acts xvii. 16-end.

AUGUST 17. Ninth Sunday after Trinity. (G.)

Mattins—Psalms 46, 47, 48.

Lesson 1: I. Kings xvii.; *or* Wisdom xi. 21 to xii. 2.2: St. Luke i. 1-25; *or* Philippians iii.

Evensong—Psalms 44, 45.

Lesson 1: I. Kings xviii. *or* xix.; *or* Wisdom xii. 12-212: St. Matthew xi.; *or* Acts xx. 17-end.

AUGUST 24. St. Bartholomew, A.M. (R.)

Tenth Sunday after Trinity.

Mattins—Psalms 50, 53.

Lesson 1: Ecclesiastius xxxix. 1-10.

2: St. Matthew x. 1-15.

Evensong—Psalms 51, 54.

Lesson 1: Deuteronomy xviii. 15-19.

2: St. Matthew x. 16-22.

The Lessons and Epistle and Gospel for St. Bartholomew displace the corresponding arrangements for the tenth Sunday after Trinity.

The Athanasian Creed should be said at Mattins.

AUGUST 31. Eleventh Sunday after Trinity. (G.)

Mattins—Psalms 56, 57.

Lesson 1: II. Kings v.; *or* Ecclesiastius xviii. 1-14.2: St. Luke i. 57-end; *or* Colossians iii. 12-iv. 6.

Evensong—Psalms 61, 62, 63.

Lesson 1: II. Kings vi. 8-23; *or* xvii. 1-23; *or* Ecclesiastius xxxviii. 24 to end.2: St. Matthew xvi. 13 to end; *or* Acts xxviii.

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

REVIEW.

"MOODS OF THE SOUL."

By Rev. F. W. NORWOOD, D.D. (Hodder & Stoughton, Ltd.).

This is a volume of sermons by the minister of the famous City Temple, London. The title of the book is that of the first of the series. The style is simple, crisp and incisive; but every sermon gives evidence of wide research and profound thought, which, together with the preacher's real spirituality, must have strongly appealed to those who were privileged to hear them. Dr. Norwood is evidently a student of Dean Inge's writings, from which he more than once quotes. It is an evidence of his real catholicity that these sermons might have been preached in an Anglican pulpit without causing any feeling of strangeness in the hearers. His mind dwells constantly on the thought of God as transcending and indwelling all, and herein he finds the key to life's problems. It is but seldom that he fails to throw new light on old questions, and whilst he stimulates thought he challenges enquiry. To do that is to achieve a greater triumph than merely to exact unqualified assent to every statement. Dr. Norwood's suggestion, for instance, that our Lord's appearances and conversations after His Resurrection may have been due to clairvoyance and clairaudience are suggestive, and perhaps point to not often recognized factors in the problem, but it certainly fails to give the whole explanation. The Gospel records distinctly imply our Lord's power to appear in a physical body and to disappear at will. However, the sermons will more than repay careful reading for the many elements of positive truth and the striking applications which they contain. One or two short quotations will show their quality: "Have some flexibility in your thought of God. There is no single thought of Him which we may carry through the whole of life without variation. We say that God is Love. . . . If God is love, He is always love, but there are some phases of life's experience when to loudly assert His love is almost to commit blasphemy. Every honest soul will have its moods when that great belief is overwhelmed by doubt. Trust your doubt of the love of God as well as your faith; gird up your loins and see your doubts through as you see the storm through." . . . "The grace of God is not always manifested in the sending of delivering angels. To be delivered by angels is only to find ourselves afterwards wishing for more angels. To have discovered, on the other hand, in moments of crisis, that there were powers lying latent within your own mysterious being which could arise and cause you to be triumphant, is to enter into a real religious experience." . . . "The men and women of prayer have always been men and women of power. We should have won a great victory for prayer if we could really learn that it is a powerful exercise of the soul rather than a weak clinging to the skirts of Omnipotence."

THE CHURCH'S IDEALS AND THE NEW AGE.

Australian Church Congress (Melbourne).

SUGGESTED PROGRAMME.

May 3rd (Congress Sunday) to Wednesday, May 13th.

MORNING (10-12.30)

EVENING (8).

5th Tues.—The Presentation of Religion

1. To the child.
2. To the adolescent.
3. To the adult.

6th Wed.—Public Worship.

1. Its Ideals.
2. Prayer Book Revision in
3. Australian needs. [England.]

7th Thurs.—Unity of Christendom.

1. Co-operation.
2. Vision of Unity.
3. The Outlook for Reunion.

8th Fri.—Ministries of the Church.

1. The Ministry of Women.
2. The selection and training of Clergy.
3. The Pastoral oversight of a Diocese.

11th Mon.—Operations of Grace.

1. Christian Mysticism.
2. The Sacramental Principle.
3. The Preaching of the Word.

12th Tues.—Missions.

1. Development of Local Organisation.
2. Home-bare Propaganda.

13th Wed.—Prayer.

1. The Law of Prayer.
2. The Practice of Prayer.

NOTES ON THE CONGRESS PROGRAMME.

[By Rev. J. JONES.]

After an interval of over 11 years, the series of Church Congresses in Australia will be resumed in Melbourne in May, 1925. The projected programme is printed above. Since September, 1913, when the last Church Congress was held in Brisbane, the great catastrophe of world-war fell upon us all, followed by years of painful convalescence. The programme, while it reveals the serious problems confronting the Church to-day, is true to the general theme of the Congress, "The Church's ideals in the New Age," a title happily suggested by the Archbishop of Melbourne, President of the Congress. To him the Congress Council is indebted for a great deal of the framework of what will be, we hope and believe, an epoch-making Congress for the Church in Australia.

It will be seen that the whole series of morning and evening subjects are a logical and coherent whole. Some things are of course left out, but a study of the programme will reveal how much has been squeezed in. It is indeed a full programme, and it will test both speakers and organisers to carry it out as planned.

President's Address.

The Bible and Modern Scholarship.

1. New Light on the Old Tmt.
2. Modernism and the Supernatural.
3. The Criticism of the Gospels.

New Science and the Old Religion.

1. Evolution and the Soul.
2. Psychology and Christian Experience.
3. Religion and Moral Science.

The Church and the Home.

1. Marriage.
2. Amusements.
3. Country Problems.

Christianity and Nationalism.

1. League of Nations.
2. White Australia.
3. Christianity and War.

Christianity and Public Life.

1. Politics.
2. Economics.
3. Commercial Life.

Missions.

1. The Church's Witness to the Nations.

The Call to Service.

9th Sat.—Quiet Morning, Cathedral

10th Sun. (3 p.m.)—Men's Rally and Women's Meeting.

Conferences approved on Church and Art, Healing Message of Church, Extra Parochial Agencies, Sunday School Work.

The morning subjects are intended for men and women who are already workers in the Church, but will no doubt attract ministers or lay people of other religious bodies. They are all subjects of first-rate importance, and indeed urgent problems. The first morning subject, "The Presentation of Religion," involves the whole question of religious education. On the second morning the subject of Public Worship is taken up, and its ideals stated. We shall then hear from an English delegate what is proposed in England in regard to Prayer Book Revision. He will be followed by a speaker qualified to express our Australian requirements in the Revision of the Prayer Book.

The Unity of Christendom is a subject the importance of which to-day needs no emphasis. The three divisions of the subject deal with (1) Where we are; (2) Where we ought to be; (3) At what pace are we travelling towards the vision that we have seen. The ministries of the Church is a vital subject and it may be that on this the Congress will bring to the Church in Australia practical suggestions under the three headings (1) The ministry of women; (2) The selection and training of clergy; and (3) The pastoral oversight of a diocese. The subjects which follow, Operations of Grace, Missions, and Prayer, are all very important and need a fresh approach, as the result of the working of the Spirit of God who will lead the Church into all truth.

A glance at the subjects of the evening meetings reveals that there is no shirking of the thorny problems of the day. We feel sure that when such subjects as the Bible and Modern Scholarship, New Science and the Old Religion, Christianity and Nationalism, Christianity and Public Life are taken up, the Melbourne Town Hall will be packed. It will be seen that at the evening meetings the Church stands forth to meet (1) The challenge of modern criticism; (2) The challenge of modern science; (3) The challenge of social evils; (4) The challenge of nationalism; (5) The challenge of materialism; (6) The challenge of the nations of the world to the Kingdom of God. The Congress fitly and naturally launches on its last evening, The Call to Service.

VISITING SPEAKERS.

It is premature to deal with other activities and functions of the Congress as they are still in the hands of the sub-committees. It is of great interest, however, to know that the Dean of Bristol, the Very Rev. E. A. Burroughs, D.D., and the Rev. A. H. McNeile, D.D., Professor of Divinity at Trinity College, Dublin, are expected to be amongst the speakers, also a missionary Bishop from India and one from China. Negotiations are now proceeding to secure two outstanding figures in religious and public life in England.

Enough has been said to show that Melbourne is going to set its ideals high, and to plan and prepare for a Church Congress which will stir the Church to greater service and be a worthy contribution to the "Church's ideals in the new age."—*The Church Standard*.

OUR SUNDAY SCHOOLS.

The first meeting after Synod of the Diocesan Committee for Religious Instruction in State and Sunday Schools was presided over by the Archbishop, and there was a large attendance of members, including the Rev. J. M. Teale, who was welcomed by the Archbishop as a new member. Canon Garland was re-elected chairman. It was decided that conferences for teachers be held—for Brisbane, Saturday, 4th October, at Christ Church, Milton; and arrangements be made, if practicable, for Ipswich, Toowoomba and Gympie. It was resolved to ask all the clergy of the

Diocese for suggestions for the Sunday School Syllabus for the year beginning Advent Sunday next, these suggestions to be considered at the next meeting of the committee. The Archbishop mentioned with approbation the action of the Charleville Bush Brotherhood in circulating throughout that area amongst parents whose children were beyond the reach of Sunday School, the lessons issued by the committee and following them up with correspondence lessons. A report was received that the Rector of Allora had sent in names of parents beyond the reach of Sunday School to receive the committee's lessons and they had been sent accordingly, but the committee regretted it was not in a position to give correspondence lessons. It was mentioned that there were Church of England children who were receiving Sunday School correspondence lessons under the direction of the Presbyterian Church.

The letter which follows has been sent to the Editor, and is published as an encouragement to the Committee:—

Sir,—I believe a good deal of adverse criticism has been levelled at the Sunday School Committee with regard to the present system of lessons for the Sunday School. As a superintendent of some years standing I would like to say what I think of them. I have always found them most helpful and superior to any other method I have yet used. I may say that two and a-half years ago my Vicar asked me to leave St. Thomas' Sunday School and go and reorganise St. George's Sunday School, which at that time was in a bad way. I did so and used the series compiled by the Committee and in two years I had the pleasure of seeing the school in a good position spiritually and financially, and had the pleasure of seeing one of the scholars pass the honours examination, something which never happened there before. I then felt that the school was safe to be left in the hands of a younger man and told the Vicar so, with the result that I am now back at St. Thomas'. I shall reorganise all the classes and give them the diocesan lessons to do, and I am prepared to say that in six months the school will be on its feet again and going strong. I wish it to be understood that I am writing this letter as a testimony in favour of the present system of lessons, which I believe are the best produced so far.—I am, Sir, etc, ARTHUR E. FLINT, Superintendent St. Thomas' Sunday School, North Ipswich.

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SEAMEN'S INSTITUTE BUILDING APPEAL

The response to the appeal for £20,000 with which to build a permanent Seamen's Institute worthy of the PORT OF BRISBANE, and of our dependence on the seamen, has been splendid.

Half the amount has been collected.

There is now £10,000 to raise.

The foundation stone of the new building will be laid by the Governor-General on August 12th, and it is desired to have all the money in hand before then. The Committee hopes to achieve this by asking 10,000 citizens to subscribe one pound each.

You are one of the selected 10,000, and you won't fail the Committee, will you?

You will never miss a pound, even though in your charity you have given before.

It is a fine cause is this making of the sailor comfortable while he is in our city. Help it along.

Yours truly,

S. Bruce-Nicol, Hon. Sec.

Contributions should be sent to Miss Bruce-Nicol, Hon. Sec., Seamen's Institute Building Appeal, 71 Wharf St., Brisbane.

GIRLS' FRIENDLY SOCIETY.

It is said by some, and thought by more, that the Girls Friendly Society has had its day, is out of date or old-fashioned. The fact that since the date of its founding in 1875, its influence has extended throughout the Empire, and branches have been formed in every continent, should be sufficient evidence to confute such statements.

And why should a society be deemed out of date or old-fashioned that has for its object the binding together "in one fellowship of prayer and service" the women and girls of the Church "to uphold purity in thought, word and deed"? Surely there was never a time when there was greater need than the present for such a fellowship.

When first started the aim of the G.F.S. was to help girls to keep in the right way who had to leave their homes in order to earn their living. But that was fifty years ago. Women and girls of to-day enter almost every kind of sphere of work, and with the advance of their opportunities, the great girls' society has marched forward also. It exists for all classes of the community, and any who will take the trouble to look at reports of English activities in the G.F.S. will see that *all* help on its work, from the most exalted to the humblest lady in the land.

Some people object that the G.F.S. is exclusive. To this may be answered: A society within the all-embracing society of the Catholic Church must needs specialize for its *membership*. But G.F.S. clubs exist which open their doors to all girls, whether members or not, and in that way the society can be as wide as the Church itself.

The G.F.S. is to keep its jubilee next year. In Queensland it has been in existence since 1882, and in the Brisbane Diocese alone there are upwards of thirty branches. The parent society is to be represented here during July and August by Miss Way, who left England early this year to tour the Empire on its behalf. The branches both in the city and the country are hoping great things from her visit. If as a result new branches are formed either in country or town parishes, it would strengthen and confirm the position and status of what is, if properly worked, the finest Church Girls' Guild in the world.

OUR RELIGION.

VI.—WHAT ARE THE CREEDS?

The Creeds are the crystallised expression of the faith of the Church. They consist of statements of the series of facts upon which the life of the Church is based. These statements of fact are sometimes called dogmas, a word which, quite unreasonably, alarms some people; for a dogma is simply a statement which, when submitted to the acid test of time and experience, has been found to be true.

The Apostles' and Nicene Creeds seem to be the result of natural growth. In the Church's infancy only a very simple creed was needed. In teaching the Jews—who took the unity of God for granted—it was a sufficient creed to state that "Jesus is Christ." When the Church came into contact with the heathen world, it was necessary to be more explicit with regard to the nature of God. It was for the very practical purpose of teaching candidates for Baptism that the Apostles' Creed grew up. It was at first called a symbol, a watchword or token, by the possession of which Christians could recognise each other. For a considerable time it was never written down, for fear of profanation, whence it is comparatively late before we find it set out in its present form, though the separate articles may be traced to the very earliest ages of the Church. There was a ceremony at Baptism by which the creed was stated or "handed" to the candidate, and then rejected or "returned" by him. This creed is the peculiar treasure of the Church and is with us through our lives; given to us at Baptism, taught in the Catechism, said at the Daily Offices, and put to us as the test of faith on the bed of sickness.

The Nicene Creed shows another use of the creed, namely, to exclude error. The best way of combating false teaching is not so much by demonstrating its falseness as by giving a clear statement of the truth; so the Councils of the Church showed their wisdom by issuing clear statements of what they believed in by affixing the statement of former Councils. At the Council of Nicea the battle was waged on the insertion of the word "of one substance" with the Father, as applied to our Lord. The friends of the heretic Arius were quite willing to admit the words, "of like substance," which would leave a loophole for his denial of the deity of Christ. The Church in its wisdom saw this must be maintained at all costs, and so we have the expression in the creed as it stands to-day. As the expression of the corporate belief of the Church, the Nicene Creed has its place in the chief corporate service—the Holy Eucharist.

What is commonly called the Athanasian Creed is rather different from the other two. It is not in the form of a creed at all, but rather of a canticle, starting with a statement that those who wish to be in the way of salvation must have a certain faith, and ending with the Gloria. It is used in the Divine Office at Prime or Mattins. The warnings as to the results of wrong belief, which some people dislike, go nowhere beyond the plain teaching of our Lord, and simply insist on the inseparable connection between right conduct and right belief. Some of its statements about the nature of God are certainly hard to understand; but we must remember that our thoughts of God must always fall short of the whole truth about Him, while our words fall short of our thoughts.

—W. F. H. N. ELDERSHAW.

ANGLICAN CHURCH MISSION.

Headquarters: ST. LUKE'S, Charlotte Street, Brisbane.
Phone Central 3070.

We are busy finalising arrangements for the catering at the Exhibition Dining Hall during Show Week, 11th to 16th August. A large number of ladies have volunteered to assist with the waiting, etc., and we shall be glad to receive further names of any young girls and boys from the age of 14 years up. The dining hall seats 800 persons, and it is necessary to have about 150 workers per day to cope with this huge crowd, so it will be readily seen that there is room for all who are willing to volunteer their help. The profits will be devoted to the Church Mission as in previous years, and it is hoped that our own Church people will patronise the big dining hall overlooking the main show ring.

June 20th marked the twenty-ninth anniversary of the arrival in Queensland of Mr Charles Kitchen, pioneer of the Church Mission work, and it is pleasing to report that Mr Kitchen is still able to render valuable assistance to the Diocese, his principal work now being hospital visiting, and this has proved of immense value to the Church. Mr Kitchen is prepared to visit and report on the progress of patients if any of the Clergy find that they are unable to visit the General Hospital from time to time.

OLD CLOTHES.—Several large parcels of men and women's clothing have been received, but as no names have been forwarded, we wish to thank the donors for their gifts. We shall be pleased to receive further parcels from any who have clothes they wish to discard.

LAD'S INSTITUTE.—This month is of great importance to our football teams, as the two older teams will be playing for their premiership. The four teams are all leading in their grades, so we are looking forward with great expectancy, and hope that each team will gain the premiership honours. The club rooms are filled on each of the training nights. We have to thank the Archbishop for the set of new boxing gloves, and another set would be very acceptable if some kind person would donate the same.

BALD HILLS.—The parishioners of Bald Hills held their annual meeting in June, and Messrs F. Fredericks and Schroder were elected wardens for the year. A sub-committee was appointed to discuss ways and means for the erection of a Church. There were several other things of importance discussed, and all felt sure that if progress is to be made, a Church building must be provided. The remainder of the evening was spent in a formal Social Gathering. Mr Kempson has resigned his position as honorary lay reader, and the congregation instructed Mr Miles to write and thank Mr Kempson for his past services. The Rev W. H. W. Stevenson conducted the bi-monthly Communion Service.

HOLLAND PARK.—During Synod the Rev T. E. Bird, while he was in Brisbane, conducted the Communion Service and Baptisms on Sunday, June 15th, when nine children were baptised, and a large congregation present. The Sunday School has seventy children on the roll, and the Young People's Society and the Choir are keeping well together.

MOUNT GRAVATT.—The Sunday School Treat at Mount Gravatt was held on the 21st June. The arrangements were in the hands of Mr Reg. Champ, who was ably assisted by Mesdames Durant, Sherwood, Howitson, Bird, and a number of other ladies. The Church Mission Band played selections during the afternoon, and at the Social in the evening, which was held in the Memorial Hall. Rev T. E. Bird conducted the Communion Service on June 15th, and preached at evensong, good congregations being present at both services. A large notice board has been placed on the front of the Church giving times of services, etc. Regular services are now held on the first and third Sunday afternoon, and Sunday School every Sunday.

PINKENBA.—We are unable to report any further progress with regard to the Church building, but we hope soon to be able to decide. Everyone feels that the present building is by far too small for the carrying on of the work. It is estimated that another £70 is still required before any contract can be signed. The bi-monthly Communion Service will be held on Sunday, August 17th.

STAFFORD-ON-KEDRON.—The bi-monthly Communion Service was postponed to the 20th July to enable the parishioners to attend the parish Church, St. Andrew's, Lutwyche, for the dedication of the lych-gate on Sunday, July 6th. The ceremony was somewhat marred by the heavy rain, but it is pleasing to report that there was a good gathering of regular members of the parish. It is hoped to arrange a Social Gathering in the Stafford Hall at an early date. Regular Sunday School is conducted by Mrs Sneyd at 3 o'clock, and parents are asked to see that their children attend.

The Church Chronicle.

Vol. XXXIV.] BRISBANE, AUGUST 1, 1924. [No 409

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.

SUNDAY OBSERVANCE.

The decision of certain Municipal Councils during the last month to permit organised games in public parks on Sundays has roused much interest in Brisbane on the question of Sunday Observance. Not only in Brisbane, but throughout the English-speaking world, there has been a definite change in public opinion in late years. The secularisation of Sunday has been most marked in this generation, and we have to a large extent abandoned old scruples and observances. To many minds this causes extreme pain. It would seem to them that any modification of the old-fashioned British Sabbath is an evidence of a moral landslip towards the precipice of Godlessness and national ruin. The Continental Sunday has been held up to us all our lives as an example of the way in which the day should not be spent.

But the fact of change cannot be ignored, and we would do well to reflect that forbidding certain things by no means ensures the observance we desire. Everyone would agree that a weekly day of rest is a necessity. The only controversy lies in what we mean by rest. Now, the Christian Sunday is not the Jewish Sabbath. The constant repetition of the Fourth Commandment in Church is really very confusing, and we have added thou shalt do no manner of play to no manner of work. We do not in fact keep Sunday because we believe God rested from His work of creation on that day.

Sunday is the weekly festival of the Resurrection, a festival and not a fast. Its dominant note should be happiness. No one in this country would wish it to be a day of business, and we are not likely to use it for political elections as is the custom on the Continent. But there is need to keep very definitely to its religious foundation. Sunday is for Christians an opportunity for worship and rest. From the very earliest times Christians have felt that the celebration of the Holy Communion was the first and chief service of the day, and they have supplemented it by other forms of worship.

What are we to do after we have been to Church? Writing in the *Nineteenth Century* lately, Bishop Frodsham has entered the lists in favour of the Continental way of spending Sunday as he has seen it in Italy. The Churches were crowded with worshippers who evidently were most sincere in their devotion. Later in the day "he found the gardens open and bands playing while the streets had the appearance of a domestic festival. There was an atmosphere of brightness and contentment without any horseplay or noise." That is all very nice, and if to the programme were added an opportunity for worship in the evening, it might seem to many ideal. But what about football and cricket? Some people would much rather play games than listen to a band in a park or go for a walk.

Already in the country, matches are played on Sundays as a regular thing. But in Brisbane it is not so, and surely it is a pity to begin. In a very short time train and tram employees and hosts of officials would be kept at work to

minister to the pleasure of people who have ample opportunities on Saturday for sport. We cannot prevent some from spending Sunday on the river or in their cars, and we would not wish to legislate to bring them to Church, but it is as right to have legal sanction to preserve a day of rest in 1924 as it was to legislate to prevent markets and fairs on Sunday in the reign of Henry VI.

Probably we have very little notion of Sunday as a day of gloom in this country. Yet any thought that its observance demands abstinence from innocent pleasure must be combated. The whole spirit of the modern world is against such an idea. For Christians it provides an opportunity for Worship and Instruction and happy recreation of such a sort that neither offence nor labour is caused, and we must endeavour by precept and example to encourage other people to adopt our way.

* * *

THE SEAMEN'S INSTITUTE.

We publish elsewhere an appeal which is being made for funds for our new Seamen's Institute in Brisbane. It may seem to us a big task to raise £20,000 for an Institute. Perhaps we may be encouraged by the story of what New York is doing. At the annual meeting of the Seamen's Church Institute the President of the Protestant Church Missionary Society asked for a 13-story building to enlarge the Institute at a cost of 1,000,000 dollars—£200,000. He said that though 500 sailors were accommodated nightly, 100 at least were always turned away. They wanted to be able to care for 1500 a night. The Institute was a club, bank, hospital, library, restaurant, post office, Church and amusement club all in one and under one roof. If our ideas are not as big as those of New York, they are of the same kind. It seems a vital part of the social effort of the city of Brisbane to care for the many sailors who visit our port, and we commend the appeal of the Building Committee to the generosity of our readers.

* * *

A CHILDREN'S BIBLE.

Some six years ago a Report on the Teaching Office of the Church which was issued by a Committee appointed by the Archbishop of Canterbury after the National Mission of Repentance and Hope, recommended that a Children's Edition of the Bible should be prepared. It is quite obvious that the best book in the world is printed in the worst possible way. The small print, the narrow columns, the division into verses, and the absence of suitable headings, deter not only children but adults from reading its story eagerly. It is the best possible evidence for its value and intrinsic interest that it is used so much under such hard conditions. Now the Cambridge University Press announces that a Children's Bible will be published shortly. The Editors are Sir A. Quiller Couch, Canon Nairne, and Dr. T. R. Glover. The issue will be waited with eager anticipation, and should do more to encourage regular Bible reading than any other scheme that can be devised. The Children's Bible will of course contain extracts only. It would be impossible to print the whole of it in suitable type. But that will be an advantage in many ways. In the capable hands of the Editors who have been appointed we can be sure that the very best that is possible will be produced.

NORMAN PARK.

The Church of the Transfiguration.

On a site which overlooks the whole of Brisbane, the Archbishop laid the foundation stone of a church at Norman Park on Sunday, July 13th. A very handsome plan has been adopted for a brick church, with chancel, transepts, nave and tower, surmounted by a spire. At present the nave only can be built, but the population of the district is bound to increase rapidly because the extension of the East Brisbane tramline is nearing completion and it passes alongside the church property, so the remaining part of the Church should be needed in a very few years. The part of the Church which is now in course of construction will cost about £2000, of which only £350 was in hand when the stone was laid. But an additional £133 was subscribed on that day. The balance has been borrowed and about £160 a year will be required for interest and redemption.

The Rev. J. H. Steer, the Rector of the parish, and his people are facing the problem cheerfully, and so much has already been accomplished that the future does not present any difficulty that cannot be overcome.

THE CEREMONY.

A lengthy procession of members of the congregation, the Women's Guild, children of the Sunday School, the Choirs of neighbouring Churches, as well as the local Choir, the Parish Clergy (Rev. J. H. Steer and Rev. R. O. Free), Canon Gradwell, Rev. J. B. Armstrong, Rev. J. T. Perry, Rev. F. Maynard, and the Archbishop of Brisbane attended by his Chaplains, Canon Batty and Rev. W. H. W. Stevenson, formed up on the main road and marched to the site.

The usual form of service, consisting of a Psalm, Lesson, Prayers and Hymns was used. After the Petition from the Churchwardens and Rector had been read, the Archbishop laid the stone with the customary formula—

In the Faith of Christ and with Prayer for the Blessing of God, I lay this Foundation Stone of a Church to be called the Church of the Transfiguration, in the Name of the Father and of the Son and of the Holy Ghost. Amen.

Beneath the Stone was deposited a leaden casket containing a parchment inscribed with the names of 45 men from the parish who gave their lives in the Great War, together with the daily papers of Brisbane and the *Church Standard* and the *Chronicle* and some coins of the realm.

THE ARCHBISHOP'S ADDRESS.

After laying the Stone, the Archbishop addressed the large gathering. He congratulated the parish on being in good time with the building. It was usual to wait till a large population had assembled before providing a permanent church, or perhaps any church at all. But they had not only secured a magnificent site but were erecting a worthy building upon it. He felt sure that the Church life of the district would be the stronger for the faith and enterprise which was then displayed. The name of the church, the Transfiguration, was a very suitable one for a church built upon a hill. He prayed that they might always have in memory the incident which the name of their church recorded and that they might have many happy experiences of close communion with God in the sanctuary which their piety was providing for His worship.

Summaries of the Christian Evidence Lectures

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

V.

"HAS CHRISTIANITY HELPED THE WORLD?"

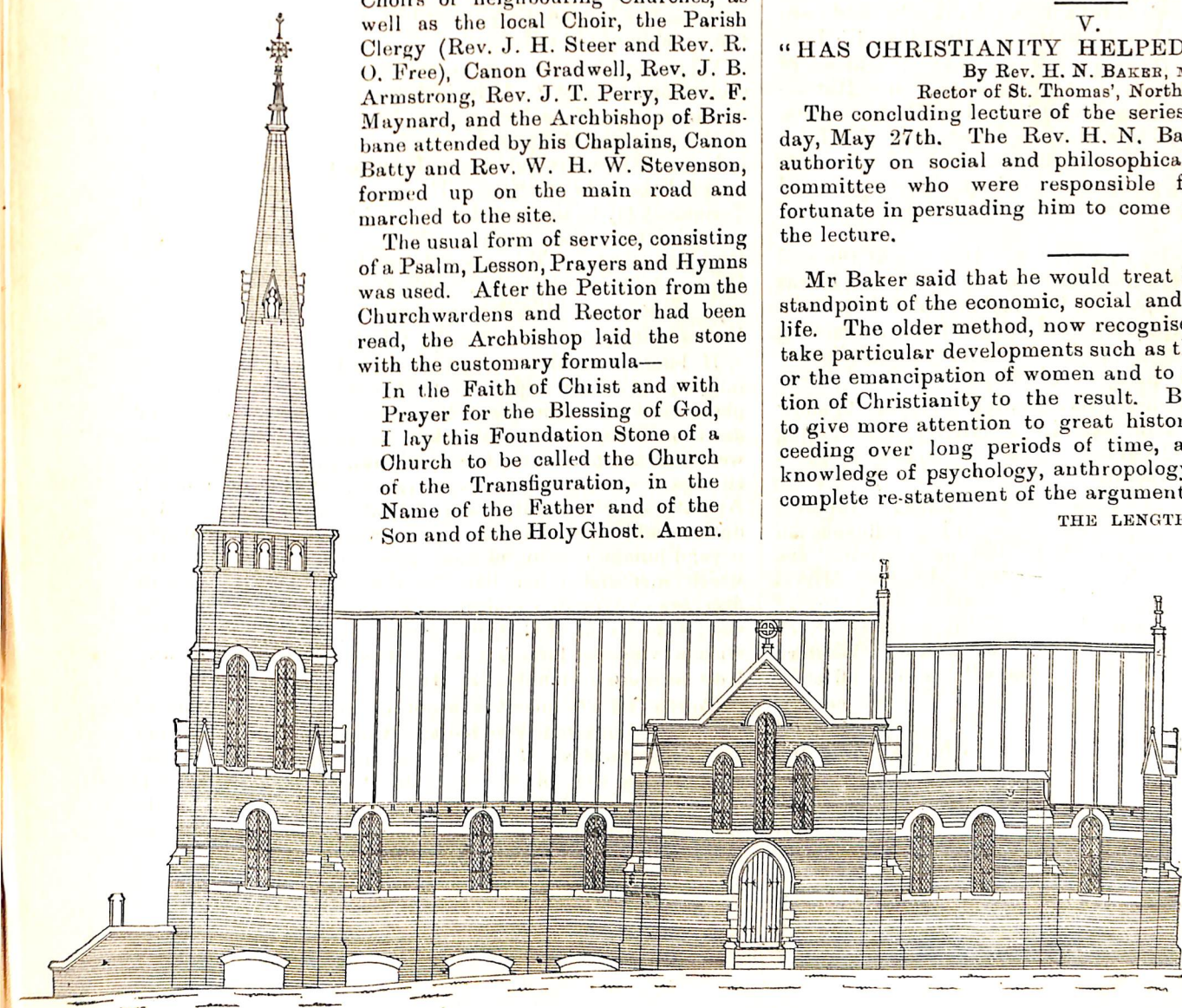
By Rev. H. N. BAKER, M.A.,
Rector of St. Thomas', North Sydney.

The concluding lecture of the series was given on Tuesday, May 27th. The Rev. H. N. Baker is a recognised authority on social and philosophical questions, and the committee who were responsible for the series were fortunate in persuading him to come to Brisbane to give the lecture.

Mr Baker said that he would treat his subject from the standpoint of the economic, social and political aspects of life. The older method, now recognised as faulty, was to take particular developments such as the passing of slavery or the emancipation of women and to deduce the contribution of Christianity to the result. But it is now possible to give more attention to great historical tendencies proceeding over long periods of time, and to bring in our knowledge of psychology, anthropology and sociology, to a complete re-statement of the argument.

THE LENGTH OF HUMAN LIFE.

Christianity has been in the world only a short time, whereas even civilisation is hoary with age. And behind civilisation lie vast periods of prehistoric primitive conditions of which every social institution is heir. And that is not all, for man inherits the pri-



meval instincts of his animal ancestry, which may stretch back 540,000,000 years. This is the world about which we are asked to estimate the help which Christianity has given.

Now, just as the human body is made up of many organs which are each necessary to the whole body, so society, its classes, its vices, its political and economic organisations, are rooted in the entire system. There is a real unity throughout human society, and changes can only be accomplished slowly. This partly explains why Christianity has not leavened the whole lump. Every movement of reform has the same difficulty to contend with. God works very slowly, and we must not be discouraged to find that Christianity does not accomplish all its purpose in a moment. Humanity has had a long history, and doubtless it has a vast future. It is only at the beginning of its task.

SCHOOLS OF SOCIOLOGY.

Sociology raises a further question. Is it possible in the nature of things for Christianity to accomplish its purpose? May it not be facing an attempt which lies beyond its sphere?

There are many who argue so. They profess to be impressed by the fact that human society is dynamic and not static. One form of organisation gives place to another and nothing remains constant. Man and society seem to be straws carried along on a swift stream, and the forces which determine man's life act mechanically and are beyond his control. How then can religion affect life?

In modern times there have been several schools of Sociologists. The first in modern times was the Rationalistic, and it flourished from the 16th to the 18th centuries. Its interest was Politics, and it believed that the force which moved the vast current in human affairs was Reason. Education seemed the great key of reform. Society seemed to them a bundle of individuals, and the individual dominated society.

An Economic Sociology succeeded. It arose at the end of the 18th century and flourished during the 19th. It was the era of industrial expansion in England, and it had its inspiration in that expansion. It taught that the moving power in social evolution was derived from economic forces. Karl Marx was the populariser of this theory.

Marx produced an enormous amount of evidence to show that economic forces do exercise a mighty determining influence over life. He did not, however, succeed in proving they are the only factors.

There are some thinkers who believe that Geographical conditions provide the greatest determining influence on society. Climate, soil, situation, the open plains, the forests, the sea, seem to be the factors of change. Migration from one part of the world to another, the opening of trade routes and so on, are of enormous importance. Such a theory is of interest specially to Australians, a Western race planted in a new land. What will be the effect of this continent and climate on our race? Can we combat the external conditions, or will they be too much for us? Yet surely the earth itself is a product of forces in the universe which made it and will one day destroy it. And humanity which this earth contains has a significance beyond this globe. What its object is neither geography nor economics nor any sociology can tell us. They bring us face to face with a mystery and leave us there.

Last of all and most dominant to-day is the Psychological school, which finds the origin of our social order in the primitive instincts which are the foundation of our nature

and which we inherit from long lines of ancestors, human and animal. But this again seems only to attack part of our problem.

CHRISTIANITY AND SOCIETY.

The lecturer then proceeded to discuss the social message of the Gospel and said that in order to understand it, the social development of Israel in Old Testament times must be considered.

Israel's social development was not peculiar. It ran on the same lines as other nations, and economic forces exerted their determining influence.

At first when we met them they were wandering tribes subsisting on flocks and herds, and the rule was patriarchal. Then came the social change of settlement in Palestine. Their basis of life was agriculture, and they lived in towns and villages. Next, from Solomon's time onwards, trade with other countries exercised a great influence and modification. Wealth lay in other things than land. A class of wealthy merchants appeared, and in the cities artisan and labouring classes appeared, and also the poor. It was all just like what is met with elsewhere.

But there were differences. Their social organisation was religious, while ours is secular. All ancient societies were built on religion. Agriculture, trade, customs, all had a religious sanction. Even in much later times Augustus felt he had to make a religious connection between the Roman Empire and its people by instituting the worship of himself.

What lies behind this universal tendency to connect society and religion? It is just the fact that the bond is not an external force but an inner bond lying on the hearts of the people. Religion is the social cement. Religion influenced the individual to conform to the customs which guarded the tribal welfare. The supreme value of the Old Testament lay in the fact that it provided a far better bond than did the other nations. Men owed allegiance to a Righteous God, and this was reflected in their relationships. We build our economic and political order upon the concept of Rights. Israel built hers upon the concept of Duties, and that is more socially effective.

If Israel's social organisation rested on religion, then religion conversely expressed itself in social life. The prophets were the exponents of the social Message. They laid down no laws, but they attacked usury and the greed of wealth as a sin against God and humanity. It was not ritual and sacrifice but social morality that God demanded. And this social morality was practical and practicable. Its duties could be discharged. Israel was conscious of forces beyond human control, of the monstrous heathen empires which surrounded her, like Babylon and Assyria, and of disasters like famine and flood. But she knew that she was in the hands of God, who could and would guide them with a view to Israel's best welfare. Determinism and freedom were harmonised in Him.

To the Old Testament concept of duty as the basis of Sociology, Christianity added the Brotherhood of Man and the Fatherhood of God, and centred everything on the revelation of those doctrines in the Person of Jesus Christ. It may be said that its principles have been partial only because it has not completely dominated the world. Yet it is doing so. Even if nations have not accepted Christianity as their religion, they have taken its principles for granted, and we cannot doubt that its triumph will be complete, and that the social life of the future will be more and more Christian.

C.E.M.S. NOTES.

At the July meeting of the Executive, Colonel Durrant, the newly-appointed chairman, presided for the first time. A considerable part of the evening was spent in considering the appointment of an Organising Secretary; the matter has now reached such a stage that it is confidently hoped that the appointment will be made in time for announcement in the next issue of the *Church Chronicle*. An invitation from Canon Garland to send in the names of members willing to act as "big brothers" to fifteen immigrant boys, due to arrive in Brisbane two days after the meeting, was accepted with enthusiasm, all those present volunteering, and many other names were given in of members whom the speakers felt sure would act in that capacity. Affiliation with the Workers' Educational Association was renewed and the Rev. H. T. Molesworth and Mr. N. K. Harvey were elected C.E.M.S. representatives on the W.E.A. Council.

At the quarterly meeting of the Brisbane Federation, held on July 11th, it was decided to arrange shortly a Retreat for Men, on the lines of those which used to be held annually, but which were discontinued owing to the Federation's going into a state of suspended animation, from which it emerged eighteen months ago. All Churchmen, whether C.E.M.S. brothers or not, are invited to take part in this retreat, of which particulars will be sent to all the metropolitan parishes as soon as the necessary arrangements are made.

The branch which formerly existed at Warwick is shortly to be re-formed.

Toowong branch is forming a parish club and library for men and boys. It is proposed to build additions to the parish hall, including a billiard room, library and work-room, at a cost of about £400, of which sum a good proportion is already in hand.

The secretary of Toowong branch, Bro. J. J. K. Dwyer, is leaving for Sydney, where he is going into business. He will be greatly missed, as he is one of our "livest" Queensland branch secretaries.

Men's Commonwealth Sunday, August 24th, and Week of Prayer, Service and Sacrifice, August 24th to 31st.

It is earnestly hoped that the whole Church throughout Australia will co-operate in this effort, the objects of which are:—

1. A special effort in every parish to get men and lads who do not usually attend to come to Church on August 24th in the hope that they will become regular worshippers.
2. To encourage Churchmen, members of C.E.M.S. and others to take up the difficult task of striving to win men and boys to Christ and to active membership in His Church.
3. To emphasise the supreme importance of prayer in all our work.
4. To set before young Churchmen the splendour of personal service in the ministry of the Church in Australia or in the Mission fields of the world.
5. To set forth the glory of God, Sunday, August 24th, is being observed in several dioceses as "Come to Church Sunday."

A.B.M. NOTES.

A parcel of Indian Mission work (crochet d'oyleys, centres, children's bonnets, etc.), has been received at the Brisbane Office, and is on sale there; also fans, mats, etc., from Torres Straits Islands.

All gifts intended for Mitchell River, Edward River, and Torres Straits Xmas boxes should be sent into the Foreign Mission Office, Church House, Ann St., Brisbane by the 1st of September.

Gifts of kitchen utensils, household linen, old tennis balls, beads, and wool would be much appreciated by Mr. Chapman for the Edward River.

C.M.S. NOTES.

A new era in the deputation work of the C.M.S. will be ushered in on 12th August, when a lecture will be delivered in the Chapter House, Sydney, illustrated by cinematograph views, as well as still slides. The lecture will be entitled, "Toiling Millions of Modern China," and the pictures will be grouped under various headings:— "China at Work," "Religion of China," "Christianity in China," and "The Impact of the West upon China."

The offerings at the meeting will be devoted to the purchase of the cinematograph machine and film, which involve a heavy item of expenditure.

The Rev. C. G. Short, from Kenya Colony, is at present on a deputation tour for the Society in the South Coast of Sydney Diocese.

The Women's Executive of C.M.S. are arranging their Annual Sale of Work in the basement of the Sydney Town Hall on September 2nd. A number of parishes are holding stalls, and Lady Cullen has been asked to open the Sale. A great display of Oriental work and curios will be for sale. Members of the Young People's Union will give a demonstration of "Life in India."

THE CHURCH'S GROWTH IN NIGERIA.—The opening-up of Nigeria to trade and commerce was largely accomplished in the first instance by missionaries of the Church. Nigeria has now become, after India, the largest, most populous and most prosperous of British tropical possessions, producing the biggest revenue. The results of the work of the C.M.S. have been really marvellous. In 1893 there were only about ten towns in what is now the Diocese of Lagos (which is twice the size of the British Isles) which had a Christian Church; now they number over 800, and there is hardly a village in the Southern Provinces without its place of Christian worship. This rapid spread of Christianity is in the main the work of African Christians themselves, who travel about from place to place and carry with them their new-found religion in their hearts, their vernacular Bibles and Prayer Books in their hands, and everywhere they go new Churches and congregations spring into existence.

WOMEN WORKERS WANTED.

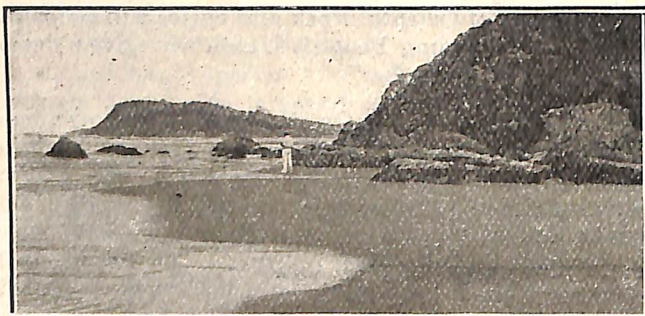
The Rev. P. H. Lees, a missionary of the Church Missionary Society, is in charge of the three districts of Gulu, Kitgum, and Lira in the Lango Country, which lies to the north of the Uganda Protectorate. He writes that the outstanding need is for women missionaries. There is no women workers, either African or foreign, in these three districts, but the baptised men and youths now number nearly 2000! Where will these converts get Christian wives if no one will go and teach the women and girls? Ten Roman Catholic sisters are working in the Gulu and Kitgum districts, and numbers of women and girls are reading with them. Mr Lees says that if religion is to get hold of these people it must start in their homes. Who will offer for work in this needy field?

ENCOURAGING WORK AMONG WOMEN.—News has reached the Church Missionary Society of the formation of a Women's Evangelistic Band in Travancore, one of the protected Hindu States which occupy a narrow strip of country on the Malabar Coast in the extreme south-west of India. The band has its headquarters at Allepie, and was started about two years ago by a woman missionary of the C.M.S. and Miss R. Joseph, an Indian graduate of the Madras Christian College for Women. The object of the band is to train women and girls for systematic work among Christians and non-Christians. Fourteen students took advantage of the training during the year 1923. About six months were spent in study at Allepie, and the other half of the year in visiting various pastorates, spending not less than a month in each. Meetings and individual work among Christians and Hindus, training classes for Sunday School and day-school teachers, inspection of schools filled the days. In each place an effort was made to leave a woman to carry on the work which the Allepie students had begun.

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T. C. TROEDSON, Director

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. HELY-WILSON).—SERVICE LIST.

8 a.m.	11 a.m.	3 p.m.	7.30 p.m.
Aug. 3—Allora	Allora	Spring Creek	Allora
10—Allora	Glengallan	Goomburra	Allora
17—Allora	Spring Creek	—	Allora
24—Allora	Goomburra	Glengallan	Allora
31—Allora	Allora	Hendon	Allora
August 2—Girls' Guild, Allora, 2.30 p.m.			
7—Women's Guild, Allora, 2.30 p.m.			
14—Women's Guild, Spring Creek, 2.30 p.m.			
13—Women's Guild, Goomburra, 2.30 p.m.			
13 (Wednesday)—Wonga, 8 p.m.			
15 (Friday)—Talgai West, 7.30 p.m.			

The Allora Women's Guild will hold a "remnant" afternoon on August 7th in St. David's Hall, 2.30 p.m.; and the Girls' Guild will hold a social and dance in the Shire Hall on August 12th at 8 p.m. We hope that both will be well patronised; it is now about twelve months since the Girls' Guild have asked for help, and as the members have a regular annual obligation to the New Guinea Mission to meet, we trust their social will be a success. On August 3rd the Sunday School banner, made by Miss D. Gordon, will be blessed at the 11 a.m. service; special children's hymns will be sung, and Rev. John Hope, of Olifton, will be preacher. The Rector wishes to thank the following: Mr J. A. Berg for two bags of corn, and two other parishioners for meat, eggs and vegetables. The Allora Women's Guild annual ball was a huge success, and netted over £25 to their funds. All guilds are now working hard for the combined bazaar, which is to be held on October 10th, the proceeds of which are to be divided between the general and local funds of the parish. Gifts of kind and work are solicited by all guilds, and will be credited to the centres from which they are received.

Boonah (Rev. C. C. COMPTON).—SERVICE LIST for August:—

7.30 a.m.	11 a.m.	3 p.m.	7.30 p.m.
3—Boonah	Boonah (M.)	Mt. Alford	Boonah
10—Boonah	Boonah	Cannon Creek	Maroon
17—Boonah	Mt. Alford	Boonah (Ch.)	Boonah
24—	Maroon	—	Boonah
31—Boonah	Cannon Creek	—	Boonah

August 5—O.E.M.S., 8 p.m.

7—G.F.S., 8 p.m.

9 and 23—M.C.L., 2.30 p.m.

Every Thursday, 3 p.m., Women's Guild.

24—F. of St. Bartholomew.

The Sunday School picnic on the King's Birthday was happily carried out despite rain the night before. Once off the road the ground was dry enough for games, and arrangements for sitting at meals were made. Everyone seemed to enjoy themselves, and not

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.

least the helpers apparently. The venue and means of reaching it were the same as usual, namely, Dugandan Flat and Mr Tow's wagon. A very successful "parcel" afternoon inaugurated the preliminary function in aid of our annual bazaar, which will have to be an extra big affair this year because of the bad times which we have seen, and still are going through. The dates are 9th and 10th October, and we ask everyone to remember them and resolve to do all they can, both before and on those dates, to make the effort a marked success. It seems rather unfortunate that the Missionary Exhibition is to be here before the bazaar, but the former is a diocesan educational, not a parochial money making affair, and should not, we think, interfere with the latter, while it will, we sincerely hope, create interest in the minds of the indifferent in the work, which is the Church's chief concern, without which it would cease to be Christian. Two of our Synodsmen, Messrs. S. J. Cossart and S. Dover, were again elected to the Diocesan Council this year, which is a matter of congratulation both to them and ourselves. On the Sunday after Synod, services at Boonah and Mt. Alford were taken by Rev. G. Wells, with whom the Rector exchanged, taking services at St. Paul's, Ipswich, and Redbank.

MARON.—An old and very estimable member of St. Andrew's has just passed away in the person of Mrs Newman, universally and very deservedly beloved. She was called upon to suffer a great deal but bore it all patiently and without any loss of faith in her Friend and Master. Our sincere sympathy is with her son and his wife, with whom she lived, and whose loving care helped her so at the end.

Holy Trinity, Fortitude Valley (Revs. S. WATKIN and A. G. THOMPSON).—The organ recital by Mr Geo. Sampson on Monday, June 30th, attracted a crowded congregation which filled the Church to overflowing. A carefully chosen programme was beautifully rendered by Mr Sampson, and Miss Vera Parker was at her best in her two solos, which were accompanied by Mr Norman Ahlbrand. Mr Benson, a veteran organist well known to old music lovers, has promised to give a short recital before evensong on Sunday, August 3rd, from 7 to 7.30 p.m. We are grateful to the Church Mission Band for heading our open air procession on Sunday, June 29th. There was a full Church for the mission service which followed. The next open air procession and mission service is to take place on Sunday evening, July 27th. We are thankful to the Rev. C. F. Blood for his earnest address to O.E.M.S. on Wednesday, July 16th, on the subject of "The Spiritual Training of the Child." The classes in preparation for Confirmation have begun. O.E.M.S. has decided to visit the men of the parish in preparation for Commonwealth Sunday, August 24th, and the week of prayer, sacrifice and service from August 24th to August 31st. We are arranging a special evensong for Thursday, August 28th, at 8 p.m., when several choirs will assist in the musical part of the service.

St. Michael and All Angels', New Farm (Rev. WALTER THOMPSON, M.A.).—One branch of the O.E.M.S. is showing increased activity. For some time past we have wanted a new piano for the parish hall; the combined efforts of the Sunday School and choir raised some £36 for the purpose, then the O.E.M.S. undertook the responsibility for raising the rest of the amount required, and now we have an upright grand Lippe piano in the hall, more than half paid for, and we feel sure the balance will soon be forthcoming. The O.E.M.S. also held a gift evening for the priory, and a number of the members and ladies motored down with the gifts and did some good work digging and planting trees. The early death of Miss Evelyn Livingston, followed some three weeks later by the death of her brother, Jack Livingston, has caused widespread regret and sorrow; both were very popular and will be greatly missed, and the deepest sympathy is felt for their parents and relations. Truly, life on earth would be sad indeed but for the blessed hope which Easter brings. They are not lost to them, only gone before, and have entered into the "power of an endless life."

St. Colomb's, Clayfield (Rev. D. MORGAN JONES).—All eyes are now turned towards the 1924 fete, and the various committees and conveners are energetically working to provide stock for the stalls. The fete will be held in the spacious grounds of St. Colomb's Church on Friday and Saturday, September 12th and 13th next. St. Colomb's, being only half a minute from either the tram terminus or railway station, is very easy of access, which should assure a large number of visitors. The Parochial Council has arranged for the Rector to have the use of a motor car when visiting; it is really a necessity in such a widely-scattered and hilly parish. The special preachers during the month were the Ven. Archdeacon Thorpe (of North Queensland) the and Rev. R. O. S. Free, Assistant Priest of Balmoral. The Rev. J. H. Steer, Rector of Balmoral, came over to address the Junior Council, but heavy rain spoiled the attendance on that evening.



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Phone 7473

St. Matthew's, Groveley, with St. Mary's, Enoggera (Rev. J. P. PARKER).—The outstanding event since last notes was the stump capping of the new Church at Samford. Canon Campling, as Principal of the Vicar's College, officiated, and delivered a short address that will be long remembered for its sound and practical advice. Attendant circumstances at a country centre's first little Church do not as a rule speak to those present of the greatness of the Church. The Principal's words about the romance of the beginnings of big things at once lifted the proceedings to a high level, and opened up a vision of the great work then being started. Future generations may laugh at the littleness of the first Church, but they will never get away from the fact that the foundation of whatever they may achieve was laid at that ceremony on June 28th, 1924. Every part of the parish was represented, and a kindly interest was shown by other denominations. We hope the building will be ready for Bishop Le Fanu to dedicate on August 3rd at 3 p.m. Meanwhile gifts will be welcomed. St. Matthew's is giving the Bible, St. Mary's Sunday School the Service Book and a Hymn Book. There is still an opportunity for someone to give one or more of the following: altar, or suitable timber for one; font; altar frontals and frontlets; altar hangings; linen, etc. The Vicar will gladly supply detailed information to any who would like to help. We regret to have to record the resignation from the office of sacristan at St. Mary's of Mr L. H. W. Bloss. Mr Daniels was duly admitted to that office on St. Peter's Day. The services at Upper Kedron have been disorganized a little lately. We regret this. Upper Kedron shows its appreciation of services in the best way, viz., by coming regularly. The parish is at present under a cloud. Three gentlemen of the very best English type have been called to their rest. Of the first, mention has already been made, viz., Mr John Nicholson. He was aged 96 years, and has not of course latterly been very active in the work of the parish; but of the other two we can only say at present that we are left wondering how we are going to manage without them. We know we shall manage. We know we must, but with our loss fresh in our minds the way is not yet made plain. Mr Isaac Robinson, aged 71 years, died on July 6th, and was buried at Groveley on July 8th. A memorial will be held in St. Mary's Church on Sunday, July 27th, at 11 a.m. It will be of course "the Lord's own service." Mr Howard Spencer Bliss, aged 65 years, died suddenly on Thursday, July 17th, and was buried at Groveley the following day. May God of His mercy grant unto them the light of His Blessed Presence, and raise up among us men who will shoulder the responsibilities those whose lives were spent for others have at His command laid down.

St. Andrew's, South Brisbane (Canon JENKYN and Rev. C. McKie).—The most important happening of the month was the Parochial Council meeting, at which the main topic was the Church wall. It was decided to hold a parish rally in the hall on August 5th, when the question as to whether the wall will be continued round the whole of the property, or shall cease at the rectory fence, will be decided; the question of the grounds will also receive consideration. The rallies serve the two-fold purpose of allowing the parishioners to express their opinion and also to meet one another in a social atmosphere. May we hope that there will be a good attendance on August 5th. We are glad to welcome Mr. McKie, who is quite settled in the parish—and, thanks to his efforts, the Sunday School is beginning to assume a healthier state. While on the subject of attendance, the early celebrations leave a great deal to be desired in that direction. When will we realise that our greatest privilege is to meet God in the quiet stillness and devotional atmosphere which seems to brood in His House in the early morning? Evensong should not be the service of the day, as it so often seems to be. Do try to gladden the hearts of our Lord and His priests, by making an effort to be present a little more frequently at His table. Quite a mishap occurred the other Sunday evening; the lights failed in the Church and service had to be held in the hall. We are told that the choir acquitted themselves remarkably well in their unaccustomed surroundings. The Gordon and Sunshine Clubs have held some very successful dances this season. We have had, as special preachers through the month, Canons Gradwell and Garland and Rev. W. J. Park.

St. Peter's, West End (Rev. J. M. TRALE).—On Wednesday, 9th July, St. Peter's Sunbeam Club held a most successful mask and fancy dress dance: over 100 took part in the grand march. The judges of the characters represented were the Vicar and Mrs Teale and Mr and Mrs Boldero. The club gave the handsome donation of £7 to the Vicar out of the proceeds, with the request that some necessary ornament be purchased for the Church. The Vicar desires to thank the members of the club. A very successful "florin evening" was held by Mrs Talbot and Misses Angus, Olson and Lewis in aid of their stall

at the fête to be held either in September or October. We welcome two more new workers: Mr Poulton as a parish councillor, and Mrs Wetherell as a stipend collector. It is with much regret that we have lost Miss Walker as a Sunday School teacher; we thank her for the splendidly efficient and faithful work she has done in the school. It is also with much regret we have had to say "au revoir" to one of the most active members of the C.A.T. Society, viz., Mr C. L. Onions, owing to his departure for Melbourne. Through the kindness of Mrs and Miss Good a social evening was held in their house in honour of Mr Onions. Speeches were made by Messrs. Holt, Dalloway and Bell. The Vicar in a few words presented the departing guest, on behalf of the Society, with a travelling rug; Mr Onions suitably replied. We indeed thank Mr Onions for the good work he has done for St. Peter's. The C.A.T. Society held its annual meeting on the 1st July, and it was unanimously decided that the Society close down. We are most grateful for the help, social and financial, that the Society has given to the parish during its existence. The parish held its Patronal Festival on St. Peter's Day; Bishop Halford celebrated and preached at the 11 Eucharist, and the Archbishop preached at Evensong. The congregations were good; the communicants numbered 104; the singing was excellent. The altar flowers looked beautiful, thanks to Miss Harries; one thing more would have added to my happiness—that was to have seen on our beautiful altar the altar lights as ordered by the law of the Church. And I must thank Mr Davies for his great kindness in motoring the Archbishop to and from Bishopsbourne.

Christ Church, Yeronga; Moorooka, Salisbury, and Sunnybank (Rev. A. W. GILBERT).—YERONGA.—A suggestion has been made that if the 10.45 a.m. service was omitted, and the early celebration changed to a later hour, a much better attendance would be gained. The question was discussed by the Wardens and Parochial Council at their last meeting, and it was decided to give the following services a trial:—Two services will be held each Sunday. On the 1st, 3rd, 4th and 5th Sundays, Holy Communion, with sermon, 9.30 a.m.; and 2nd Sunday, Mattins, with sermon, 9.30 a.m. Evensong each Sunday, 7.30 p.m. The new arrangement will begin on the 1st Sunday in August. The last social given by the members of the Ladies' Guild was most successful, the net proceeds being over £8. Arrangements are now in hand to run another as soon as possible. Mrs Gilbert is organising a children's plain and fancy dress paper ball, to be held on 22nd August; already many of the children are making their costumes, and a large attendance is expected.

MOOROOKA.—The Ladies' Guild have arranged a meeting with the members of the Church Committee to see if they cannot join forces in devising some effort to pay off the building debt before the end of the year. A very encouraging sign is that of a good many members of the guild favour straight out giving as the best method of clearing the debt. If each parishioner would adopt this principle there would be no difficulty in clearing off the whole amount before the end of the year.

SUNNYBANK.—Up to the present St. Barnabas' Church has had to put up with a temporary arrangement for a font. Mrs Dyer and other members of the guild have, however, now taken the matter in hand, and we hope soon to have sufficient funds in hand to order one of a permanent nature. The afternoon service during the winter months has had good results; the earlier hour suits many who cannot manage the roads in the dark.

St. Matthew's, Howard, with St. John's, Pialba (Rev. O. WARREN TOMKINS).—Bishop Le Fanu has given Confirmation at Howard and Pialba. Twenty-three candidates were confirmed. A branch of the Women's Auxiliary has been founded at Howard, with Mrs Rankin as president. The numbers are small, but members are enthusiastic. We very much regret that our zealous Churchwarden at Urangan, Mr Whittaker, is dangerously ill. The Sunday School prize distribution took place last week at St. Matthew's. Mr. J. Buffey, the superintendent, trained the children, who provided a delightful musical programme.

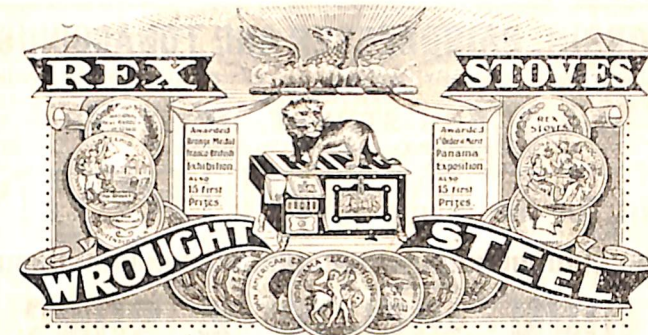
Bundaberg, Christ Church (Rev. B. P. WALKER, M.A.).—The parish received a shock when Mr. Ashley (on his return from Synod) announced that he would leave Bundaberg shortly and must resign the office of Churchwarden, which he has held off and on for the last twenty-five years. This means the breaking of many ties, and the disappointment of a very earnest hope that he would be able to hold office when the new Church should be consecrated. A special parish meeting will be held on Monday, July 21st, to receive Mr. Ashley's resignation and appoint a successor, to be followed by an informal meeting, when the opportunity will be afforded of expressing appreciation of many years of faithful service and of bidding an

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old friend good-bye. The parish has also parted this month with good and loyal workers and devout, regular worshippers in Mr. and Mrs. J. McDonald and their family. Mr. McDonald—as an old Sunday School superintendent and councillor—will be sadly missed; and it will be difficult to replace Miss K. McDonald as local secretary for A.B.M. His Grace the Archbishop has kindly promised to spare a free day for a visit to Bundaberg, which has been omitted from his Confirmation list this year. He hopes to come on November 7th, and those who are specially desirous of receiving Confirmation this year should send their names to the Rector at once.

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

	8. H.C.	11. H.C.	2.30. E.	7.30. E.
Aug. 3—	Goombungee	Haden	Crows Nest	
10—	Highfields	Geham	Pechey	
17—Crows Nest	Pinelands	Virginia	Crows Nest	
24—Crows Nest	Haden	Goombungee	Crows Nest	
	Highfields	Geham		
31—Crows Nest	Geham	Pechey	Crows Nest	
Sept. 7—Crows Nest	Crows Nest	Anduramba	Pinelands	

WEDDING.

June 23—Richard Roy Armitage and Clara Louise Mewing, Crows Nest.

25—Edward Louis Frederick Sondergeld and Beatrice Olive Lavender, Crows Nest.

The Rev. Canon H. Gradwell, Secretary for Home Missions, will visit this parish on Sunday, August 24th, and speak to us about the Home Mission work in this Diocese. He will celebrate the Holy Communion at 8 a.m. and preach at 7.30 Evensong at Crows Nest; he will also take services and preach at Highfields at 11 a.m. and Geham at 2.30. It is to be hoped that those centres which are to be privileged by his visits will make special efforts to be present in large numbers. The Crows Nest Sunday School is doing well under the charge of Miss Rose Trousdell, who loyally came to the rescue when we were in sore straits for a Sunday School superintendent. The St. George's Ladies' Guild are arranging to hold a Paddy's Market on Friday, September 28th; further details will be announced next month. Please keep this date open and save up some pennies for it. The Archbishop will visit this parish on Saturday and Sunday, November 1st and 2nd, and conduct Confirmation services at Crows Nest, Geham, and either Goombungee or Haden. Classes will be arranged at my next visit to the various centres, and I should be glad if those who wish to be confirmed will let me have their names as soon as possible.

Dalby (Revs. F. KNIGHT and E. OERTON).—The anniversary of the dedication of the Church falls on Sunday, August 17th, and preparations are well in hand for a great festival. Canon Batty is coming to preach the sermons. There will be a celebration of Holy Communion at 7.30 a.m., Children's Eucharist (with short address by the Rector of Chinchilla) at 9.30, Choral Eucharist and sermon at 11 a.m., and Evensong and sermon at 7.30 p.m. In the afternoon there will be a conference of Churchwardens from the district Churches. We are also hard at work for the bazaar, which is to be held on September 25th and 26th; and many functions in aid of the various stalls have either taken place or been arranged for the near future. Earnest and united effort is needed to make the bazaar a greater success than it was last year—and it is this at which we aim.

St. Thomas', North Ipswich.—St. Thomas' parish has just been raised to the status of a parish and the Parochial Nominators met the Diocesan Nominators on the 10th instant. St. Thomas' nominators nominated Rev. Charles Dunn of All Saints', and we are glad to report that he has accepted the rectorship of St. Thomas'; we are all eagerly awaiting his arrival. He will find two good councils—St. Thomas' and St. George's—ready to assist him in every possible way. The Churchwardens are proud of the efficient councils which have been elected this year; every man can be depended on. On July 3rd a most successful leap year "rainbow dance" was organised by our young ladies, of whom the convenor, Miss Florence Corr, deserves special mention. She had the pleasure of handing to the Churchwardens the magnificent sum of £10/17/6 as the nett results of her effort. Another big Cinderella dance is to take place on the 17th, and is being organised in a very efficient manner by Mrs. G. Phillips. Despite the unfavourable weather and the loss of our esteemed rector, the congregations and offertories are keeping up to a good average. The Dramatic Club has started again, and promises some very good entertainments in the future. The Men's Club is progressing very well since it was re-formed under the chairmanship of Rev. J. H. Brown-Beresford.

St. Mary's, Kilcoy-cum-St. Matthias', Woodford-cum-St. Andrew's, Peachester (Rev. G. L. HUNT).—Services for August: 1st (Friday)—8th Mount Mee; 3rd 7.30 and 11 a.m. Woodford, 2 p.m. Neurum, 7.30 p.m. Woodford; 7th (Thursday)—8 Yednia; 8th—7 a.m. Yednia; 10th—7.30 and 11 a.m. Kilcoy, 2 p.m. Mount Kilcoy, 7.30 p.m. Kilcoy; 15th (Friday)—8 Peachester; 17th—11 a.m. Peachester, 2 p.m. Commissioner's Flat, 7.30 p.m. Woodford; 24th—7.30 and 11 a.m., 7.30 p.m. Kilcoy; 31st—11 a.m. Mount Mee, 7.30 p.m. Kilcoy. September: 4th—8 Yednia; 7th—7.30 and 11 a.m. Woodford, 2 p.m. Stoney Creek, 7.30 p.m. Woodford. A children's fancy dress ball will be held at Kilcoy (Memorial Hall) on August 8th. A coin evening will be held at Woodford on August 22nd, and a social at Mount Mee on 29th.

St. Paul's, Maryborough, with St. Thomas', Newtown, and Christ Church, Granville (Revs. J. ELLIOTT and E. H. SMITH).—The dedication festival will be held on Sunday, August 31st, when the preacher for the day will be the Rev. W. H. W. Stevenson; the sung Eucharist will be "Tours." On Saturday, July 5th, a fire broke out in the Memorial Hall; thanks to the prompt arrival of the fire brigade it was quickly extinguished, but not before damage to the extent of nearly £150 had been done. All of the men's cassocks and surplices, together with the press, were destroyed, and the walls and floor were considerably damaged. So far there is no explanation of the outbreak. With the exception of seats for the wardens and the school children, all the seats have been "free" as from July 1st. An anonymous donor has given a pair of polished cedar "wardens' wands." Mrs. Auriac, a strenuous worker for St. Thomas', was called to her rest on Sunday, July 6th, and the funeral took place from there on the following day. The children have our sincerest sympathy. The functions for which the ladies are generally responsible during the winter months have been exceedingly successful. The removal of the choir platform has brought into view two steps at the chancel arch, from which extends a tessellated pavement leading to another low step in front of the altar rails, within which the pavement continues to the altar.

Parish of Rosewood (Rev. T. HUMPHREY CLARK).—We have to thank Mrs. R. Sellars and helpers for the garden party held in aid of Church funds. As a result, £40 has been added to the building fund. The architect is at present preparing a plan for the new Church. We hope to make a definite move at the end of this present year. Mrs. Fraser, with her orchestra, journeyed to Lowood and gave excellent music at a social function, in order to help the local Church. The funds benefited to the extent of £3. Mrs. Fraser has never failed the Rector when help has been needed, and he appreciates her services.

Two ladies have come forward with financial help towards paying off the car debt. One has lent money free of interest and another at a very low rate. This greatly encourages the Parochial Council; if others who have money to spare could do the same towards the building fund, the new Church would soon be an accomplished fact. Several social functions have been arranged for August and September, in preparation for the two fetes, one at Marburg, September 6th, and at Rosewood, October 4th. It is proposed to form a tennis court on the ground at St. Luke's; any willing to help forward the work, please communicate with the Rector. Fernvale has suffered the loss of three families—the Russels, Boyces, and Oldhams; we regret their departure, but hope for others in the future to take their place. However, at Rosewood, we have to welcome the Hardings, Deacons, Leonards, and Hughes. Confirmation classes have commenced; anyone desiring to be confirmed, please come along at once; if you are unable to attend the arranged classes, the Rector will instruct privately. Remember, Confirmation takes place Sunday, October 12th.

St. Andrew's, Toogoolawah (Rev. K. A. WATTS, TH.L.).—We regret that no notes appeared in July's *Chronicle*, but the omission was unavoidable. The Vicar returned on July 5th from Synod and a much needed holiday, which was made possible by Mr. Quirk, of Southport, exchanging pulpits with him for one Sunday. Our thanks are due to Mr. Quirk for this kindness. Confirmation classes have been resumed all over the parish, and will candidates please remember that the Confirmation is to take place on September 14th, and make a point of missing no more classes. At last the comedy "Nothing but the Truth" has been produced—after many vicissitudes—and was an unqualified success, well worth all the time and work that was put into it. Our amateurs are improving. The takings were £23/10/-. We hope later on to take it to Colinton. Shortly before going away the Vicar and Mrs. Watts entertained the amateurs and members of the choirs and Sunday School staff at a competition evening, when we all had a most hilarious time. The wattle ball, that was to have been held on July 8th in aid of the Rectory fund, had to be postponed to the 30th on account of the rain. The children's fancy dress ball—also in aid of the Rectory fund—is to take place on August 7th. We have been busy with plans for the Rectory, which brings it a step nearer. The Women's Guild are not having a bazaar this year; the efforts for the Rectory will be simply the two balls and a big concert later on in the year. Will our people help by patronising these functions well. We have had glorious rain, and there is every prospect of more, so we hope for good things to come.

Official Notes.

CONTRIBUTIONS TO DIOCESAN FUNDS.

DIOCESAN ADMINISTRATION.			
Marriage Fees	£26 13 4
Assessments	130 0 10
			£156 14 2

HOME MISSION FUND.

Mr. F. J. Bradbrook	...	9 6
"C.S.E."	...	10 10 0
Mr G. Free	...	10 0
Mrs J. H. McConnel	...	25 0 0
Mrs E. W. Walker	...	10 0
Beaudesert—St. Thomas'	...	4 0 0
Woodhill and Veresdale	...	6 8
St. John's, Mundoolun	...	1 3 4
Tambourine	...	11 6
Kingston	...	1 6 6
Brisbane—		
All Saints', Wickham Terrace	...	1 0 8
"Children's League	...	2 9
St. Colomb's, Clayfield	...	8 5 4
Holy Trinity, Woolloongabba	...	2 4 7
St. Andrew's, Lutwyche	...	2 9 0
St. George's, Windsor	...	14 8
St. Thomas', Toowong	...	5 11 5
"Girls' Guild	...	2 6
St. Alban's, Wilston	...	1 1 0
St. Francis', Nundah	...	1 18 10
St. John's, Bulimba	...	1 4 4

School Church, Morningside	...	16 0
Norman Park	...	2 10 10
St. Alban's, Auchinflower	...	1 5 11
St. James', Kelvin Grove	...	15 0
Upper Kedron	...	1 3 3
St. Paul's, Taringa	...	18 0
St. Andrew's, South Brisbane	...	6 7 7
Christ Church, Milton	...	1 5 0
"Tufnell Home	...	2 4 9
St. Mark's, Albion	...	4 12 10
Holy Trinity, Fortitude Valley	...	4 17 0
St. Michael & All Angels', N.E.	...	10 2 2
St. Paul's, East Brisbane	...	6 0 0
St. Peter's, West End	...	2 16 7
St. Philip's, Thompson Estate	...	6 10 11
St. Mary's, Kangaroo Point	...	2 6 0
Bundaberg—Christ Church	...	3 4 0
St. Mark's, Gooburrum	...	18 0
Charleville—All Saints'	...	1 5 6
St. Alban's, Cunnamulla	...	13 0
Holy Trinity, Taroom	...	5 0
St. John's, Wallumbilla	...	10 0
Crows Nest, St. George's	...	3 14 0
Drayton—St. Paul's, Umbiram	...	2 11 6
All Saints', Cambooya	...	1 19 2
Harri-town	...	2 1 0
Eidsvold, St. Mark's	...	1 5 0
Gatton, St. Alban's	...	2 1 0
Gin Gin, St. Mary's	...	3 5 0
Gympie—St. Peter's	...	8 1 11
Deep Creek	...	15 5
Kandanga	...	11 4
Imbil	...	1 5 9
Bollier	...	12 4
Inglewood—St. David's, Omanama	...	2 5 9
Ipswich—St. Paul's	...	8 16 10

St. Peter's, Pine Mountain	...	15 6
St. Thomas'	...	5 4 3
Mount Crosby	...	2 14 0
St. Alban's, Goodna	...	17 6
All Saints', Booval	...	2 0 0
St. Matthew's, Dinmore	...	11 6
St. Luke's, Redbank	...	1 0 0
St. George's, Waterworks Road	...	2 8 6
Dingo Hill	...	13 0
Kilcoy—St. Mary's	...	15 8
St. Matthias', Woodford	...	1 15 0
Mt. Kilcoy	...	1 19 0
Killarney, Christ Church	...	15 3
Maroochy—St. John's, Nambour	...	17 0
St. George's, Eumundi	...	7 6
St. Mary's, Montville	...	1 5 6
Kenilworth	...	10 15 6
Maryborough, St. Paul's	...	6 13 10
Nanango, St. Anne's	...	2 5 2
Oakey—St. Augustine's	...	1 6 6
St. Jude's, Gowrie Little Plains	...	1 16 6
Pittsworth—St. Andrew's	...	2 13 1
St. Peter's, Milmerran	...	1 6 8
St. Paul's, Tummaville	...	2 9 0
St. Luke's, Turrallin	...	1 0 0
St. John's, Springside	...	6 4
St. Alban's, Kooroongarra	...	15 0
St. Augustine's, Leyburn	...	1 7 0
All Saints', Yandilla	...	10 0
St. Michael's—Yarranlea	...	9 11
Brookstead	...	14 0
Kincora	...	8 6
Roma, St. Paul's	...	1 7 6
Rosewood, St. Luke's	...	14 0
Southport—St. Peter's	...	10 10 6
St. Margaret's, Nerang	...	1 17 6

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Stanthorpe, Ballandean ...	4	0	9
Tiaro, St. Philip's ...	11	6	
Toogoolawah—St. Andrew's ...	4	18	7
Harlin ...	17	11	
Toowoomba, St. Luke's ...	9	13	0
Warwick—St. Andrew's, Swan Ck. ...	1	3	0
Wynnum—St. Paul's, Manly ...	2	3	8
St. Peter's ...	17	8	
	£267	7	8

WHITSUNDAY OFFERTORY.

Beaudesert, St. Thomas' ...	2	11	3
Brisbane—St. John's Cathedral ...	29	1	1
St. Andrew's, South Brisbane ...	14	7	10
St. Paul's, East Brisbane ...	5	4	3
St. Peter's, West End ...	3	7	0
St. Alban's, Auchenflower ...	4	3	0
St. Colomb's, Clayfield ...	7	0	4
St. Thomas', Toowong ...	9	17	4
St. Stephen's, Coorparoo ...	3	14	0
St. Barnabas', Sunnybank ...	1	12	0
St. Alban's, Wilston ...	1	19	1
Bardon ...	1	6	0
All Saints', Chermerside ...	3	3	
School Church, Morningside ...	19	10	
Upper Kedron ...	11	6	
Holy Trinity, Woolloongabba ...	18	17	2
St. George's, Windsor ...	1	13	7
Charleville, All Saints' ...	2	4	5
Cleveland, St. Paul's ...	3	8	6
Drayton, St. Matthew's ...	2	12	9
Eidsvold, St. Mark's ...	1	18	10
Gayndah, St. Matthew's ...	2	18	2
Gympie, St. Peter's ...	10	5	3
Howard—St. John's, Pialba ...	6	0	
Ipswich—St. Paul's ...	20	12	8
St. Alban's, Goodna ...	12	0	
St. Matthew's, Dinmore ...	6	1	
Killarney, Christ Church ...	1	1	2
Mitchell, All Saints' ...	1	7	11
Oakey, St. Augustine's ...	3	11	5
Pittsworth, St. Andrew's ...	7	7	5
Roma, St. Paul's ...	20	0	0
Rosewood, St. Luke's ...	1	12	7
Stanthorpe—Amiens ...	14	3	
Tiaro, St. Philip's ...	1	8	9
Toogoolawah, St. Andrew's ...	4	7	
Wynnum, St. Peter's ...	6	14	6
Zillmere, St. Matthew's ...	16	3	
	£196	12	0

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Beaudesert, St. Thomas' ...	8	10	0
Howard—St. John's, Pialba ...	1	9	2
Ipswich, St. Paul's ...	7	4	0
Gympie, St. Peter's ...	6	13	5
	£23	16	7

ORDINATION CANDIDATES FUND.

Mr W. G. Winnett ...	£5	0	0
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AUSTRALIAN BOARD OF MISSIONS.

"Anon" ...	1	0	
Mrs Boden, W.A. ...	10	0	
Church of England Gram'r School ...	1	8	6
St. John's Day School ...	1	1	
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Mrs W. J. Campbell ...	5	5	0
Mr G. Free ...	10	0	
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Mr H. G. Simpson ...	1	1	0
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St. Luke's, Canungra ...	8	6	
Boonah, Christ Church ...	29	13	2

Brisbane—

All Saints', Wickham Terrace ...	1	1	0
St. Michael & All Angels', N.F. ...	7	14	4
St. Peter's, West End ...	2	12	3
Norman Park, W.A. ...	8	0	
H.K. ...	2	11	
St. Thomas', Toowong ...	2	4	3
"Girls' Guild ...	22	12	6
St. Andrew's, South Brisbane ...	1	12	5
Holy Trinity, Fortitude Valley ...	1	16	3
St. Paul's, East Brisbane ...	7	0	9
Christ Church, Milton ...	19	8	
St. Colomb's, Clayfield ...	2	10	7
St. Mary's, Alderley ...	1	7	0
Holy Trinity, Woolloongabba ...	40	10	10
W.A. ...	2	0	10
Charleville, All Saints' ...	13	1	2
St. Luke's, Augathella ...	18	2	
Holy Trinity, Taroom ...	1	2	6
St. John's, Surat ...	2	2	0
Caboolture, St. Lawrence's L.O. ...	1	2	0
"C.L.O. ...	11	3	
Crows Nest, St. George's ...	5	1	
Drayton—All Saints', Combooya ...	10	0	
St. Paul's, Umbiram ...	19	0	
Gatton—Grantham ...	8	6	
Gympie—Kandanga ...	2	15	2
Ipswich—St. Paul's ...	15	14	4
"G.F.S. ...	9	0	
"S.S. ...	7	0	
All Saints', Booval ...	1	10	5
St. Luke's, Redbank ...	5	2	
St. Matthew's, Dinmore ...	4	3	
St. John's, Basin Pocket ...	7	6	
Killarney—Christ Church ...	6	6	2
St. Aidan's, Tannymorel ...	4	3	6
Mount Colliery ...	14	4	
Maryborough, St. Paul's ...	1	15	5
Roma, St. Paul's ...	6	3	8
Southport, St. Peter's ...	3	17	6
Stanthorpe—Amiens ...	5	0	
"S.S. ...	10	0	

Toogoolawah, St. Andrew's ...	2	3	7
Toowoomba, St. Luke's W.A. ...	4	13	6
Zillmere, St. Matthias' ...	8	7	
	£218	17	11

New Guinea Mission.

Miss J. Collins ...	5	5	0
Mrs J. H. McConnel ...	25	0	0
Miss Soares ...	6	9	
Miss White ...	2	0	0
Mrs E. W. Walker ...	10	0	
Brisbane—Christ Church, Milton ...	4	14	9
St. Stephen's, Coorparoo ...	4	5	11
Ipswich, St. Paul's ...	14	4	2
Kingaroy, St. Michael & All Angels' ...	4	10	6
Pittsworth, St. Andrew's S.S. ...	3	15	0
	£64	12	1

Yarrabah Mission.

Brisbane—			
Christ Church, Milton, S.S. ...	12	10	
St. Augustine's, Hamilton, G.F.S. ...	10	0	
St. Andrew's, Indooroopilly, G.F.S. ...	1	1	0
Ipswich—			
St. Alban's, Goodna, G.F.S. ...	10	6	
	£2	14	4

Mitchell River Mission.

Zillmere, St. Matthias' S.S. (boy) ...	£2	10	0
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Melanesia Mission.

Miss White ...	2	0	0
Brisbane—St. Andrew's, Lutwyche ...	1	2	0
	£3	2	0

Borneo Mission.

Brisbane—St. Thomas', Toowong, Girls' Guild ...	£10	10	0
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Forrest River Mission.

Brisbane—Holy Trinity, W'gabba ...	10	0	
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Jerusalem in the East.

Gympie, St. Andrew's ...	£15	7	11
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Chinese Mission.

Boonah, Christ Church (girl) ...	16	11	
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Edward River Mission.

Mrs Jones ...	12	0	
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WOMEN'S SHELTER.

Brisbane—St. Thomas', Toowong ...	5	0	
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