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The Church Chronicle.

Vol. XXXII.]

BRISBANE, SEPTEMBER 1, 1922.

[No. 356]

Bishopsbourne, Brisbane,

August 18th, 1922

My dear Friends,—We are approaching the middle of the long period of the Sundays after Trinity, when people sometimes get slack in their religious duties, because no great festival of the Church comes to interest them and stir them up. But *don't* let us get slack. The great doings of the Lord from Christmas to Whitsuntide have been rehearsed before us: this long half-year from Trinity to Advent is the time for proving our power of "sticking to it." Our religion would be a poor and insufficient thing if we constantly needed special Seasons and great Festivals to keep us excited and interested. There remains our duty to the everlasting God. In the period between Christmas and Whitsuntide our Blessed Lord shews us what He has done for us, and then stands back, as it were, to see how we respond to it all.

I felt honoured and gratified by the visit of the Primate of Australia and Mrs Wright, who stayed at Bishopsbourne for several days. The Primate's sermon in the Cathedral, preached to a large congregation, notwithstanding the dreadfully wet night, surely caused those who heard it to hope that he will indeed come for the Cathedral Festival next year. The preacher this year at the Festival, October 29th, will be the Bishop of Newcastle.

I venture to express the very earnest hope that the big drive in aid of St. Martin's Hospital on Friday, September 29th, will produce a great result. We shall all of us need to put our shoulders to the wheel. I know that there are some in parishes rather far away from Brisbane to whom a Central War Memorial in Brisbane does not make a strong appeal; but I hope that all will do what they can to help us to open the Hospital free of debt, or approaching it, for the Hospital is built and has to be paid for. A big debt would be crippling and distressing, and when once the Hospital is paid for and is a going concern I think we shall all be proud and glad that we have it. To collect so much as we have collected has been a great effort and has meant much sacrifice. "Let us not grow weary in well-doing" at this last lap. To all clergymen and laymen who read these words I say, "Do what you can."

You may have heard or read of the proposed Healing Mission of Mr Hickson in Australia. He is looking forward to spending six months in Healing Missions in some eighteen cathedral towns from March to August, 1923. I believe it is in July that he proposes to visit Queensland. Each Bishop is being asked to appoint a committee to make local arrangements. Mr Hickson

believes that he has a personal gift of healing influence, but he regards this gift as a gift of the Holy Spirit which enables him to work as an instrument of our Lord's healing ministry, and he lays great stress on the spiritual condition of the sufferers who seek relief. They are asked to prepare themselves by penitence and faith. Sometimes the question is asked, "What does Mr Hickson actually do?" Briefly, he holds a Mission Service once a day in a central Church for a few days. During the service the sick come or are carried to the altar rail and Mr Hickson lays hands on them with a few words of prayer, and is followed by the Bishop or Priest who lays hands on them also with a prayer for the continuance of the healing work thus begun. Whether this will be followed out exactly in Brisbane I do not yet know. I am informed that in large numbers of cases entire or partial recovery has followed Mr Hickson's ministrations, and even where no such physical benefit has been received there has been spiritual blessing and a new outlook on life. I am told also that nothing could be further removed from the sensationalism of some forms of faith healing. There should be earnest prayer that congregations and patients alike may be so prepared in penitence and faith that we may all be brought into more living touch with the healing ministry of the living Christ.

I start on the 30th August for my western tour, from which I shall not return until October 3rd. I am to spend the Sundays as follows:—September 3rd at Mitchell, 10th at Charleville, 17th at St. George, 24th at Taroom, and October 1st at Roma; and in the weeks between the Sundays I am to visit many places in the district worked by the Bush Brotherhood, as for instance Augathella, Adavale, Cunnamulla, Bollon, Surat, Wallumbilla, Jackson, the Mount Hutton Settlement and others.

Your sincere friend,

GERALD BRISBANE.

CONFIRMATION SCHOOL.

It is not always recognised that the clergy who served in the ranks or went as Chaplains during the War have come back with a richer experience by which their parishes and Church life generally cannot fail to gain largely. The latest proof of this is found in the action of the Rev. D. J. Collins, of the Grafton Diocese, who will be remembered by some as having served in the ranks in Queensland and afterwards as a Chaplain. He promoted a Confirmation School in his parish (Copmanhurst) in the organisation of which it was obvious that his military experience had materially helped him. The candidates were brought together for several days, were housed and fed, and remained in a continuous school of which a former priest of this Diocese—Dr. Ashton, Bishop of Grafton—was the conductor; the school terminating with the Confirmation and first Communion of the candidates. Our Diocesan Sunday School Committee is making inquiries with a view to supplying information to the clergy, the idea being that a similar thing could be tried in some of the country places.

BIBLE READING.

BY CANON CAMPLING.

Bible reading is a form of prayer. It fosters a sense of intimacy with God by seeking from His Word to come into touch with Him, and then to speak with Him, without order or set form of words, but just as the heart and mind open up such conversation. A better title for such a process would be Mental Prayer or Meditation, because Bible reading suggests the habit of mechanically reading a chapter or a few verses a day without proceeding to that converse of the soul with God which should be its object. The title Meditation makes it seem a far more difficult process than it really is and one which can only be undertaken by those well advanced in the spiritual life who have a capacity for profound thought and spiritual experience. This is entirely wrong. The main object of the practice is not thought but prayer; and its normal form is not a state of spiritual ecstasy but a simple talk with God suggested by the words which have been read. We are not trying to discover new truths but to pray. We can therefore take the old familiar ideas suggested by the words and let them lead us in prayer. By so doing they become fresh again.

Let us realise then that it is a practice not for a few but for all. Our Lord's use of Holy Scripture should alone commend the practice. He knew much of the Old Testament by heart, and had meditated long and deeply on its contents. In times of temptation the words of Scripture came to Him as just fitting His own needs so that He could use them as His own. In the pain and loneliness of the Cross His mind was dwelling upon the words of a Psalm. It is obvious that He found the Bible a help and a consolation. And if He needed this help how much more do we?

It was the common custom of our English forefathers to read their Bibles daily; and such slow reverent reading, begun and followed by prayer, was indeed a true meditation. It is a practice to which we should devote a few minutes every day. Five or ten or fifteen minutes is quite long enough to begin with. Also if rightly understood it is easy, if we come to it in the right spirit. The result will be that it will bring to us a quickening of the spirit and a greater power to pray. We shall find true delight in the practice. It will make the common ideas of religion live with new force. Old truths become fresh again. We learn to make them our own. We get a new understanding about our Lord Himself. We become able to see Him. We seem to know what He looked like and how He spoke; how others regarded Him: what power and grace and charm and love He had. He becomes to us a living person; not a name, but a friend. In Him we see God. Thus conversation with God becomes more real because we know better to whom we are speaking. We become able to conjure up more easily the person of our Lord and so pray. The practice is therefore one of our duties.

Let us see how to set about it. The first thing is to be sure of the portion of Scripture we are going to use. It may be a verse or a longer passage. We begin by concentrating upon God, and then earnestly ask for guidance in our reading, praying that He will open our eyes that we may find a message for ourselves in His Word. We then read a part or the whole of the words. They may at once suggest something which will begin the conversation with God. We need not wait for any new or profound truth to emerge from the words. The object, as we have already seen, is not to exercise or satisfy the mind but to pray informally. The words merely suggest how this prayer

shall start. We then pursue the prayer just as the spirit moves us, either in the direction of adoration, or confession, or intercession, always making it informal and seeking to rest in the presence of God.

If no such immediate prayer is prompted by the words, it may be well to dwell upon the whole passage and use our imagination to picture it so that we can see the actors and the scene, and, in this way, bring home to ourselves the intense reality of the words which have been read and their wonderful significance. The truth is that we have so often heard them before that they have lost their freshness and have become commonplace. The scene, the miracle, the teaching have lost their hold on us. We need to get this back by our imagination until we can see what happened and feel something of that thrill of wonder and delight which came to the bystanders. These are some of the impressions of the crowd who had witnessed the miracles and heard His teaching. "... They were all amazed, and glorified God, saying, We never saw it in this fashion" (Mk. ii. 12). "And they were all astonished at the majesty of God" (St. Lk. ix. 43). "The multitudes were astonished at his teaching: for he taught them as one having authority and not as the scribes" (St. Mt. vii. 28). "They were amazed straightway with a great amazement" (St. Mk. v. 42). "They were beyond measure astonished, saying, He hath done all things well" (St. Mk. vii. 37). "But when the multitudes saw it they were afraid and glorified God, which had given such power unto men" (St. Mt. ix. 8). "The multitudes marvelled, saying, It was never so seen in Israel" (St. Mt. ix. 33). This came about because it was real to them, and if we can make the scene and the words real to ourselves they will call forth the same feeling of adoration, amazement and love at the great goodness of God.

If the words are not from the Gospels we may have to exercise our minds to understand fully what the words imply. The thoughts, as we discern them, will bring us a message from God which will serve to begin the prayer. But it needs always to be remembered that the object of the meditation is not to discover new ideas but to pray. It is primarily an affair of the soul: and only of the mind in so far as the soul needs the mind's help. The thoughts are only a help, and not an end in themselves.

Occasionally the time of mental prayer will be spent mostly in resting quietly in God's presence with one thought uppermost. We are perhaps dwelling upon His love, or His greatness, His mercy, His purpose, His providence. Our hearts and minds are filled with the one single thought and then we rest in the Divine presence absorbing the one truth. We have known of it before; but now by such prayer we feel its truth. We know it because we know Him. It is the change which came to Job which he expressed in these words: "I had heard of thee by the hearing of the ear; but now mine eye seeth thee" (Job xli. 5). This is the result of such meditation.

We should try and end with some simple resolution. Such a resolution should be quite definite. A resolution such as "I will try and become more penitent for my sins," or "I will love God more" is of little value. It should be of this kind: "Whenever I am beginning to feel annoyed I will try and think of God and then act accordingly," or "I will make myself act in a thoroughly friendly way with so and so," etc. Such resolutions can be quietly put into effect. They are definite, simple and concrete. They remind us of what we know we should do, and enable us to brace our wills to do the right by a remembrance of our moments spent with God. We should then end with

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prayer, thanking God for His Word and His presence with us, and commending ourselves and our resolutions to Him.

It is seen then that Meditation may lead in several directions. Being of the nature of prayer it may become as wide and diversified as prayer can be, including within itself all the elements of praise, confession, petition, intercession and thanksgiving. It may involve self-scrutiny on particular points suggested by the words; or may lead solely to intercession. It will probably be a halting process of thought and adoration, mingled with moments of self-examination, and resolution, and prayer for strength. It is important though that the conversation should be for ever flowing on, and therefore it is best to express our adoration, or confession, or resolution, in actual words, lest the ideas stagnate and the presence of God is lost. We must remember that words fix and strengthen the ideas and feelings which they embody. Hence the use of acts of praise and confession, which our own thoughts prompt, is to be developed. All this should be as informal and spontaneous as possible because, essentially, it is a conversation with God.

Sometimes the words open out in suggestion and meaning if we consider: (1) How do these words affect me? (2) How do they affect the world around me? If we apply these questions they often suggest a trend of thought which will open up the prayer with God. They are useful therefore for this purpose.

A few practical points will be useful in conclusion.

1. Five or ten or fifteen minutes daily will be enough to begin the practice.

2. The best time is of course the early morning, but the evening will do provided it is not left until the mind and spirit are tired.

3. The Gospels and the Psalms provide the easiest subject matter for meditation. A verse or a paragraph will be ample material. A paragraph may sometimes be enough for several meditations. Remember that the object of reading is not to cover the ground but to hear God speaking through His Word, and to answer Him.

4. Do not waste time in having to find a passage for meditation. This should be selected according to a scheme so that it does not involve a choice. Such schemes might be to work through a book, or to use different passages dealing with a certain subject, or to take the parables one after another. Any such scheme will do, provided it is changed directly it has become too long or monotonous, or as the desire and special circumstances of the time suggest.

5. If passages are being selected from the Epistles or Prophets it will be found useful to read up an introduction to the book and so find out the circumstances under which it was written. Something will thus be known of the author, the date of writing, the people to whom it was written, their needs and circumstances, and the object of the book. All this will add to it a greater living interest.

SUNDAY SCHOOL CONFERENCE.

The Diocesan Sunday School Committee has decided to have a Sunday School Conference in Brisbane on Saturday, 21st October. It is true that it will be of most use to metropolitan people, but it is felt that the Conference may be of use to Sunday Schools in the country, by the circulation of the report of the proceedings and by the promotion of greater interest in Sunday School work. Parish priests in the country and teachers are asked to send in to the Committee any suggestions or problems which they might wish considered.

A.B.M. Notes.

CHURCH LIFE IN PAPUA.—Rev. H. Thompson (please distinguish from Rev. A. J. Thompson, of Wanigela), who has recently joined the New Guinea Mission, writes of his first impressions. He had the good fortune to find Bishop Newton just starting out on a month's tour, and as he was not needed at Wamira immediately, the Bishop took him with him. Among other sides of Missionary work he was able to see the new inland station at Sangara, where the Bishop dedicated Mr Holland's new Mission station. Holland has made a splendid start here. The site is good, the buildings excellent, and the school filled to overflowing with bright-eyed youngsters, who seemed to be all keen to learn. Unfortunately, as a result of the long march of fifty miles to Sangara and back, over difficult country, and perhaps the water he drank, the Bishop was ill for some days. However, a short spell at Boianai, under Mr Gill's care, soon put him right.

In contrast to the work on the new station of Sangara, Mr Thompson describes his impressions of a long-settled station like Boianai. "The celebration at Boianai yesterday (Trinity Sunday) was a wonderful service. The Bishop celebrated; and Gill, Flint and a native deacon assisted at the administration. There were 211 communicants. Really the way in which these native congregations carry out their part of a service puts to shame many Australian congregations I am acquainted with. The singing is fine, and everyone sings, and in the congregational parts of all the services they join in clearly, reverently and all together. They can sing the canticles to some of the best chants amazingly well. On the old stations most of the Christians seem to be quite independent of service books, knowing the services and a large number of hymns off by heart. I must confess I have often felt cheap at these native services."

I am charmed with the appearance of Wamira, where I am to be stationed. I think it one of the prettiest spots in the Mission. The people have just built a large new Church. The palm-leaf roof they use here is an excellent idea. The buildings remain cool on the hottest days.

A BIG DEVELOPMENT IN THE NEW GUINEA MISSION.—Rev. M. A. Warren has come down to Sydney for the purpose of buying an auxiliary ketch to take the place of the Albert Maclaren, which is now a very old boat, and also of the Whitkirk. The Bishop hopes to run a regular service from Samarai to all the stations with the new boat, which runs on crude oil fuel, and which will probably cost less than half the present upkeep of the boats needed for passenger and cargo work. The institution of this monthly service will probably be the most important material development that has taken place in the Mission for many years. Its advantages are manifold. In place of the irregular movements of the Albert Maclaren, which caused much annoyance and inconvenience, there will be a regular time-table of sailings and arrivals, while the very considerable expense of the Whitkirk will be largely avoided.

Here is a splendid opportunity for a man to invest £500 in a reform which will effect a permanent economy with an increase of efficiency. The money in hand is not likely to be sufficient. Roughly speaking, about £1,000 will be needed before the end of the year if the Mission is to start this service next year free of debt.

MITCHELL RIVER.—Miss Florence Smith has recently arrived in Sydney from Mitchell River, and has given us a vivid picture of Belburrah, the children's settlement, some seven miles from Kowanyama, the head station.

Imagine the two ladies, Miss Smith and Mrs Treloggen, in their little kingdom, assisted by the faithful South Sea Islander, Jack Geibo, and his wife, ruling with firm kindness over their boys and girls, guarding them during these impressionable years from outside influences until they are old enough to be passed on to the head station. Each day sees the children at school under Mrs Treloggen, or out in their garden under the direction of Miss Smith and Jack Geibo, for they have two acres under cultivation. Here you might see a wonderful crop of sweet potatoes, and as fine a lot of bananas as you could wish. Forty mango trees have been planted, and are growing well. The patch is unfenced as yet, and sometimes the bandicoots and rats cause a good deal of damage. Each night you may see the girls in their dormitory saying their new-learned prayers to their Heavenly Father, with Mrs Treloggen, while Jack Geibo delights to take the boys. Miss Smith does not say much about herself, but it is not difficult to see at the back of all her cheerfulness and energy inspiring the whole machinery.

HOME BASE.—Mr J. W. Dovey, who represented A.B.M. at the National Christian Conference of China, held in Shanghai in May, has just returned to Sydney.

The Chairman will take part in some of the Grafton Exhibitions, and will also be speaking in Newcastle during August.

The Launceston Exhibition has been postponed.

MOVEMENTS OF MISSIONARIES.—Rev. H. and Mrs Matthews will be coming down from Mitchell River about the end of August, as soon as Miss Florence Smith returns. We understand that she will leave Sydney by the Montoro on 1st September.

Rev. M. A. Warren has returned to New Guinea, while Rev. A. C. Flint is joining the Exhibition tour in Grafton Diocese. Mr Holland, after a short stay with his brother in Queensland, will spend the rest of his furlough in Grenfell.

Miss Jean Porter arrived in Sydney by the Arafura on Tuesday morning, 1st August, and left again for her home in Tasmania the following day.

Miss Edith Safstrom sails on August 1st for Melanesia. On July 24th her friends in Melbourne joined her in a Dismissal Service.

'The King's Pilgrimage'

By FRANK FOX.

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"The King's Pilgrimage," an account of His Majesty's journey to the War Graves, will include full text of King's address at Terlinthun. Letterpress in all will amount to about 15,000 words, including Kipling's Poem, many pages of Photographs in Photogravure.

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COMMUNICANTS' MISSIONARY APPEAL.

The Rev. J. S. Needham, chairman of the A.B.M., writes:—

"Thanks for sending me the leaflets that you are sending out to the clergy and communicants. I knew I could trust Brisbane to do its utmost to help in this our day of necessity.

We have in preparation a letter to communicants with a prayer for their use. I presume, as you have sent out these forms already, there will be no need for us to send, and you will not care to have this other communicants' letter, but probably you would care to have the prayer. Would you let me know so that I may send it to you."

We have asked for copies of the prayer to be sent for distribution.

SOME EXTRACTS FROM LETTERS ABOUT THE APPEAL.

1. "I am glad the diocese is taking this matter up—it strengthens our hands. . . . I will work it for all it is worth, and right glad to do it."

2. "I have received the appeal from the Diocesan Missionary Board and shall do my best to forward it in this parish."

3. "Being aware that more money must be raised this year, we have already pledged ourselves to do our utmost, and all are now working hard to make St. Andrew's-tide a greater success than it has ever been."

4. "I will do what I can in the matter, you may be quite assured."

SOME EXAMPLES TO FOLLOW.

Holy Trinity, South Brisbane: "We have already sent in over £50 since April 1st, and can count on at least another £20. I purpose sending a notice to each communicant asking for a smaller amount within one month."

The Cathedral: "The communicants have been working hard for a Missionary Fête which raised £100 for A.B.M. yesterday. November will be a good month to send it out because it is the Missionary month."

Roma: "Under the voluntary assessment for 1922-23 the proportion expected from Roma for overseas Missions is £58. On April 26th £54 10s. 4d. was sent to the office; and by this time we will have sent another £3 14s. 3d."

If only every parish would get in its voluntary contributions as Roma has done during the early part of the year, how much would be saved in interest on overdraft.

Besides the above letters, many of the clergy have promised their help and signified their intention to do all in their power with the appeal.

One part of a parish has ten promises returned valued at £5 2s.

The wide circle of readers of the late Principal Alexander Whyte's books will welcome the publication (Hodder & Stoughton) of his posthumous work, "Lord, Teach Us To Pray." It is royally magnificent that there is nothing like it in the whole range of literature on the subject. It will also interest his admirers to know that Mr Freeland Barbour is writing his life.

RECEIVED.

THE STORY OF THE S.P.G., by Canon C. H. Robinson, D.D.
A. R. Mowbray & Co. Ltd. 1/-

There is no one better qualified than Canon Robinson to write a history of this our oldest Church of England Missionary Society. This book gives a short account of the history of the Society from the time of its foundation in 1700, and of its work in various parts of the world, the subject of one chapter being the S.P.G. in Australasia.

It is written in an interesting style, is well printed and profusely illustrated with photographs, reproductions of pictures and diagrams.

It is well worth the modest price that is asked for it, and should certainly have a place on the shelf where we keep our Missionary literature.

UNSEEN REALITIES, by L. May Grimes (Mrs Crawford).

Watts & Watts, Sydney and Melbourne. 2/-

A little book of simple devotional poems, which might bring comfort to some. The poetry does not reach a high level, and the verses abound in unnecessary italics and inverted commas, but the writer certainly has a fair conviction of the reality of the Unseen.

The teaching of the poems written to the memory of the departed is open to question. The soul is described as going straight to Heaven after Death. This is not the teaching of our Lord or the Church.

NOR SCRIP, by Amy Wilson-Carmichael.

Our copy from Watts & Watts. 2/-

An account of how God intervened in the details of finance and provided for the needs of the Dohnavur Nurseries in S. India without a single appeal for human help. It should provide encouraging reading for those who are convinced that earnest prayer is the solution of financial worries.

HOW TO MEDITATE. Reprinted from *The Church Standard*.
Price 1d. at Church Book Depot.

All those who desire to deepen their spiritual life should read this little pamphlet. It is an excellent introduction to the subject. We would also call attention to an article on Bible Reading in this issue which supplements and deals rather more fully with some of the points touched upon in the pamphlet.

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PROHIBITION NOTES.

The *Daily Mail* submits a statement to which both wets and dries can subscribe: "I am on the water waggon, and I am much better off."

The warders of the gaols in the United States are said to have passed a resolution to the effect that unless something is done to make some more criminals, they will inaugurate a movement in opposition to prohibition.

Dr. Herbert Hercod, of Switzerland, after a visit to America refers to the news (?) from America as an organised campaign of exaggeration and worse.

Prohibition has taken the "wash" out of Washington—130 husbands committed for non-support in Washington before prohibition and only 18 in 1920. Wives no longer have to wash for a living.

This reminds one of the story of the publican's wife who asked in despair "What in the world will we do if prohibition comes?" And the washerwoman replied "You can have my job then."

The doctors say that the use of alcohol is a great aid to microbes. It is refreshing to note that somebody will justify some helpful feat that alcohol performs.

Nearly 150,000 Swiss voters signed a manifesto demanding a referendum by municipalities on prohibition. This demand has been granted, and a vote will probably be taken this year.

The Republic of Brazil has enacted a statute prohibiting the sale of liquor to persons under 21 years of age. This is an advance over the legislation of most of the Spanish Republics.

The President of the Republic of Uruguay in South America has issued an order prohibiting the carrying of alcoholic liquors on any ship of its navy.

By an overwhelming majority the House of Deputies of Czecho-Slovakia has prohibited the sale of alcohol in any form to children under 16 years of age.

The Labour Party of Scotland recently reaffirmed its resolution in favour of prohibition of the liquor traffic by unanimous vote.

On his 75th birthday Thomas A. Edison, the "Wizard of Menlo Park" who has invented more popular modern conveniences than any other man, said, "Every man with brains ought to take a pledge to vote to make liquor impossible." Some years ago, when Thomas Edison was asked if he did not even occasionally take a glass of mild alcohol, replied, "I have better use for my brains than to burn them up."

Prohibition has closed the gaol at Cincinnati, Ohio. No one can again deny that prohibition reduces sin.

Appointments.

Rev. J. T. Perry, Rector of Oakey; Rector of St. Mary's, Kangaroo Point.
Rev. A. D. Baker, Rector of Harrisville; Rector of St. Augustine's, Oakey.
Rev. P. C. Shaw, Curate of Toowong; Rector of Holy Trinity, Goondiwindi.
Rev. A. St. J. Heard, Vicar of St. Cecilia's, Chinchilla; Vicar of St. Paul's, Ipswich.

Resignation.

Rev. G. I. Rawson.
The Registrar is busy compiling the Year Book and hopes to have it completed and published in three weeks time.

A Spiritual Church Congress.

At the Church Congress which is to be held at Sheffield in the week beginning Sunday, October 8, the general subject will be "The Eternal Gospel." The *Guardian* makes the following comment: "The programme strikes an entirely new note. Most of the subjects familiar on such occasions have disappeared. Nothing will be said about industrial problems, the ministry of women, Church reform or the cinema, or half-a-dozen other topics which have been discussed at Congresses and other gatherings of Church people until they are threadbare. The general subject is 'The Eternal Gospel,' and everyone of its subdivisions deals with the Gospel in one or other of its manifestations—in history, in 'conversion,' in the spiritual life, in the relations of husbands and wives, parents and children. It is only when we come to that portion of the programme which is concerned with 'The Gospel in Theory' that it impinges, and then only indirectly, upon burning questions of contemporary theology, such as the relations of the Gospel with the Person of our Lord, with the Creeds and the Bible."

The writer of the article thinks that such a change will be received with approval, although some *habitués* may not welcome the substitution of an extended popular Retreat for a debating society relieved by picnics. The position has been somewhat altered by the creation of the National Assembly, which now provides an arena in which Church Policy is uppermost.

Holy Days of Obligation.

Here is an extract from an article in a Church paper, which seems to apply as much to Australian as to English Church people:—"It is a curious fact that when many English men and women hear the announcement made that next — is a Holy Day of Obligation, they are tempted to say in their hearts, 'Very well, then, I won't go.' It does not follow from this that the man or woman is hard or irreligious; it is simply that they share in a strange national defect, a defect which is all the more strange because it is largely confined to religion. So far as secular things are concerned, we are a law-abiding people; but there is set deeply in the English character an instinct of rebellion against obligation in religion. Religion has come to be regarded by most people as almost optional. Multitudes of men and women believe in a dull, unreasoning sort of way, that those who are not religious are just as good as those who are; and many of those who are attached—for whatever reason—to the institutional Church have a corresponding instinct. They will accept such parts of the religion of the Church as please them and reject those other parts, usually concerned with discipline, which are distasteful to nature. So, through the loss of a sense of duty, the idea of the teaching and practice of the Church as an ordered and coherent whole is lost."

The writer then laments the haziness of the Church of England in the matter of days of obligation, and suggests that the authorities of the Church should clear our minds on this subject. He concludes by stating what he believes to be the mind of the Church as to the reasons for laying down obligatory rules of worship at the Eucharist on Sundays and week-days:

- Because it is a duty.
- From personal love of our Lord.
- From a right and just love of self. St. Paul tells us that we are to work out our own salvation.
- From love for others.

ST. ANDREW'S CHURCH, PITTSWORTH.

Sunday, August 6th, was a red letter day in the history of St. Andrew's Church, and a very large congregation—perhaps the largest since the Church was consecrated— assembled for the 11 o'clock Eucharist, as an act of thankful remembrance for those men who had laid down their lives in the Great War, and to witness the dedication and unveiling of two beautiful stained glass windows given by Mrs Hogarth (senior), one to the memory of her husband and daughter, and the other to the memory of her three soldier sons. These costly windows are placed in the



Sanctuary on either side of the Altar. The subject chosen for Mr Hogarth's window is St. Barnabas, and the inscription as follows: *To the Glory of God and in Memory of my husband William Hogarth and my child Helen. "Birthless and Deathless and Changeless remaineth the Spirit for ever. Death hath not touched it at all, dead though the House of it seemeth."* It will be remembered that Mr Hogarth was drowned in sight of Balgownie homestead. He was associated with Pittsworth in the early days and we understand was one of the foundation members of the Pittsworth Shire Council.

St. George is the central figure in the Soldiers' Window, which bears this inscription: *Hallowed in Christ be the Memory of my three sons, Joseph, Archie, and Alexander Hogarth, who gave their lives in the Great War for the Freedom of the world. They died the noblest death a man can die—fighting for God and Right and Liberty.*

These windows are a magnificent work of art, and rich in colouring and design; we may safely say no finer windows can be seen in Queensland. The architect is Wm. Ackman, 7 Camden Square, London.

The Church Chronicle.

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NOTICE.—All matters concerning advertisements, and all orders and payments should be addressed to the MANAGER, "Church Chronicle," Church House, Ann Street, Brisbane. Only literary matter should be sent to the EDITOR, and this by the 18th of each month.

THE AFTERMATH OF WAR.

The War which swallowed up armies and navies, desolated many lands, drained the treasuries of the nations, and deluged the earth with the blood of the best and bravest, has left an aftermath that still leaves the world turbulent and full of bitterness. The high ideals for which so many fought, suffered and died; the fear of a common, ambitious, and relentless foe, the friendships formed in a time of common danger, the sacrifices mutually borne, all these are forgotten in the scramble for spoils and in the face of destitution suffered by workless millions.

The world of finance is upside down, and Conferences at Cannes, The Hague, Genoa, Paris, and London, each and all failed to right it.

Except for the United States, who became rich before she took her place beside the Allies, the nations are bowed down with debt which many of them are unable to pay.

The Chancellor of the Exchequer (Sir Robert Horne) has told us that the War debts *per capita* of Britain, France, and the United States was: Britain, £181; France, £163, and the United States £47.

The total indebtedness of the Australian Commonwealth exceeds the National Debt of Great Britain as it was in 1914, and is £170 for every man, woman and child.

Britain owes less than is owing to her by her Allies. She is willing to cancel the debts due to her if America will do likewise, but the latter refuses to do so, and says in effect, "We pooled our men but not our resources, and we now demand payment in full with accrued interest." Britain is willing to pay her own debts due to America but cannot collect what is due to herself.

At all the Conferences the question has been "What can Germany pay?" and while most of the Allies are inclined to believe Germany's cry of poverty and are desirous of reducing the amount of the reparation instalments set down for her to pay, France holds a different view.

Germany pleads that she is collapsing both economically and financially and solemnly urges France to review the whole question and withhold action.

France is obdurate in her demands and has curtly informed Germany that she has taken certain steps to protect her rights. She has instructed the Paris and Strasburg Committees to abrogate German credits, not to pay Germany the compensation awarded by the Mixed Arbitration Tribunal for German property liquidated in France, and not to notify Germany of the amount of such compensation. Other coercive steps taken were the suspension of the restitution of German-owned property in Alsace-Lorraine and the expulsion of all residents of that province who have not taken the oath of allegiance to France, thus planting the seeds for more bitterness and maybe for reprisals. Germany in after years, when she has regained her strength and her position in the world, will not remember whether the treatment of her nationals was deserved but only that they were relentlessly pursued and vindictively punished.

France accuses Germany of reckless expenditure and of the inflation of her currency.

France herself has practically forfeited the friendship of

America—her friend of one hundred years—by her determination not to reduce her own armaments even though she cannot (as she declares) pay America one penny of the debt she owes her.

In those circumstances the economic world is at a standstill. Strikes and strife, battle and murder, and sudden death.

All these are rampant, not in Europe only but in almost every continent and country in the world. Of them all Australia alone has been spared the tramp of the invader and the desolation of war, foreign or civil.

Russia is still under the heel of the Bolsheviks; China and Italy are torn by internecine strife. America is in a state bordering on civil war, and already has suffered much bloodshed. Greece and Turkey are at each other throats; the Balkan States have not yet composed their differences; Ireland, India, South Africa, and Egypt are rent by irreconcilables, while Germany and France are as two boxers in the ring. The one is taking the count while the other stands ready to give the *coup de grace* should the other attempt to rise.

"Exaggerated nationalism" has brought into play all that is selfish and mean and unworthy and must be checked if civilisation is to be spared.

The nations have to realise that "they cannot live for themselves alone"; that reason rather than force must be the arbiter if international confidence is to be restored; that sacrifices must still be made; that work must be found for the workless millions if real peace is to be established in the world. Lacking work, "Satan finds some mischief still for idle hands to do," and so strife will continue. Above all, there must be a return to the first principles of Christianity and to Christ Himself. Keeping these things in view and following the "golden rule," America, who by the War became rich, seeing now the destitution of nations, will learn to be generous. France, who for forty years suffered the arrogance and insults of her neighbour, and later endured the horrible atrocities and devastation of war, will seek peace and pursue it. Foregoing her full pound of flesh, she will disarm suspicion and circumvent hate. Britain, the champion of liberty, the arbiter of every quarrel and the "Quixote" of every enterprise, will still shoulder her burden, cheerfully helping lame dogs over styles and carrying aloft that banner of good faith that has made England and Englishmen revered by every race.

ST. MARTIN'S WAR MEMORIAL.

REMEMBRANCE: NOVEMBER 11.

Somewhere, on battlefield afar,

They lie who are so dear;

The morning glory, evening star,

Are o'er them, shining clear;

But they, the slain, they lie so still,

Nor star, nor glory heed,

Nor any joy their cup to fill—

Remembrance all they need.

Remembrance for them where they lie,

And for their comrades here,

Whose wounds to careless passers-by

Say more than word or tear;

At thought of them glad cheer should spring,

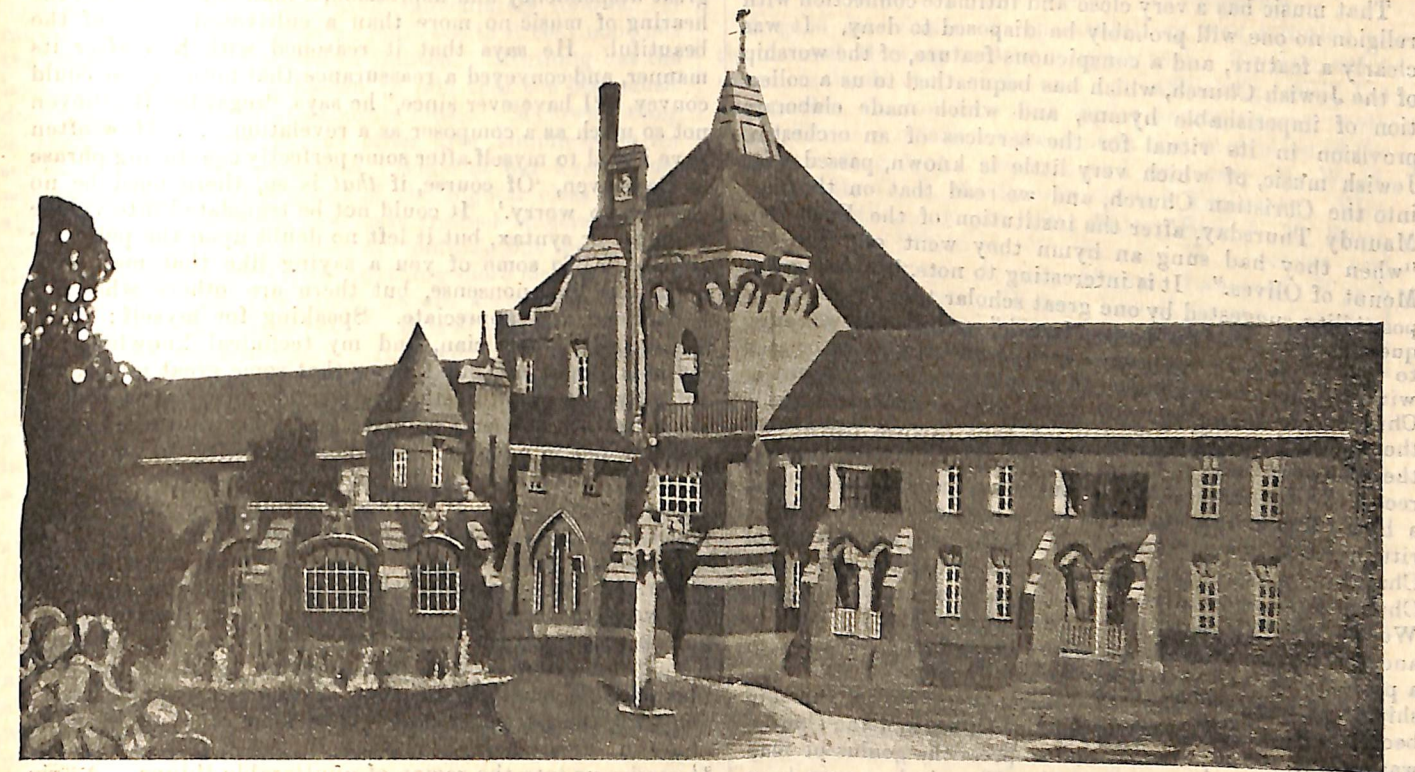
To greet their fine endeavour,

Their deeds well worth remembering.

For ever and for ever.

K. W. D.

ST. MARTIN'S FREE OF DEBT APPEAL—SEPTEMBER 29



CENTRAL WAR MEMORIAL—ST. MARTIN'S HOSPITAL.

At a largely-attended meeting of St. Martin's Hospital Free of Debt Appeal Committee, held in St. John's Day School, Bishop Le Fanu (Chairman) presided, and others present were: The Rev. W. H. W. Stevenson, Vice-Chairman; the Hon. Treasurer, Miss Horton; and the Hon. Secretary, Miss Bruce-Nicol; also a number of representatives from the Metropolitan parishes and the following organisations:—The National Council of Women, the District Nurses' Association, Royal Society of St. George, the Y.M.C.A., the Soldiers' "Courier" Christmas Box Fund, the Y.W.C.A., the Combined Comforts and Battalion Fund, the Mothers' Union, the Brisbane Wool Spinning Guild, the Boy Scouts' Association, the Queensland Protestant League, the Missions to Seamen, the Beechwood Red Cross Sewing Circle, the Manly Red Cross, League of Women, Relatives of Sailors and Soldiers, Anglican Church Mission, the Q.W.E.L. Patriotic League, the Ladies' Harbour Lights Guild, Queensland Ambulance Brigade, the Strength of Empire, Church of England Men's Society, Baden Powell Girl Guides, Church of England Old Girls' Association, the Wattle Day League, Pyrmont Hospital Nurses, the Girls' Friendly Society, Social Service Institute, the Kurilpa Red Cross Society, Sisters of the Sacred Advent, the Mary Sumner Hospital Nurses, the Brisbane Women's Club, the Chinese Mission. The St. Martin's League was represented by the following conveners:—Mesdames W. E. Bevan, E. G. Oxley, McLerie, A. B. Stark, J. L. Shattock, H. Luya, E. G. Blume, W. Raff, Mortimer, Haysome, Yeowart, G. Neal, Chancellor, Evans, F. W. Carter, Purkiss, and the Misses Love, C. Johnston,

and Bowman. St. John's Cathedral Stall—Mesdames Le Fanu and Frank Wilson. All Saints' Stall—Mrs. Merchant, Hamilton Effort—Mesdame Isaac Moore and J. B. Armstrong.

The feature of the Monster Collection on September 29th will be the united effort of the principal organisations and parishes in Brisbane and the country centres. Stalls will be conducted in the principal streets, and the sale of metal and house badges have brought forth a splendid result already. The women of Queensland have been working for many weeks making all kinds of useful articles which they will offer for sale to the public, and it is hoped that there will be a generous response in order that the Hospital may be opened "Free of Debt."

There is opportunity for everyone to take a share in the Memorial either by building a room—which costs £350—or furnishing a room (£100) to be permanently inscribed to the memory of some loved one; and the Hon. Secretary will be pleased to hear from those who are anxious to secure a corner in the Hospital as a private memorial, and communications may be sent to her at Church House, Ann Street, Brisbane.

"They shall not grow old
As we that are left grow old;
Age shall not weary them,
Nor the years condemn.
At the going down of the sun and in the morning
We shall remember them."

CHURCH MUSIC.

BY CANON BATTY.

That music has a very close and intimate connection with religion no one will probably be disposed to deny. It was clearly a feature, and a conspicuous feature, of the worship of the Jewish Church, which has bequeathed to us a collection of imperishable hymns, and which made elaborate provision in its ritual for the services of an orchestra. Jewish music, of which very little is known, passed over into the Christian Church, and we read that on the first Maundy Thursday, after the institution of the Eucharist, "when they had sung an hymn they went out into the Mount of Olives." It is interesting to note, in passing, the possibility suggested by one great scholar that the hymn in question was the "In Exitu Israel," and that it was sung to that "Tonus Peregrinus" which is still closely associated with it in our own minds. And in the earliest account of Christian worship which has come down to us from outside the pages of the New Testament, that famous passage in the letters of Pliny, Governor of Bithynia, we have it recorded that the first Christians were accustomed to "sing a hymn to Christ as to a god" as a regular feature of their ritual. But the circumstances of the early centuries of Christianity were not favourable to the development of Church music, or any other of the arts of the Church. Worshippers who have to meet underground surreptitiously and in constant fear of arrest and imprisonment are not in a position to develop artistic embellishments of their worship. But with the Edict of Constantine Christian worship became a lawful and even a popular thing, and the Church was free to develop its arts and to press the genius of man into its service. Since then the Church has ever been able to command the services of the best contemporary musicians. As with the other arts, so with music the Catholic Faith furnishes the artist with his highest inspiration and his finest means of expression. That it can still command the services of the greatest genius must be obvious to those of us who had the pleasure of hearing some of the music of the Abbe Perosi as recently sung in Brisbane by the Sistine Choir.

I need not, I think, labour the point. It is clear that there is, as I said just now, a very close and intimate connection between music and religion, and I want to devote the first part of my paper to asking wherein that connection consists.

(1) Music, I would say, has a natural affinity to religion because it is the instinctive language of heightened emotion. Whenever we are deeply stirred, whenever we are, to use a common phrase, "a bit above ourselves," we tend instinctively to sing, to make musical sounds, or at any rate sounds which we believe to be musical. Anyone who has heard a successful football team returning from a match, or who has formed one of the crowd on the occasion of some patriotic demonstration, will corroborate my statement. The fact that most of us tend to sing in our morning bath is also evidence on the point. Now in religious worship our emotions are, or ought to be, at their highest, excited by the highest causes, focussed on the highest object. So it is, I believe, that in worship the soul turns naturally to music to assist it in its utterance. But

(2) Music is also the most satisfactory medium for the expression of emotion. By means of music one can convey messages and express feelings far more effectively than they can be conveyed or expressed in language. One need not be a trained musician to realise that. Bishop Gore in his

book, "Belief in God," quotes a very striking passage from the first and greatest of William de Morgan's novels. He is speaking of the influence of music on a man in a time of great despondency and depression, a man who brings to the hearing of music no more than a cultivated sense of the beautiful. He says that it reasoned with him after its manner, and conveyed a reassurance that nothing else could convey. "I have ever since," he says, "regarded Beethoven not so much as a composer as a revelation. . . How often have I said to myself after some perfectly convincing phrase of Beethoven, 'Of course, if that is so, there need be no occasion to worry.' It could not be translated into vulgar grammar or syntax, but it left no doubt upon the point for all that." To some of you a saying like that may seem perilously like nonsense, but there are others who will understand and appreciate. Speaking for myself: I am not a trained musician, and my technical knowledge of music is almost nil, but I know that some great music, the Fifth Symphony of Beethoven, for instance, has seemed to me a better commentary upon life than anything which could be put into words. And here, I think, that we come nearer to the secret of the intimate connection between music and religion; it is this characteristic which gives music its peculiar value as an accessory to worship. For worship should give birth to thoughts which transcend the powers of human speech, which ever lags behind emotion, and we turn to music for the utterance of the otherwise unutterable. On the great Day of Pentecost the disciples were given a new medium of expression for the otherwise inexpressible emotions of that transcendent experience; and what the gift of tongue was to them on that occasion, music in a lesser degree is to the Church on all occasions. It carries us into the region of unutterable things. As we listen to beautiful music, beautifully rendered, we are in touch with eternal truth, we are living in a house not made with hands, an habitation eternal in the heavens.

(3) Thirdly, I would say—and this, I think, is the most debatable thing I shall say—music is fitted for use in worship, because it is in itself incorruptible. It cannot be made directly to serve the purposes of baseness or impurity. I know that such a statement can be challenged. I might be pointed to some music, and some very beautiful music, such as the music in some of Wagner's operas, which might seem to be sensuous and enervating and bad, but I would be prepared to maintain that in such cases the badness comes from the setting, the accessories, the story, with which the music is connected, and not from the music itself. Music, if it is beautiful, must be good, because beauty and goodness and truth are inseparably connected. That is one reason why music is suited to the purposes of religion, why it is worthy to be offered in the service of God.

And that brings me to the next thing I wish to say. What is the object which music in worship is intended to serve? Is it a device for attracting a larger congregation? Or is it an opportunity for the congregation to enjoy itself in the practice of community singing? Or is it regarded as an oblation solemnly offered to the Most High God? Many of us, I believe, have never seriously faced that question, and our motive for employing such music as we use is a mixed one, in which the glory of God and the entertainment of man mingle in an agreeable confusion. But we ought to be clear about it, and I have no hesitation in saying that we ought to regard our music in Church as a sacrifice offered to God, whose love has implanted in man the power of beautiful expression, and whose honour demands that the best and most beautiful expression of

which man is capable should be offered in His service. Such a motive alone can really justify the expenditure of time and effort and money in the music of the Church.

And if that is so, one thing immediately follows. If music is an offering to God we must see to it that none but the best music is performed in Church. "Nothing but the best for God." But I hasten to add that the best music does not mean the most elaborate music. My own feeling is that in music, as in the other arts, simplicity is the secret of the truest greatness. Some of our hymn tunes witness to the fact that music of the highest class is available for the use of even the least trained singers, and we can be faithful to the motto of "nothing but the best for God," even if we never do anything more elaborate than the tune "St. Ann," to which we are accustomed to sing "O God, our help in ages past." It is of such simple music that I mainly want to speak. It is with such that most of us are solely concerned. The number of Churches where there is a choir capable of rendering concerted and elaborate music is not large, and most have to be content with music in which the congregation can join. How are we, in such a case, to choose and regulate the music, which we do?

There is a very widespread feeling that we need to face and answer that question. Such a feeling grows up from time to time, and leads to a reformation. It grew up in the fourteenth century in England when Wiclif writes, "Of short time there were mere vain japes invented; descant, simple and florid counterpoint, that stirreth vain men to dancing more than to mourning. For when there are forty or fifty in the choir, three or four proud and wanton rascals will so trick the most devout service that no man shall hear the sentence and all the others will be dumb and look like fools." Anyone who has studied the Easter Grail and Alleluya, published as No. 738 in the English Hymnal, will sympathise with Wiclif's point of view, and that is probably a modified example of the sort of thing he had in mind. One aspect of the Reformation in England was a musical reformation, and, as we know, Cranmer's instructions to John Merbecke with regard to the music for the reformed Service Book insisted on simplicity, and particularly on the need of having not more than one note for each syllable. The protest of Wiclif and those who followed him had their due effect, and the English Church music of the sixteenth, seventeenth and eighteenth centuries need hardly fear comparison with the Church music of any age.

(To be continued.)

TUFNELL HOME.

AN APPEAL.—The lady who lends us her house at Sandgate each year for four weeks at Christmas time is unable to do so this year, and we are wondering whether anyone who reads this appeal would be able either to lend us a cottage or to send £1/1/- towards the rent of a cottage so that our children shall not lose their seaside holiday. The sea bathing and air means so much to them and sets up their health for the rest of the year. This holiday also means such a lot of joy to them, so please help us if you can.

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. O. R. Newman, Ballandean.

CHURCH OF ENGLAND CRICKET ASSOCIATION.

PATRON, THE ARCHBISHOP OF BRISBANE.

A good attendance of representatives was recorded at the Annual Meeting held on August 14th. Twelve junior teams notified their intention of affiliating with the Association, and to date nine senior teams appear available. Election of officers resulted in the re-election of the President, Rev J. N. Osborn; and Secretary, Mr W. H. Adams. Mr C. E. Smith was elected Treasurer. Vice-Presidents, Canon F. de Witt Batty, Rev J. H. Steer, Messrs. S. O. Whittred, W. Powell, W. Jackson and Farrar. Executive: Senior, Messrs. Langford, Wyeth and Lovelock; Junior, Messrs. Powell (junr.), Langford (junr.), Wyeth (junr.) The secretary hopes that any other parishes wishing to join the Association will promptly advise him; also that all secretaries will notify him of their addresses. Affiliation fees: junior, 10/6; senior, £1/1/-.

BENEFIT.—A benefit to raise funds for the Association will be held on September 12th in Cremorne Theatre. A number of tickets have been distributed. Any one desirous of obtaining tickets, 2/2 and 1/1, may do so through the Secretary or Treasurer, Mr C. E. Smith, Crown Street, South Brisbane. Teams are asked to dispose of as many tickets as possible and forward money promptly, and previous to Benefit Night, to the Treasurer.

The Rev. C. Mayhew, formerly Rector of Clayfield, has been appointed by the Bishop, Rector of Penicuik, Midlothian, Scotland, and hopes to begin work on September 15th. The doctors have forbidden him to remain at his present Mission work.

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Letters.

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

ST. MARTIN'S WAR MEMORIAL HOSPITAL, "FREE OF DEBT APPEAL."

Sir,—St. Martin's Hospital is the first of what may be termed the notable War Memorials, namely, it represents the feeling of the Church of England in Southern Queensland. The Church of England in Australia has never been or will be found in any sort of association with organised movements which are inconsistent with the purest and noblest conception of loyalty. It is in this respect what it ought to be. By direct inheritance it has wonderful traditions to live up to. The Church has been one of the makers of English character. If you could subtract from England all that the nation owes to the Church, you would look upon a shrunken and impoverished England. We may say of the Church of England in Queensland that it is a transparent patriot. It is a fearless patriot. It is a sacrificial patriot. All through the waging of the war it was faithfully English, and therefore faithfully Australian. Not from the pulpits of the Church of England was a word or whisper heard that discouraged service or disparaged the Allies' cause. The Church was steadfastly true to England through all the dark days in which faith was tried as in a furnace and patience sustained disaster. Proudly and gratefully the fact may be added that the foremost denomination was not alone in the steadfastness and unselfishness of its loyalty. Others fought the same good fight. You see many an honour roll in the places where Christians worship. The call of the Great War was a summons to the defence of civilisation, to the maintenance of all that the British Empire stood and

still stands for in the world, to the service of justice and liberty. How could the young manhood which had been trained in the Church of England in Queensland do other than respond to the call? It would have been false to the training and the high traditions had it not said, "Here am I; send me!" And so they were sent, these sons of the Church, and thousands of them lie in distant graves. Not, let us say, always in foreign soil. The soil on which they fought for justice and liberty in France is not to them foreign soil. And France will not think or speak of them as foreigners. Sacrifice awakens and engages a capacity for far-reaching brotherhood which original design is deeply embedded in human nature. But our soldier boys should have memorials in their own dear land. Close to St. John's Cathedral, in Brisbane, they will be held in everlasting remembrance through St. Martin's Hospital. Surely a hospital with its merciful ministrations is a most fitting memorial of the sons of the Church who gave their lives for the triumph of right over wrong.

It would be an act of patriotism if members of the Church of England undertook that St. Martin's Hospital should be opened without a shadow of debt upon it. Various souvenir brooches have been designed for the St. Martin's "Free of Debt" appeal, and are now on sale.

A monster street collection will be held on September 29th, and it is hoped that by then the necessary money will have been collected.—I am, Sir, etc.

S. BRUCE NICOL,
Hon. Sec., St. Martin's War Memorial Hospital,
Ann Street, Brisbane.

Sir,—The following text seems to be a stumbling-block to many: "Ye have heard that it hath been said, thou shalt love thy neighbour and hate thine enemy." Nowhere, in the Old Testament or in the Rabbinical Writings, do we find a commandment to hate the enemy. My own opinion is that Our Lord, in this chapter, was merely quoting some popular sayings; and this view seems to be supported by the phrase: "Ye have heard that it hath been said." When quoting the Sacred Writings Our Lord, like other Jews, would have commenced with, "It is written."—I am, Sir, etc., JOHN.

WHAT NEXT?

Sir,—Thanksgiving Services for the blessings of Harvest were held in a parish not a hundred miles from Brisbane on Sunday last. To the astonishment and dismay of many of the faithful the fruits, vegetables, and flowers were sold by auction next day, the proceeds thrown into the parish coffers for general purposes, not into the treasury of God.

Alas! Are the Master's words coming true again? "Make not my Father's house an house of merchandise."—I am, Sir, etc.,
16th August, 1922. AN ASTONISHED CHURCHMAN.

A Protestant Confessional.

Dr. C. M. Sheldon, a well-known American Congregationalist minister, has been describing in the *Atlantic Monthly* the confessional which he instituted in his own Church. The confessional of the Roman Church, he says, "is a recognition of a human craving so deep and eternal that it is a bewildering thing to see how it has been ignored by the Protestant Church, which has emphasised preaching above pity, and the pulpit above reason." People want something more than preaching, "they want comfort and the help that does not come to them when it is handed out wholesale." Dr. Sheldon calls his own confessional the Open Door, and, according to the *Literary Digest*, it has been the means of averting serious domestic disturbances, of saving some from dishonour, of easing minds troubled by various kinds of doubt.

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News from the Parishes.

All Parish Notes must be posted so as to reach the Editor not later than the first post on the 15th of the month. Otherwise insertion cannot be guaranteed.

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

NOTICE.

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

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

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

[A line averages eleven (11) words.]

Allora (Rev. T. HEALY-WILSON).—SERVICES LIST.

	8 a.m.	11 a.m.	3 p.m.	7.30 p.m.
Sept. 3—Allora	Allora	Goomburra	Allora	
10—Allora	Spring Creek	Glengallan	Allora	
17—Allora	Goomburra	—	Allora	
21 (Thursday)	Spring Creek	—	—	
24—Allora	Glengallan	Spring Creek	Allora	
Sept. 2—Girls' Guild, Allora, 2.30 p.m.				
6—Social at Goomburra, 8 p.m. (Women's Guild).				
7—Women's Guild, Allora, 3 p.m.				
C.E.M.S., 8 p.m.				
11—Local Committee, 8 p.m.				
12—Wonga, 8 p.m.				
13—Women's Guild, Goomburra, 2.30 p.m.				
24—Patronal Festival, St. Matthews, Spring Creek, 11 a.m.				
Boys' Club, Allora, every Thursday, 8 p.m.				

Parishioners please note the alteration in Service list for Spring Creek, Goomburra, and Glengallan, for September only.

GLENGALLAN, ST. ANDREW'S.—The Rector on his last visit pleaded for St. Martin's Hospital, with the result that quite a number of our people purchased badges. Anyone wishing to procure a badge may get one either from Miss Noel Briggs or the Rector.

SPRING CREEK, ST. MATTHEW'S.—Arrangements are well in hand to hold our Patronal Festival in a joyful and proper manner, so on Thursday, 21st, a service will be held at 11 a.m., and again on Sunday, 24th, at 3 p.m., when the Rev. J. Hope, of Clifton, will be preacher. Further particulars will be announced in the Allora and Clifton papers.

ALLORA, ST. DAVID'S.—There has been a marked improvement in size of congregation at Evensong lately, but we would also like to see the same increase at 8 a.m. A Boys' Club has been formed on Gordon Club lines; it is non-sectarian, all are therefore welcomed. The Women's Guild Annual Ball was held last month, and was a great social success. After meeting all expenses £8 was cleared for the Guild funds.

GOOMBURRA, ST. JOHN'S.—The Women's Guild members are determined to wipe the debt off the Church before Easter next, and a social will be held in the Goomburra Hall on Wednesday, Sept. 6th, at 8 p.m. We commend this effort to all parishioners.

THANKS.—The Rector wishes to thank the following:—Mr. Whatley for chaff, Mrs. Whatley and Mrs. J. Erhart for eggs, Mr. T. Wright for meat.

Subscriptions are due now for the *Church Chronicle* and collectors will be calling. Every parishioner should subscribe and thus know what is doing in the Church and when services are held.

Holy Baptism.—Dorothy Giffin Sinton, Arthur Cedric Smith, George Allan Joseph Clarke, Irene May Jensen, Doris Maida Jensen.

BOONAH (Rev. C. C. COMPTON).—SEPTEMBER SERVICE LIST:—

	7.30 a.m.	11 a.m.	3 p.m.	7.30 p.m.
3—Boonah	Boonah	Cannon Ck.	Boonah	Maroon (8)
10—Boonah	Boonah	Mt. Alford	Boonah	
17—	Maroon	Cannon Ck.	Boonah	
24—Boonah	Mt. Alford	*Boonah	Boonah	
Oct. 1—Boonah	Boonah	Cannon Ck.	Maroon.	

*Children.
C.E.M.S.—6th. G.F.S.—7th and 21st.
M.C.L.—2nd and 15th. Women's Guild—Every Thursday.

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Telegrams: NORMAN BELL, BRISBANE.

Mainly owing to a visit from Miss L. Smith, of the Soldiers' Help Society, Brisbane, the Hut Fund has recently been benefited to the extent of some £70 by this parish. Thanks to the interest and originality shown by the Misses Bell, a very attractive entertainment was held in Mt. Alford, with such success that it was repeated on a large scale and to a much larger house in Boonah. There are now two other funds appealing for support; one, for Foreign Missions, is asking for five shillings from every confirmed member of the Church between now and the end of the year; the other, for St. Martin's Hospital, by the purchase of badges and straight-out subscriptions. Social evenings have also been started on behalf of the various stalls, preparatory to the big Bazaar on the 2nd and 3rd November. We can never do enough for our Church; world-wide diocesan, and parochial, her work is only limited by her supplies, for which she relies on the affection and generosity of her children, to whom she gives opportunity to express, in the best possible way, their love of God and country. For many the need is to learn, not so much to give more but to give better. We have, unhappily, to record the departure of several good Church members—Mr. Armstrong, Vice-President of the O.M.S. and a member of the choir, and the Leonard family, who always did good work in a quiet way. At a farewell social tendered to the latter, Mrs. Leonard was presented with a silver sugar-basin and a purse of notes, and Miss Leonard with a Prayer-book from the G.F.S. Our good wishes go with them. The date of the Archbishop's visit in November for Confirmation has been changed to Tuesday, 21st. The Rector hopes for many more to speak to him about receiving this Rite.

Holy Trinity, Fortitude Valley (Revs. S. WATKIN and JAS. PAYN LEWIS).—It has been decided to hold a Children's Festival on Sunday, Oct. 1st, and the Sunday School children and the choir are already hard at work practising the music for that event. It is hoped by this means to bring before the minds of the parents and all the worshippers the importance of the work of the Church among the children. The Boys' Club is to have a gymnastic class under an instructor on Friday nights from 7.30 to 9 p.m. The Gordon Club, with Mr. Kyle as instructor, has its gymnastic class on Mondays at 8 p.m. A really handsome badge for the Boys' Club has been designed, and will shortly be ready. A subscription from a friend has met the greater part of the cost, so the boys will be able to get a silver badge at a cost of eighteenpence. About seventy candidates are already attending the classes in preparation for Confirmation, and any who desire to join should do so at once. The C.E.M.S. Men's Smoke Social was attended by some sixty men, members from several other branches being present. We were most pleased to welcome to the social the Rev. A. O. Flint (on furlough from New Guinea), the Rev. G. L. Hunt, and Mr. O. A. Piggott, the last two representing the Prohibition League. Several most successful efforts have been made in aid of the approaching fête; the dance organised by Miss Hill being particularly well attended. The fête has been fixed for Friday and Saturday, Sept. 22nd and 23rd, and much hard work is now being done in preparation for it. The committee aim at raising at least £400 to free the Ann Street property of debt in order that there may be a regular income from it to meet necessary repairs to Church, Parish Hall, and Rectory.

St. Michael and All Angels', New Farm (Rev. WALTER THOMPSON).—The C.E.M.S. organised a Social and Coin Evening on the 8th; refreshments were provided and an enjoyable evening was spent. The claims of St. Martin's Memorial Hospital and the need of funds for the painting of the Church were set forth by Mr. J. B. Carthew in a short speech. The members of the C.E.M.S. are undertaking the sale of badges for St. Martin's Hospital, and preparations are being made for a concert by a committee of members of the Sunday School, Choir, Mothers' Union, and C.E.M.S. in October, for the same object. We hope to have both senior and junior teams playing in Church of England Cricket Union next season. Special notice will be given in our *Parish Magazine* as to the arrangements for our Parish Festival.

Lutwyche (Rev. A. HAROLD OSBORN, M.A.; Rev. T. HUMPHREY CLARK); **St. Andrew's, Lutwyche**, and **St. Mark's, Albion**.—Both Churches are making great efforts for the success of their Fêtes, which will be held towards the end of the year. Many new workers have come forward, and even more will be welcomed. The difficulty of the Work Stall has been overcome by the formation of a Women's Guild at St. Mark's; this promises to be a great success, judging by the attendance and enthusiasm displayed at the first meeting. Several very brilliant entertainments have been held in the parish lately, especially the Children's Concert organised by Miss Kelly, at St. Mark's Hall, and the Coin Evening at St. Andrew's, organised by Mesdames Lloyd and Osborn. The General Mission, which is being

conducted simultaneously by the several Churches of the area, has been the means of a Christian worker calling on each house in the area and giving them information about the Mission. Very many households have returned themselves as Church of England who have never shown the slightest interest in their Church. We hope the Mission will bring their obligations home to them and make them feel the Church needs them and they need the Church.

St. Matthew's, Groveley, with St. Mary's, Alderley (Rev. PERCY HUBBARD, L.T.H.).—An advance has been made at Samford. It has been decided to buy half-an-acre for £40 from Mr. Oash. Canon Batty came out on 31st July and approved of the site, and preached in the evening. He also visited the Highlands Settlement. Arrangements are being made to conduct a monthly service there. The next service will be at Samford on Monday, Sept. 4th. At Groveley the Archbishop administered the Sacrament of Confirmation on Thursday, 17th Aug., to twenty-eight candidates, being nine from Upper Kedron, six from St. Matthew's, and thirteen from St. Mary's. At Alderley the Annual Fête was held on Saturday, 5th Aug., but was spoilt by rain; £39 however was made, enabling us to pay £50 off the building debt. It has been decided to place to a reserve fund three shillings in every £1 collected in future for the Building Fund. This reserve fund will be used for necessary repairs, furniture, etc. We have now to seriously consider the purchase of a new organ, as the present one has partially collapsed. The Vicar and Wardens have been elected as a committee to enquire into the matter. It has also been decided to erect a Memorial Cross on the grounds to the soldiers fallen, and will be unveiled some time during September. The date is not yet fixed. We regretfully have to record the resignation of Mr. P. Briggs as Vicar's Warden and his approaching departure from Enoggera. We wish him every happiness in his new residence, and pray for renewed strength to be given to his good wife. We are happy that Mr. W. Drew has accepted the position. Will the congregation please note (and attend) the prayer meeting to be held each Saturday evening in preparation for the Mission?

Indooroopilly, St. Andrew's (Rev. T. ASHBURNER).—Mr and Mrs R. L. Jackson, late of the State School here, and who for many years have worked so faithfully for their Church, were farwelled at a social last month, when they were literally showered with the confetti of a parish's good wishes and felicitations. Some folk accuse us of being cold and undemonstrative, but no more will they say that of the St. Andrew's congregation. Our Annual Bazaar is to be held on Saturday, September 2nd. It is to be opened at 2.30, we hope, by our old friend Mr. Maxwell, M.L.A. It promises to be most successful. Meanwhile we are looking forward to a fine display of tableaux vivants in the Parish Hall in aid of bazaar funds. Mr. Longford and his assistants are taking no end of trouble to make the display a success. Our Church has lost one of its most loyal members in A. E. Mehrtens, who died on the 6th of last month, and was buried in the Ipswich cemetery. After the bazaar, if funds will allow, we anticipate a great renovation of our Church. St. Martin's workers are preparing for a big onslaught this month. We wish them unlimited success. *Chronicle* subscribers are asked to send in their subscriptions as soon as possible, either to the rectory or to the vestry. The annual subscription is 2/-.

St. Philip's, Thompson Estate (Rev. H. T. MOLESWORTH).—The last meeting of the Parochial Council was converted into a general meeting of the parishioners for the purpose of considering the proposals re buildings, etc., touched upon at the Easter meeting, and emphasized and endorsed on the occasion of the Archbishop's visit in July last by the very large congregation then present. At this last meeting the removal of the present Church to its permanent position was fully discussed, and a motion adopted, "That the Wardens consult the Diocesan Architect re the best position, and ascertain the cost of same." It was also resolved that the Wardens, with Mr. E. H. Matthews, should draw up a circular, to be sent to all Church of England people in the parish, soliciting subscriptions towards the building of the new Church. Those present at this meeting made a good start at heading the list, upwards of £150 being promised—to be subscribed before 30th June next. The Spring Fair, to be held on 2nd Sept., and which is to be opened by Canon Batty, promises to be as great a success as former ones; and many of the conveners of stalls are holding evenings, etc., in order to swell the funds and help along their own particular stalls. As repairs and renovations will shortly be required for both the Rectory and Church in the very near future, we hope the fair will be a financial success, in order to relieve the Wardens somewhat of their anxiety when they are looking for funds for this purpose. The Boys' Club are again forming a cricket club to play in the Church Union, and their very able young secretary, G. Molesworth, is

soliciting donations for the club. We hope the adult members will see the boys fully equipped for the coming season. The boys did well last year, and we take this opportunity to congratulate them.

St. Paul's, East Brisbane (Rev. GEORGE NEAL).—At the last meeting of the Church Building Committee the members reported that a partial canvass of the parish had been made—the result being fairly satisfactory. We have now in money and promises a total of £2,557 towards the £3,000 at which we are aiming before any definite move can be made for building. Of this sum £1,600 was in hand before the recent effort was started. The Rev. Morgan Baker, the first Vicar of St. Paul's, has generously notified that in addition to what he had already given he would give a donation of £100, for which we are very grateful. Mr. F. N. B. Watson, Mowbray Street, East Brisbane, is the treasurer of the fund, and no doubt would joyfully acknowledge any subscriptions which the generously inclined may send to him. The Annual Bazaar—which it is hoped will finish and decently bury the Rectory debt—will be held in the Church grounds on Saturday, October 7th. The Archbishop has kindly consented to come and open it. One of the original members of this congregation in the person of Mrs. Morgan has passed away. We will miss her very much at Church and diyers meetings, and the sympathy of the Church is offered to her husband and the members of her family. Our sympathy is also extended to Mr. and Mrs. Stevenson, who recently suffered the loss of their daughter Rosa.

St. John the Baptist, Balmoral Parish (Rev. J. HOWARD STEER, L.T.H.).—The visit of His Grace the Archbishop on Saturday, July 22nd, was very much appreciated by all of us. Mr. Cook kindly motored him round the boundaries of the parish, and at each centre the several Churchwardens and Council met him, and were well pleased at his kindly interest in their local efforts. Norman Park ladies gave him afternoon tea; and in returning thanks for their kindness and the welcome speech of Mr. Waller, His Grace said that he was convinced of the necessity of an assistant on the staff of the parish, and promised to go into the question of a Curate for the parish at an early date. The scheme of building a permanent Church at Morningside was very clearly put before His Grace, who expressed himself as thoroughly satisfied with the plans, and expressed the wish that the whole scheme should be placed at once before the Diocesan Council. The Mother-Church of the Parish—Christ Church, Tingalpa—was visited. There is a scheme on foot to place this old Church ex-parochial, and allow it to be used for more secluded work than parish work. The adults' baptism service at Evensong on Sunday, July 23rd, will be long remembered. At this service, five men and one woman were baptised and were confirmed on the following Thursday with the seventy-nine candidates who were then presented. This is the largest Confirmation held at St. John's, Bulimba. The whole service impressed upon us the unity there is in our work throughout the whole parish—though we are really three distinct districts. Morningside men came this month to Bulimba for the Men's Social and carried back with them the whole of the honours of the evening at the various competitions, etc. "There is a time for everything" is an old saying, and the time of annual fêtes is drawing near. Already Morningside has arranged for theirs on September 23rd, and both Bulimba and Norman Park are to be held in the following month. The ladies everywhere are working hard, and the Ladies' Guild are doing well at Bulimba. We are looking forward to great results this year from these efforts to advance building propositions. By the first of September, the Rectory address will be Vine Street, Bulimba. The Churchwardens are to be congratulated on having secured—on such business-like terms—the new building and site. The old Rectory was costing in rent £104 a year. The new house, to buy, is costing only £110 a year, interest and redemption; and when all are doing their share, it will only run into very small figures each week. The Churchwardens wish to thank the Rev. Payne Lewis for coming to their help on the Sunday the Rector was unavoidably absent.

Yeronga, with Moorooka, Sunnybank, and Mount Gravatt. (Rev. A. W. GILBERT).—Several meetings of the Parochial Council have been held of late, to discuss matters in connection with the building of our Memorial Church. The Architect is now working on the plans and specifications, and we hope to state in next month's notes what decision has been reached and when building operations will begin. Preparations are going on in all the above centres to hold Sales of Work towards the end of the year, in aid of building funds. On 6th August Mrs. Welch held at her residence in Sunnybank a very successful Gift and Coin Evening, in aid of her stall. About fifty residents were present and a very enjoyable evening was spent.

Christ Church, Bundaberg (Revs. A. E. HENRY and I. L. SKELTON).—We are pleased to report that the Rector is improving, and expects to leave the hospital shortly. On Sunday, 6th August, the members of the C.E.M.S. renewed their vows before the congregation at the corporate Communion, and eight new members were admitted into fellowship. Archdeacon Osborn assisted us since our last report, and Rev J. H. Steer on 20th August. The Ladies' Guild are working hard for the Annual Sale of Work. The combined Sunday Schools held the Annual Treat at the Show Grounds on Saturday, 12th August, and the children enjoyed themselves thoroughly. The superintendents and teachers were augmented by members of the C.E.M.S. and friends. We would be glad to welcome some new members in the choir.

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

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

It was with feelings of great disappointment that the threatening weather conditions forced us to ask the Archbishop to postpone his visit to Clifton on July 30th. Those of us who have been in Clifton for some little time know what a hopeless place it is in wet weather. We are most grateful to His Grace for promising to come to us from November 18th–20th. This will enable us to hold a Confirmation, and classes are now being formed. The Altar boys are carrying out their duties exceptionally well. We hope to see more members of the congregation using the little outward act of devotion as used by the boys, e.g., bowing towards the Altar on entering and leaving the Church; bowing at the sacred Name of Jesus, genuflecting (bending the knee) when going up to receive the Blessed Sacrament, and before returning to their pews. Try them, and see how much more reverent the services become and how much easier to realise the Presence of the King of Kings.

Parish of Cleveland (Rev. A. MAXWELL).—Since our last report His Grace the Archbishop of Brisbane has paid a visit to Russell Island, accompanied by our Rector. The visit was much appreciated by the Islanders and good should result therefrom. On Sunday, August 13th, Harvest Thanksgiving Festivals were held at St. Paul's, Cleveland, and St. James', Wellington Point. The Churches were beautifully decorated with evergreens, flowers, fruit and vegetables. The services at both centres were a great success. We were fortunate in having the Rev. Canon Gradwell with us on that day, which was of great assistance to our Rector, five services being held. The congregations were large. On Saturday, September 9th, we are holding a Grand Social in the Cleveland School of Arts Hall, when we hope to see a good roll-up of all parishioners and their friends. The Ladies' Guild, under the presidency of Mrs A. Morgan, has started work in preparation for the two days' Bazaar, which is to be held early in December.

Crows Nest (Rev. S. ATHERTON).—We would remind members of St. George's Ladies' Guild of the Corporate Communion of the Guild, to be held on Sunday, September 3rd, at 11 a.m., and hope every member will regard it as a duty to be present at the service. The material help given to the Church by the Guild is of great importance and is much appreciated; but the strengthening of the spiritual life of each individual member is of the utmost value, and would result in an awakening and renewing of the spiritual life of the Church. Prayer and labour together contribute to the building up of the Church—the Body of Christ—and we all need a deepening of the spiritual life. We earnestly long for the time when the men of the Church in Crows Nest will take a greater interest in her work and attend the services regularly. In the country centres the attendance of the men is most gratifying. The desire for worship needs to be cultivated and developed, and we hope the men of the township will some day in a body return to the worship of God in the Church. The members of St. George's Ladies' Guild made a presentation to the President (Mrs R. E. Grimshaw) on Wednesday, August 16th. Mr and Mrs Grimshaw are leaving the district, after many years of residence, and we shall miss Mrs Grimshaw's services in the Guild very much. We thank them for their interest in Church work. Arrangements for the Sale of Work are nearing completion, and we hope to see many Church people and friends from near and far present at the Empire Hall on Saturday, September 9th. We need everybody's help and interest if the function is to be a success. Services for September are as follows:—Sept. 3rd—Crows Nest, 8 a.m., H.C.; Crows Nest, 11 a.m., Mattins and H.C. (Corporate Communion of Ladies' Guild); Pinelands, 3 p.m., Evensong; Haden,

2.30 p.m., Evensong; Pechey, 7.30 p.m., Evensong. Sept. 10th—Crows Nest, 8 a.m., H.C.; Geham, 11 a.m., H.C. and Sermon; Pechey, 3 p.m., Evensong; Goombungee, 2.30 p.m., Evensong; Crows Nest 7.30 p.m., Evensong. Sept. 17th—Goombungee, 11 a.m., H.C. and Sermon; Haden, 2.30 p.m., Evensong; Pinelands, 7.30 p.m., Evensong; Goombungee, 7.30 p.m., Evensong. Sept. 20th—Wednesday, Anduramba, 7.30 p.m., Evensong. Sept. 24th—Highfields, 11 a.m., H.C. and Sermon; Geham, 2.30 p.m., Evensong; Crows Nest, 7.30 p.m., Evensong; Goombungee, 2.30 p.m., Evensong. Sept. 27th (Wednesday)—Virginia, 7.30 p.m., Evensong. Oct. 1st—Crows Nest, 7.30 a.m., H.C.; Pechey, 11 a.m., H.C. and Sermon; Pinelands, 3 p.m., Evensong; Haden, 3 p.m., Evensong; Crows Nest, 7.30 p.m., Evensong.

St. Agnes', Esk (Rev. C. W. TOMKINS).—The Gordon Club, which ceased to be when the War broke out, has been resuscitated with Master Bill Anderson as Secretary. It meets in the Parish Hall. Mrs Singleton, of Clarendon, has generously presented a pair of beautiful candlesticks to the new Church of St. Martin at Coominya. We are in need of a Lectern Bible and Altar-linen for the same Church. Mrs Hogg (Esk) has been good enough to lead the way by working a handsome corporal as her contribution. The new Altar and hangings, designed by Mr C. E. Tute of Brisbane, are to be dedicated shortly. As might be expected, the Sanctuary exhibits pleasing artistic taste and conforms to Prayer-book principles. A Sunday School has been started at Coominya, with Mr R. Smith as superintendent and Mrs Edwards and Miss Rankin as teachers. Miss Munt has been appointed organist at St. Martin's. It is to be hoped that the Esk people who voted against a proposal that we should cater for the Show luncheon, because they preferred a bazaar, will now work their hardest to make the latter a success; it is to be held in the Lyceum on the 9th September. Biarra, Bryden and Mount Byron are helping by holding subsidiary entertainments.

St. John's, Harrisville (Rev. A. D. BAKER).—Services for September—3rd: Harrisville, 8 Holy Communion, 10.45 Mattins and Litany, 7.30 Evensong; Mutdapilly, 11 Holy Communion and Sermon; Roadvale, 2.30 Evensong. 10th: Harrisville, 10.45 Holy Communion and Sermon, 7.30 Evensong; Kalbar, 3 Evensong; Mutdapilly, 7.30 Evensong. 17th: Harrisville, 8 Holy Communion, 10.45 Mattins and Litany, 7.30 Evensong; Kalbar, 11 Holy Communion and Sermon; Roadvale, 2.30 Evensong. 24th: Harrisville, 10.45 Holy Communion and Sermon, 7.30 Evensong; Mutdapilly, 2.30 Evensong. The Rector very regretfully commits the parish to the Archbishop on Tuesday, 12th instant, as his resignation takes effect on that date. After seven happy years in the parish it is not easy to leave. It is much to be desired that an appointment will be made immediately, and the prayers of all faithful Church people are asked for God's blessing on the future work of the parish. The present Rector will conduct the final services on Sunday, 10th instant, and hopes to begin his ministry at Oakley on Sunday, 17th instant. The services put down for the 17th and 24th instant will of course depend upon the date of the incoming Rector's arrival.

St. Paul's, Maryborough, with St. Thomas', Newtown, and Christ Church, Granville (Revs. J. ELLIOTT and T. E. BIRD).—The Cretonne Ball, which was repeated on August 10th, was as great a success as the first, and we all hope that the Cretonne Fair on August 23rd and 24th—while these notes are in press—will complete the trio. As the weather seems "set fair," there should be a good roll up. The Young Men's Club is forging ahead, and now numbers nearly fifty members and is a wonderful help. A handsome Processional Cross has been presented to the Church as a memorial, and will be dedicated by Bishop Le Fanu and used for the first time on Sunday, September 3rd, the anniversary of the Dedication Festival. It is entirely a local work, and fills a long-felt want. Mrs Lawless, of Boobyjan, for many years a parishioner, passed to her rest on July 27th. St. Thomas' has the electric light installed, the cost being met by private subscription—oversubscribed. The question of a similar installation at St. Paul's will, no doubt, soon be considered.

St. Thomas', North Ipswich (Rev. J. H. BROWN-BERESFORD).—The Dramatic Club gave their performance of "Miss Bushby's Boarders" at St. Thomas' Hall on Thursday, August 17th, before a crowded house. It was a most tremendous success, every actor and actress displayed even more than their usual talent, and a screamingly funny evening was spent by the delighted audience. The club is like good wine, the older it grows the better it becomes. The weekly socials have done all their promoters claimed they would. Greatly increased numbers and receipts should encourage those who wisely fought for their adoption. The Bazaar funds are swelling for each set of stall-holders.

MOUNT CROSBY.—A social has been arranged to take place in Mount Crosby Hall on Saturday, September 2nd, the proceeds to be sent to the Churchwardens after a strip of carpet has been purchased for use at Holy Communion.

Roma, St. Paul's (Rev. A. F. EVA).—The first of the tennis courts in the Church grounds was officially opened by the Mayor of Roma on Saturday, July 29th. It represents a triumph of determination. Quite an enjoyable afternoon was spent by all. The Women's Guild was responsible for the afternoon tea. The second court is also nearing completion. The only cost has been for material. On Sunday, July 30th, the choir rendered the anthem "God is our Refuge" (Caleb Simper) quite creditably. The solos taken by Misses Spachs and E. Timbury and Messrs. Edwards and Bongers were very telling, and without doubt brought out the meaning of the words of the Psalmist. The anthem was as good as a sermon. It is again proof positive that "where there is a will there is a way." The stall holders are busy with their evenings in connection with the Sale of Work on October 6th. Several very enjoyable and financially satisfactory evenings have been held and more are to come. The parish is in the happy position to be able to decline the assistance offered by the Diocesan Secretary for Foreign Missions in raising the amount expected from the parish for the current year. The full amount (£58) has been paid. At the same time there are many subscriptions still to come in.

Southport, St. Peter's (Rev. F. QUIRK, M.A.).—We were very glad to receive a visit from the Archbishop for the week end, August 19th–20th. His Grace was present at a well-arranged welcome at the Rectory on Saturday afternoon. The drawing room and parish room adjoining were made to look very attractive, and some seventy parishioners met to welcome the Archbishop. The Rector, Canon Dixon, and Mr W. B. Greer spoke, and His Grace gave an interesting personal speech. Confirmation was given at St. Alban's Chapel in the evening. The Archbishop preached at the 11 o'clock Eucharist in the Chapel and in the afternoon visited Nerang, where he was welcomed by a large congregation, many of whom adjourned to Mrs Gawn's house afterwards, where afternoon tea was partaken of. His Grace preached to a crowded congregation at St. Peter's in the evening. Special efforts are being made to wipe out the overdraft at the bank and to pay for the repair and painting of the Church, which latter is nearly completed. The whole appearance of the Church is vastly improved. The Ladies' Guild by a street stall raised £25; the Sunday School children gave a delightful concert raising over £8, and the Girls' Guild have a scheme in the making. An appeal is being made however for straight-out giving and good results are expected from it. Congregations have greatly improved lately.

St. Andrew, Toogoolawah (Rev. K. A. WATTS).—This month we hope to have a few *Chronicles* coming to the parish. We now have enough promised subscribers to allow us to send in these notes, which will in future appear each month. Miss Dora Coleman had to give up playing the organ for the children's choir, and Miss Griffin has kindly taken her place. Mrs Shambrook has taken charge of the M.C.L., and we hope that her health will allow her to continue. We are looking forward to many things in the near future—the "Café Chantant," on October 7th, which is under the management of the Women's Guild, and the Farce, "Facing the Music," by the Dramatic Party, as soon as it is ready for production. Services for September:—3rd, Toogoolawah, 8 a.m. H.C.; 11, Children and H.C.; 7.30, E.; Cressbrook, 7.30. 10th: 11, Linville, H.C.; 3 p.m., Colinton; Toogoolawah, 7.30. 17th: Toogoolawah, 8 a.m., H.C.; 11, Cressbrook; 3 p.m., Harlin; Toogoolawah, 7.30. 24th: Toogoolawah, 8 a.m. H.C.; 11, Caboonbah; 7.30, Toogoolawah. 5th: Gregor Ok., 7.30. 7th: Blackbutt. 8th: Blackbutt, H.C. 7.30.

St. Peter's, Wynnum (Rev. J. M. TEALE and Mr. HARWOOD).—In response to my appeal for donations towards the cost of the new altar vessels, since the last notes, more than the amount asked for has been subscribed. The Vicar and the churchwardens desire to thank most sincerely all who have subscribed. The final results of the Parish Tea shew a net balance of £17 5s. Excellent! The Archbishop will administer Confirmation on Wednesday, 11th October. So far, we regret to say, there are very few candidates coming forward. We have still to kill and bury the wretched age question! Wynnum is to have the electric light. It is to be hoped the wardens will have it installed in St. Peter's Church at the very least. The present gas at times is wretched. We notice a considerable number of new members in St. Paul's choir. This is owing to the efforts of Major Watkins. It is to be hoped the choir will keep together and attend the choir practices regularly. No meetings of any kind should be allowed to interfere with the regular choir practice night.

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Marriage Fees	257	17	6
Assessments	168	11	7

£226 9 1

HOME MISSION.

Mr G. Free	1	0	0
Rev. J. B. M. Hall	...	...	10	0	0
Supt. and Mrs R. Green (T.Home)	...	...	1	1	0
Allora—St. David's	...	...	4	1	5
St. Matthew's, Spring Creek	...	...	1	17	1
St. Andrew's, Glengallan	...	...	16	6	6
Boonah—Christ Church	...	...	2	8	11
(Lepers)	...	...	12	0	12
St. John's, Cannon Creek	...	...	8	10	8
St. Peter's, Mt. Alford	...	...	2	4	3
St. Andrew's, Maroon	...	...	11	7	7
Brisbane—St. John's Cathedral	...	...	2	12	11
All Saints—Wickham Terrace	...	...	1	13	10
M.C.L. (T.Home)	...	...	1	3	4
St. Thomas', Toowong	...	...	19	0	0
St. Andrew's, Indooroopilly	...	...	1	19	3
Holy Trinity, Woolloongabba	...	...	2	0	9
St. Alban's, Wilston	...	...	10	0	0
Upper Kedron	...	...	17	9	9
Moorooka S.S. (Tufnell Home)	...	...	1	9	8
St. Andrew's, Lutwyche	...	...	3	5	8
(Tufnell Home)	...	...	6	0	0
Bundaberg, Christ Church	...	...	2	4	3
Charleville—St. John's, Wallumbilla	...	...	7	6	6
Childers, Christ Church	...	...	3	19	0
Clifton, All Saints'	...	...	1	2	6
Cleveland—St. Paul's (T.Home)	...	...	3	3	3
Birkdale	...	...	10	0	0
Gympie, St. Peter's	...	...	3	17	4
Ipswich, St. Paul's	...	...	3	0	9
Kilcoy—St. Mary's	...	...	2	7	9
Sheep Station Creek	...	...	6	7	7
Mt. Kilcoy	...	...	1	0	8
Maryborough, St. Paul's	...	...	1	3	0
Nundah, St. Francis'	...	...	1	14	4
Pittsworth—St. Andrew's	...	...	2	4	7
St. Augustine's, Leyburn	...	...	15	0	0
All Saints', Yandilla	...	...	4	0	0
St. Michael's, Yarranlea	...	...	9	3	3
St. Paul's, Tumbarville	...	...	2	18	8
St. Luke's, Turallin	...	...	1	1	0
St. Mary's, Southbrook	...	...	17	0	0
St. Phillip's, Mt. Tyson	...	...	1	5	0
Brookstead	...	...	1	0	0
Kincora	...	...	6	9	9
Sandgate, St. Nicolas'	...	...	3	1	8
Stanthorpe, St. Paul's	...	...	1	15	6
Toowoomba, St. James'	...	...	26	3	2

£96 7 4

WHITSUNDAY OFFERTORIES.

Boonah, Christ Church	...	...	3	2	11
Brisbane—Christ Church, Milton	...	...	9	15	5
St. Mary's, Kangaroo Point	...	...	3	8	4
St. Matthew's, Sherwood	...	...	5	0	0
St. Philip's, Thompson Estate	...	...	4	18	1
St. Alban's, Wilston	...	...	1	16	0
Bundaberg, Christ Church	...	...	11	5	11
Esk, St. Agnes'	...	...	1	13	6
Gympie, St. Peter's	...	...	21	8	11
Goondiwindi, Holy Trinity	...	...	2	2	0
Ipswich—St. Alban's, Goodna	...	...	9	0	0
Nanango, St. Anne's	...	...	15	0	0
Oakey, St. Augustine's	...	...	2	15	4
Pittsworth, St. Andrew's	...	...	3	16	11
Roma, St. Paul's	...	...	4	10	5
Sandgate—St. Nicolas'	...	...	3	6	7
St. Margaret's	...	...	1	12	11
Stanthorpe, St. Paul's	...	...	5	0	0
Toowoomba, St. James'	...	...	17	19	10

£104 17 1

ARCHBISHOP OF BRISBANE'S FUND FOR MISSION CHAPLAINS.

Brisbane—St. Barnabas', Ithaca	...	...	2	9	7
Bundaberg, Christ Church	...	...	7	2	0
Childers—Christ Church	...	...	3	17	4
St. Saviour's, Cordalba	...	...	1	17	2
Esk, St. Agnes'	...	...	2	6	0
Gympie, St. Peter's	...	...	13	5	7
Howard, St. Matthew's	...	...	1	6	3
Harrisville—St. Aidan's, Muddapilly	...	...	2	1	5

£33 19 4

ORDINATION CANDIDATES FUND.

Childers, Christ Church	2	11	10
Gympie, St. Peter's	1	10	7

£4 2 5

WOMEN'S SHELTER.

Miss J. Collins	£2	2	0
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AUSTRALIAN BOARD OF MISSIONS.

Mr Arkell	1	1	0
Miss O. Brooks	5	0	0
Mr G. Free	10	0	0
Mr Griffith	...	...	5	3	3
Mr V. A. Smith (Com. Appeal)	...	...	10	6	6
Mrs W. E. Taylor	...	...	5	0	0
Allora, St. David's	...	...	1	5	10
Boonah, Christ Church	...	...	26	16	10
(girl)	...	...	1	18	4
Brisbane—St. John's Cath. (Fete)	...	...	117	6	2
All Saints', Wickham Ter.	...	...	12	3	3
(Med.)	...	...	9	8	8
St. Matthew's, Sherwood	...	...	1	4	0
Christ Church, Milton	...	...	6	8	8
St. Mary's, Kangaroo Point	...	...	6	18	8

Holy Trinity, Fortitude Valley	...	...	2	1	0
St. Alban's, Wilston	...	...	1	4	6
St. James', Kelvin Grove S.S.	...	...	16	5	5
St. George's, Windsor	...	...	1	6	3
St. Michael & All Angels', N.F.	...	...	7	17	11
St. Andrew's, Indooroopilly S.S.	...	...	14	4	4
St. Philip's, Thompson Estate	...	...	1	3	0

Holy Trinity, W'gabba	...	...	1	18	0
" " W.A.	...	...	1	0	2
" " Herald	...	...	18	6	6
St. Andrew's, South Brisbane	...	...	11	0	0
St. Matthew's, Groveley	...	...	12	6	6
Childers, Parish C.L.O.	...	...	2	1	7
Cleveland—St. Paul's	...	...	2	5	10
St. James', Wellington Point	...	...	1	15	4
Birkdale	...	...	1	0	0
Russell Island	...	...	14	3	3

Dalby—Ch. of the Holy Apostles, Duckponds	...	...	17	6	6
Esk, St. Agnes'	...	...	2	6	11
Goondiwindi, Holy Trinity	...	...	3	11	1
Gympie, S. Peter's	...	...	6	18	6
Howard, St. Matthew's	...	...	1	4	2
St. John's, Pialba	...	...	12	3	3
Ipswich—St. Alban's, Goodna	...	...	1	7	1
Pittsworth—St. Andrew's	...	...	4	2	2

" " L.O.	...	...	12	16	1
" " C.L.O.	...	...	1	1	6
Roma, St. Paul's	...	...	3	14	3

Toowoomba—St. James'	...	...	66	14	6
" " Narobi Church	...	...	21	0	0
St. Luke's	...	...	4	0	0
Warwick, St. Mark's M.U. (gifts)	...	...	3	17	6
Wynnum, St. Peter's (Med.)	...	...	1	12	0
St. Paul's, Manly	...	...	4	10	0

£324 1 6

Yarrabah Mission.

Brisbane—Christ Ch., Milton, S.S.	...	...	8	6	6
Cleveland—St. James', Wellington Point	...	...	5	8	8
Ipswich, St. Paul's, M.C.L.	...	...	1	0	0
Murgon, Christ Church (girl)	...	...	1	6	2

£3 0 4

New Guinea Mission.

Miss A. Watson (nurse)	...	...	19	0	0
Lutwyche, St. Andrew's S.S. (student)	18	6	6

£1 17 6

Mitchell River Mission.

Toowoomba, All Saints'	5	0	0
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Japan Mission.

Miss N. Haussmann	10	0	0
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Church Chronicle

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