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CONTRIBUTIONS TO DIOCESAN FUNDS.

DIOCESAN ADMINISTRATION.		
Marriage Fees	...	£67 18 4
Assessments	...	159 0 10
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HOME MISSION.

Miss N. Bruxner	...	10 0
Estate late A. Jones	...	60 0 0
W. G. Winnett	...	2 0 0
Allora—St. John's, Goomburra...	1 1 0	
Beaudesert		
St. Mark's, Slack's Creek	...	1 0 0
Brisbane—Lutwyche	...	5 15 0
St. Paul's, Taringa	...	19 0
St. Andrew's, South Brisbane	...	3 0 4
Holy Trinity, Woolloongabba	...	1 16 2
St. Matthew's, Sherwood	...	3 5 7
Charleville, All Saints	...	7 9
Crows Nest—St. Faith's, Pechey	...	3 3
Ipswich, St. Paul's	...	2 15 10
Laidley, St. Saviour's	...	2 0 0
Mitchell, All Saints	...	14 14 9
Southport—St. Margaret's, Nerang	...	1 15 0
Warwick—St. James's, Pratten...	...	1 6 8
		£102 10 4

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Brisbane—St. Matthew's, Sherwood	...	4 0 0
		£4 5 0

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St. Andrew's, Lutwyche	...	4 5 2
Holy Trinity, Woolloongabba	...	3 0 2
Holy Trinity, F. Valley	...	6 10 0
St. George's, Windsor...	...	1 12 6
St. Francis, Nundah	...	3 1 0
St. Matthew's, Sherwood	...	1 12 6
Drayton, Umbiram	...	2 5 6
Oakey, St. Augustine's	...	1 7 0
		£28 9 10

WHITSUNDAY OFFERTORIES.

Oakey, St. Augustine's	...	10 10
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ORDINATION CANDIDATES FUND.

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Allora, St. David's	...	2 0 2
Brisbane—St. Matthew's, Sherwood	...	1 10 0
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St. Andrew's, Lutwyche	...	5 0 8
St. Mark's, Albion	...	5 11 4
Gatton, St. Alban's	...	1 1 9
Maryborough, St. Paul's	...	7 11 5
Mitchell, All Saints	...	1 0 0
Oakey, St. Augustine's	...	1 6 9
		£36 5 4

CHURCH MISSION.

Brisbane—St. John's Cathedral	...	6 6
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AUSTRALIAN BOARD OF MISSIONS.

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Proceeds Miss Neale's Lecture	...	2 0 6
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Warwick Girls' School (leper child)	...	2 10 0
Allora, St. Andrew's, Glengallan	...	12 0
Sunday School	...	13 15 1
Brisbane—St. John's Cathedral	...	14 10
St. Paul's, Taringa, W.A.	...	14 10
St. Alban's, Auchenflower (Com. Appeal)	...	9 12 0
St. Peter's, West End...	...	2 0
Holy Trinity, Woolloongabba	...	5 0 0
(Com. Appeal)	...	8 0 1
W.A.	...	1 8 11
St. Michael & All Angels' N.F.	...	1 0 1
Bardon School Church (Com. Appeal)	...	1 10 0
St. Andrew's, Indooroopilly	...	7 5 0
St. Francis, Nundah	...	1 8 3
Christ Church, Milton	...	9 6 0
St. Matthew's, Sherwood	...	5 15 0
St. Barnabas, Ithaca	...	10 17 1
Crow's Nest, St. George	...	6 18 3
Drayton—St. Paul's, Umbiram	...	17 0
Wyreema	...	12 4
Ek—St. Agnes' (Com. Appeal)	...	1 0 0
St. Agnes' Guild	...	1 10 0
Gatton, St. Stephen's, Ma Ma Ok.	...	2 19 6
Ipswich, St. Paul's	...	5 0
Lutwyche, St. Andrew's...	...	7 19 2
Mitchell, All Saints	...	2 0 0
Murgon, Christ Ch. (Com. Appeal)	...	1 10 0
Oakey—St. Augustine's	...	1 0 0
Heralds of King	...	5 0 0
Stanthorpe, St. Paul's	...	1 6 0
Southport, St. Peter's (child)	...	5 0 0
Warwick, St. Mark's S.S.	...	4 15 0
		£130 9 1

Torres Straits Mission.

Brisbane—		
Holy Trinity, F. Valley, S.S.	...	1 0 0
St. Paul's, Taringa, W.A.	...	4 0 0
Dunwich, Heralds of the King...	...	7 10 0
		£12 10 0

Forrest River Mission.

Brisbane—Holy Trinity, F. Valley, S.S.	...	1 0 0
St. Paul's, Taringa, W.A.	...	5 0 0
Dunwich H.K.	...	7 10 0
		£13 10 0

Yarrabah Mission.

Brisbane—Holy Trinity, F. Valley, S.S. (girl)	...	5 0 0
Christ Church S.S.	...	13 2
Dunwich H.K.	...	7 10 0
Sandgate M.O.L. (girl)	...	5 0 0
		£18 3 2

New Guinea Mission.

Archbishop Sharp	...	10 0 0
Mrs Bearley	...	3 0 0
Brisbane—St. Paul's W.A. Taringa	...	5 0 0
Christ Church, Milton, G.F.S.	...	5 0
Holy Trinity, F. Valley, S.S. child	...	5 0 0
St. Matthew's, Sherwood	...	15 0 0
(launch)	...	4 4 0
S. Mark's S.S. and Kindergarten, Lutwyche	...	2 19 0
St. Margaret's School, 1st form	...	1 1 0
Oakey, St. Augustine's (child)...	...	10 0 0
		£56 9 0

Mitchell River Mission.

Brisbane, Holy Trinity, F. Valley, S.S.	...	1 0 0
Dunwich H.K.	...	7 10 0
		£8 10 0

Melanesia Mission.

Miss Jones (home)	...	10 0
Warwick, St. Mark's S.S. (boy)...	...	3 10 0
		£4 0 0

Jerusalem in the East.

Brisbane, Holy Trinity, F. Valley, S.S.	...	1 0 0
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O.M.S.

Brisbane, Holy Trinity, F. Valley, S.S.	...	1 0 0
Crows Nest, St. George	...	4 14 3
		£5 14 3

Church Chronicle

For the Diocese of Brisbane.

Registered at the G.P.O., Brisbane, for transmission by Post as a Newspaper.

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Vol. XXXIII.—No. 391.

Brisbane, February 1st, 1923.

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The Church Chronicle.

Vol. XXXIII.]

BRISBANE, FEBRUARY 1, 1923.

[No. 391]

Archbishop's Engagements for February.

7-8—Clergy Conference at Pialba (if returned).

10—Address Communicants at St. Barnabas', Ithaca.

11—Celebrate St. Barnabas', Ithaca, 7.30, and preach at 11.

12—Dedication Service at St. George's Church, North Ipswich.

15—British and Foreign Bible Society's Annual Business Meeting.

17-21—In Parish of Beaudesert.

23—District Nurses' Association Annual Meeting in St. Luke's Hall, 3.

Hobart, Tasmania,

January, 1923

My dear Friends,

Lent begins on the 14th of February. As I look back it seems to me that Lent was better kept 30, 35 and 40 years ago than it is now. I remember quite well the large and noticeable increase in the number of people who went to Church on Sundays and week-days, the very distinct increase in the number of Communion made on all the Sundays in Lent and in attendance at the daily Eucharist in Churches where there was one. Nearly everybody one met seemed to have made some rules regarding worship and fasting. Not a few dressed in mourning during the whole season. This last, doubtless, is not necessary, nor even desirable, in our climate. But it helps to show that many people made a very great difference indeed for Lent. We sometimes pride ourselves on our greater wisdom and freedom now than a generation or two back. But sometimes "I wonder." Anyhow, let this coming Lent be something perfectly real to us.

This year the Retreat for Clergy will be in the week after Synod instead of in the week before. This is not meant to be the beginning of a new custom. It is simply because the Archbishop of Melbourne cannot take our Retreat in the week before Synod but can do so in the week after. So the programme will be: Synod Service on June 4; Synod on June 5, 6, 7 and 8; Retreat (conducted by the Archbishop of Melbourne) from the evening of June 12 till the morning of June 15. The Retreat this year will be held at Southport School.

I have not yet heard with certainty the date of Mr. Hickson's Mission of Healing, but it is likely to be during the week beginning Sunday, June 17th.

I am spending a month in Tasmania, on holiday. Just now I am in Hobart, and preached in the Cathedral last Sunday morning. By-the-by, the Bishop, the Dean, the Precentor and the Headmaster of the principal Church School, are all from the Diocese of Brisbane! And this morning I was talking to the daughter of my last predecessor but two (Bishop Hale), who lives in Tasmania.

I must not omit to mention how glad I am that a largely increased number of our Sunday School children went in for the Diocesan Sunday School Examination. One valuable feature is that it reveals the weak spots in the children's religious knowledge. So often we take it for granted that they know certain elementary truths, then we find the recurrence of strange and unexpected mistakes. I call the attention of those who have received it to the report that deals with these mistakes. It is, I consider, of much importance.

Your sincere Friend and Bishop,

GERALD BRISBANE

"THE ORDER OF WITNESS."

The hearts of many are stirred by the departure of Bishop Halford from Brisbane to go out in truly Apostolic fashion to work amongst railway navvies, living amongst them and sharing their life. A large number of friends gathered round him at All Saints' Church, Brisbane, the night before his departure, and listened to his heart-stirring words. He leaves behind him the nucleus of an Order for which land has been purchased at Tingalpa adjacent to the site on which stands a Church—the successor of several buildings, the first of which was one of the earliest in Queensland. Here the members of the Order will work, tilling the ground and preparing themselves for their own turn in going out as Missionaries to those beyond the reach of any regular ministration. An Association has been formed to help the Bishop by promising to pray weekly for the Order and to give annually a sum to be fixed by each individual. The Patron of the Association is the Archbishop of Brisbane; the President is the Bishop of Rockhampton; the Chairman, Mr G. J. Lever, Hobbs Street, Auchenflower; the Secretary, the Rev F. Maynard, All Saints', Brisbane; all of whom will be glad to receive the names of those willing to join the Association, or they will be glad to receive donations.

IN MEMORIAM.

VINCENT FREDERICK RANSOME.

The *Guardian* of November 10th announces the death of Vincent Frederick Ransome, Priest, at the ripe age of eighty-eight years. He was ordained in 1859, and was the last surviving member of the band of clergy who came to Brisbane in 1860 with the first Bishop. There were seven altogether: The Revs. J. Sutton, J. Tomlinson, V. Ransome, — Mackenzie, E. G. Moberly, T. Jones, and — Greenstreet. The last died on the voyage out.

Mr. Ransome married Miss Alford, and was Rector of Toowoomba 1859-1864, when he returned to England. Subsequently he held curacies at Chetnole, Dorset, and Holy Trinity, Weymouth, where he was a power for good. Among the poor especially he was greatly beloved. He overworked himself and was near a breakdown when Bishop Moberly, recognising his good work and need of change, appointed him to the rectory of Compton Bassett. Here he remained for thirty-seven years, resigning in 1915. He was a man of many friends, and it will be long before his memory will be lost at Weymouth and Compton Bassett, and it is possible that there may be some people at Toowoomba who have not forgotten him. May he Rest in Peace.

THE CHURCH AT HOME.

It is singularly unfortunate that, at a time when the efforts of all far-sighted men are being directed towards the co-ordination of the work of Missionary societies, another society should be formed. There has been a split in the ranks of the C.M.S., and the seceding minority have formed "The Bible Churchmen's Missionary Society." They hold that the General Committee of the C.M.S. has deliberately rejected the trustworthiness of the historical records of the Old Testament and the truthfulness of all our Lord's utterances. While we all admire those who are willing to stand out for a principle, it is obvious that such a split is bound to hinder the Missionary work of the Church and to set back the cause of reunion. We sincerely hope that it will not spread to Australia.

Anglo-Catholic Congresses are still being held through the length and breadth of England. At a conference recently held at Westminster under the chairmanship of Dr. Kidd, the Warden of Keble College, Oxford, it was agreed that a Congress should be held in the Albert Hall, London, on July 10th, 11th, and 12th, 1923. There are many Queenslanders who are contemplating a trip home now that the fares have been lowered. Those who expect to be in England at that date and who wish to learn something of the ideals that inspired this movement, whether they are inclined to agree with them or not, should make an effort to attend this Congress.

The postponement of the session of the National Assembly of the Church of England has given a breathing space for the consideration of the Assembly's proposed Alternative Prayer Book.

The E.C.U. has put out an alternative of its own. The Editor of the Commonwealth says: "On a careful study of both reports it is impossible to avoid the conclusion that on the whole the E.C.U. criticism are serious in matter and reasonable in form and that their proposed Communion Service is probably the best form yet offered us. . . . The National Assembly's proposals are an improvement on the final suggestions of the convocations, but the resultant liturgy is still marred by serious blemishes from a catholic point of view."

The revision of the Prayer Book is urgently necessary and there has been already much delay. But this delay has been justifiable. No one wishes to see the Church of England split in two on the rock of a revised Prayer Book.

SUNDAY SCHOOLS.

The last *Chronicle* contained the result of the Sunday School Honours Examination, for which 266 children entered as compared with 204 last year. The number of children who passed the examination this year was 249, of whom 141 obtained 1st class "Honours," 56 obtained 2nd class, and 52 obtained 3rd class. The certificates were prepared and sent out for distribution in good time to reach every parish before Christmas; they were made more valuable by having the personal signature of the Archbishop on each one—a heavy tax to demand of him, but very willingly paid by him as an evidence of his interest in the Sunday Schools. The prizes were as follows:—Senior: 1st prize, Guilford Molesworth (Thompson Estate) and Jean Beiers (St. Paul's, Ipswich); 2nd prize, Eunice Harland (St. Paul's, Maryborough), Mavis Sumner (St. Paul's, Ipswich), and Leonard Beiers (St. Paul's, Ipswich). Intermediate: 1st prize, Jessie Andersen

(St. Matthew's, Sherwood) and Alma Perrett (St. Paul's, Ipswich); 2nd prize, Arthur Freeman (St. Andrew's, Pittsworth) and Phyllis Cummins (St. Andrew's, Pittsworth). Junior: 1st prize, Dorothy Meyer (St. Barnabas', Ithaca) and Ella Wood (St. Andrew's, South Brisbane); 2nd prize, Gladys Mullen (St. Matthew's, Sherwood), Elsa Bickerton (St. Andrew's, Pittsworth), Alan Wearne (St. Andrew's, Pittsworth), Edna Carter (St. Andrew's, Pittsworth), and Olivine Murchie (St. Barnabas', Ithaca). The committee has a sum of only a few guineas in the Bishop Webber Fund left by him for Sunday School prizes, but the papers were so good and the increasing interest so great that the committee felt bound to increase the number of prizes, the cost of which has reached £12 14s. 6d., towards which the committee will thankfully receive special donations, there being no diocesan funds available for this or any other phase of Sunday School work.

Following upon the Teachers' Conference held in Brisbane, the first of the Study Circles for teachers has been arranged and will be held at 8 o'clock on the Tuesday evenings in February in St. Andrew's Parish Hall, South Brisbane. It will be open to any Sunday School teachers who for their own sakes and because of the importance of their work are urged to attend. The condutor will be the Rev. G. S. Hanbury.

The arrangements for a Teachers' Conference on the Darling Downs will be made at the Clergy Conference to be held soon after Easter.

Appointments.

The Right Rev. Bishop Le Fanu, Commissary during the absence of the Archbishop.

The Rev. C. D. Gillman, A.R.C., Mission Chaplain, to work in the Soldiers' Settlements, Stanthorpe District.

The Rev. E. H. Smith, B.A., Assistant Curate, St. Paul's, Maryborough.

The Rev. H. L. Pratt, Th.L., Assistant Curate, St. Andrew's, South Brisbane.

The Rev. R. O. S. Free, Th.L., Assistant Curate, Parish of Balmoral.

The Rev. T. Bird, Assistant Curate, St. Andrew's, Pittsworth.

The Rev. H. Glazier, Vicar, St. Cecilia's, Chinchilla with Miles.

The Rev. J. M. Teale, Vicar, St. Peter's, West End.

The Rev. R. W. Shand, Th.L., Vicar, St. Peter's, Wynnum.

The Rev. C. H. Massey, Th.L., Vicar of Murgon.

The Rev. E. D. Eglinton, Assistant Curate, St. James' Toowoomba.

The Rev. C. G. Lane, Assistant Curate, St. Mark's, Warwick.

The Rev. A. C. Flint, B.Sc., Assistant Curate, St. Thomas', Beaudesert.

Note.

We were misinformed as to the dates of Mr. Hickson's Mission and the Missionary Exhibition. The former will begin probably on June 17th and the latter will be held early in December.

St. Margaret's, Brisbane.

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Missionary Study School, Toowoomba.

For the third year in succession a Summer School for Missionary Study was held at the Church of England Boys' Preparatory School, Toowoomba, which Mr. Gill, the headmaster, had again kindly placed at our disposal.

This year the school was better attended than ever, the accommodation being taxed to its utmost limit. The membership included five priests and thirty-one laity of the Church of England, of whom three had worked in the Mission field and seven were Missionary candidates, and twenty members of other religious bodies, the majority being Baptists and Congregationalists. The school was fortunate in having once again the guidance and leadership of its founder, the Rev. J. S. Needham, Chairman of the A.B.M.

The members assembled on Tuesday, December 26th, and broke up on Monday, January 1st. On the week days the programme was as follows:—

Mattins was said at 7.10 in one of the large rooms downstairs which was set apart this year for our devotions. A celebration of the Holy Communion followed each morning at 7.30. Then came breakfast. At 9.15 the members assembled in the garden for morning prayers, which were taken by Mr. W. J. Tunley, of the Queensland Evangelisation Society. The service consisted of a hymn, extempore prayer, memorising of a text and a short Bible study. Mr. Tunley's method of exposition made the words live, and those unaccustomed to it found it fresh and inspiring.

At 10 a.m. the members divided into two circles for Bible study—one, on the Epistle to the Ephesians, being led by the Rev. J. S. Needham; the other, on the Missionary Appeal of the Bible, by the Rev. G. S. Hanbury, Vice-Principal of St. Francis' College, Nundah. This lasted one and a-quarter hour and were followed by three-quarter hour's quiet time.

At noon the members divided into four circles for the study of a C.M.S. publication, "Nigeria the Unknown," the leaders being the Revs. J. S. Needham, Canon Davies (Rector of St. James', Toowoomba), A. Flint (late of New Guinea), and A. H. Osborn (Rector of St. Andrews', Lutwyche.)

Dinner was served at 1 p.m., and the afternoon was taken up with recreation. On the Wednesday the whole school went for a picnic to Picnic Point, the arrangements being greatly facilitated by Mr. Tunley's Dodge car. On other days various games were indulged in, especially tennis, which was most popular this year, some of the more energetic being on the court at 5 a.m.

After afternoon tea the leaders' meeting was held. At 6.15 p.m. came tea and at 7.45 p.m. an Evening Service in the garden, when Mr. Needham gave an inspirational address. This service was a fitting climax to a day of study, and no one who attended it can have failed to be impressed by the atmosphere of devotional enthusiasm. It closed with a prayer meeting, when many eagerly seized the opportunity of voicing their thanks and of offering petitions in their own words. Although other bodies make a larger use of this method than we do, it was evident that Church of England people can pray in this way if they are given encouragement. No doubt they were helped by the freedom with which members of other bodies can speak to God aloud. Evensong was said at the close of this service.

Sunday was kept as a day of worship, but not of rest from study. The three priests who remained preached and took services at the various Churches; Mr. Needham

preaching three times—at St. Luke's at 9.30, at St. James' at 11, and St. Thomas' at 7.30.

The Circles were held before and after afternoon tea, and the day and the year closed with a Watch-Night Service in the dining hall, which was taken by Mr. Needham. His reading of the first chapter of the Epistle to the Philippians was a sermon in itself.

Each year this school is held the members become more and more convinced of its value. Not the least among its benefits is the friendly intercourse which it fosters among members of various religious bodies. Members of other bodies find that our Church is not so starchy and formal as she is supposed to be—that there is something to be said for a liturgy and ceremonial, and we too find that we have lessons to learn from others.

No doubt it is difficult for clergy to attend during Christmas week, but it is to be hoped that some more will make an effort to attend next year. At least eight leaders are required for Circles. This year there were only five.

We may also venture to express another hope: that next year some of our laymen will attend.

We missed some familiar faces, notably our former matron, Miss Dennis, who could only pay us a visit one afternoon. Her place was taken this year by Miss Flower, who filled the position admirably. Once again our thanks are due to Canon Davies for making the preliminary arrangements.

A.B.M. Notes.

A SIKH DOCTOR'S TRIBUTE.—Dr. E. A. Cowie, of St. Andrew's Hospital, Rawal Pindi, sends the following tribute paid by a Sikh doctor to the Christian Missionaries. She writes:—"One of the Indian doctors here, a Sikh by religion who belongs to Kahuta, where our village dispensary was started, is very anxious to know when he shall go there again, and why we don't at once settle an Indian doctor there. He said he considered that it was most urgently needed, as there were many women ill who would not allow themselves to be seen by a man. We talked a little about it, and we said we supposed he knew that if we found a doctor for the place she would be a Christian one. 'Yes, surely,' he said, 'of course, and I think it much better. The Christian Mission hospitals are so much more cheerful; there is more love in the treatment.'"

MITCHELL RIVER.—We have mentioned lately that the Government had reserved for aboriginals the property known as Mitchelton, near the mouth of the Mitchell River. The effect of this is to make a continuous reserve from Mapoon Mission southwards to beyond the Mitchell River Mission. The Government has now appointed the superintendent of the Mitchell River Mission to be supervisor of the southern portion of the reserve between the two above Missions—that is, between the Mitchell River and the Holroyd River—without salary, until permanent control over the new reserve is established. On the same terms Mapoon Mission has been asked to supervise the northern portion of the new reserve. Both Missions are very willing to do what they can by means of the new appointment for the protection of the natives.

There is great need for several new Missions on the mainland, but there seems no prospect at present of establishing any. If the increased support of A.B.M. is given—and our earnest wish is that it will be—the Board will be in a position to consider the establishment of new Missions.

CALENDAR FOR THE MONTH.

With Lessons from the Revised Lectionary, with Notes.

FEBRUARY 2, Friday. The Festival of the Presentation of Christ in the Temple, commonly called "The Purification of St. Mary the Virgin."

Morning.—Lesson 1: I. Sam. i. 21-end. 2: Heb. x. 1-10.

Evening.—Lesson 1: Haggai ii. 1-9. 2: Rom. xii. 1-5.

FEBRUARY 4, Sexagesima.

Morning.—Psalm 139. Lesson 1: Gen. iii. The Fall of Man. Temptation of Adam and Eve in the Garden. 2: St. Mark ix. 33-end. Warning against causes of stumbling; or, I. Cor. vi. Warning against temptations of the flesh.

Evening.—Psalms 25, 26. Lesson 1: Gen. vi. 5-end. God orders Noah to build the Ark, that he may be saved from destruction by the Flood, because he alone was righteous; or, Gen. viii. 15-9, 17. God's covenant with Noah after he came out of the Ark; or, Eccles. xv. 11-end. God has given man freedom of choice, but let him not impute temptation to God. 2: St. Luke xvii. 20-end. Wherever there is corruption (as in the world of Noah), the Advent with its Judgment will be operative; or, I. Cor. x. 1-24. The accounts of punishment of sinners in the Old Testament are written for our example, therefore take warning. But be encouraged, for God will not suffer you to be tempted above that you are able to resist.

FEBRUARY 11, Quinquagesima.

Morning.—Psalms 15, 20, 23. Lesson 1: Gen. xii. 1-8. Abram obeys God's call to leave his home and receives the first promise of blessing; or, Eccles. i. 1-13. Wisdom comes from God. 2: St. Matt. v. 1-16. Sermon on the Mount. The blessings of the New Covenant: compare with Gen. xii. 1-8; or, I. Cor. xii. 4-end. Diversities of gifts but the same spirit: leading up to the Epistle for the day.

Evening.—Psalms 30, 31. Lesson 1: Gen. xiii. After leaving Egypt, Abram gives Lot the choice of country and is rewarded by God with a further promise; or, Gen. xv. 1-18. God promises Abram a son. Abram's faith; or, Eccles. i. 14-end. To fear the Lord is the beginning of wisdom. 2: St. Luke x. 25-37. Parable of Good Samaritan with its lesson of Love, fitting in with Collect and Epistle; or, II. Cor. i. 1-22. After a thanksgiving for Divine comfort leading to a fuller account of his sufferings, St. Paul seeks to remove misunderstandings between himself and the Corinthians. He speaks of the certainty of the promise of God, and so this lesson follows well after Gen. xiii. or xv.

FEBRUARY 14, Ash Wednesday. The first day of Lent.

Morning.—Psalms 6, 32, 38. Lesson 1: Isaiah lviii. Fasting, true and false. 2: St. Mark ii. 13-22. Our Lord answers the question, "Why do not your disciples fast?"

Evening.—Psalms 102, 130, 143. Lesson 1: Jonah iii. The people of Nineveh proclaim a fast after Jonah's preaching; or, Prayer of Manasseh. A fine penitential paper from the Apocrypha. Date unknown, probably written some time after the Return from Captivity. In some ways more suitable for reading than Jonah iii. 2: Heb. iii. 12-iv. 13. Warning against disobedience.

TORRES STRAITS.—Extract from a letter from Rev. W. H. Macfarlane:—"Undoubtedly these island boys are fine seamen, and in time of stress display qualities of which we must give them the highest credit. We find that the Japanese captains lose their heads completely in a storm or in a critical situation. Strangely enough, the only lugger which was actually lost in this big blow was captained by a Jap, who got frightened. Whether it is the fact that one is a Christian and the other not I shall not dilate upon. But anyone seeing, for example, the way in which my own crew stuck to things on deck practically the whole time, nothing to eat, the rain and wind lashing them cruelly while they handled the ship to evade the sea and keep keen eye on rigging and mast for any sign of giving, would never again speak of a coloured man as 'an ignorant nigger without backbone.'"

FORREST RIVER MISSION.—The Bishop of the North-West writes glowingly:—. "I have paid my third visit to the Forrest River. The first takes me back to the days nine years ago, when, through much tribulation, the Mission was started. The second was in 1915. And now, in 1922, I have had the happiness of confirming twenty-two natives in their own Church—an excellent and suitable building, partly of sun-dried bricks and partly of thatch—and celebrating at a sung Eucharist with a native choir. The progress of the Mission exceeded my expectations. There are one hundred and ten natives on the station, and the whole atmosphere was one of happiness. A Christian village is growing up round the Church, and no greater punishment can be inflicted on a Mission boy than banishment from the Mission." . . .

LENTEN LEAFLETS AND ENVELOPES.—Lenten leaflets and envelopes will be available for distribution by the middle of January. As usual envelopes are provided for children, for women, and a general envelope for men, which may also be used for parish offerings.

We hope that among the many calls for Lenten self-denial the claims of the heathen world will not be forgotten.

DIOCESAN CONTRIBUTION TO A.B.M.

The total amount received during the present financial year to date is £2650 as against the sum of £1850 received to the same date last year, but of course our undertaking is much heavier.

We still require to raise the sum of £1950 before the end of March if the diocesan assessment of £4600 is to be reached.

We know that parishes have had, and still have, many other calls, *but this obligation stands by itself.*

The total can still be reached if those communicants who have not yet contributed their 5s. in one way or another during the year do their duty.

The Rev. J. S. Needham (chairman of A.B.M.), during his recent visit to Brisbane, said that owing to financial stress the Board had been compelled to inform Mr. Harrison, who has done such splendid work in Japan, that it could not be responsible for him after October. He also said that if £2000 was not in hand before his return to Sydney, Bishop Newton would have to close two of his Mission stations. He told of an aged lady who had contributed £1000 of the required amount, this being the major portion of the provision that had been made for her declining years.

The grief and disappointment that these retrenchments will cause the Missionaries lies at the door of those who are able to contribute to the fund and yet still hold back.

FEBRUARY 18, 1st Sunday in Lent.

Morning.—Psalm 51. Lesson 1: Gen. xviii. Abraham's pleading with God that Sodom may be spared for the sake of the righteous if any are found. Passage chosen probably because of teaching on intercessory prayer; or, Ecclus. ii. My son, prepare thy soul for temptation. One of the most helpful readings from the Apocrypha. 2: St. Matt. iii. Preaching of St. John Baptist and Baptism of our Lord; or, Heb. vi. Selections from this Epistle embrace until Palm Sunday, and are particularly suitable, with their teaching on the Priesthood of Christ.

Evening.—Psalms 6, 32, 143. Lesson 1: Gen. xxi. 1-21. Departure of Hagar and Ishmael; or, Gen. xxii. 1-19. Abraham's willingness to offer his only son; or, Baruch iii. 1-14. This passage sets forth the cause of Israel's sufferings and exile and the source whence wisdom is to be found. 2: St. Mark xiv. 1-26. The beginning of St. Mark's account of the Passion, which is continued until the 5th Sunday in Lent; or, II. Cor. iv. Readings from this beautiful Epistle are continued until Palm Sunday. (Wednesday, Friday and Saturday this week are Ember Days. One of the Ember Collects is read daily after the Collect for Ash Wednesday. This week should therefore be one of special prayer for ordination candidates).

FEBRUARY 24, the Festival of St. Matthias—Apostle and Martyr. St. Matthias was chosen by lot to fill the place of Judas. According to tradition he was martyred in Cappadocia about A.D. 64.

Morning.—Lesson 1: I. Sam. ii. 27-35. 2: St. Matt. vii. 15-27.

Evening.—Lesson 1: I. Sam. xvi. 1-13. 2: Acts xx. 17-25.

FEBRUARY 25, 2nd Sunday in Lent.

Morning.—Psalm 119, verses 1-32. Lesson 1: Gen. xxvii. 1-40. Jacob supplants Esau; or, Ecclus. iv. 11-28. Words in commendation of wisdom followed by various practical exhortations. 2: St. Matt. ix. 1-17. Healing of the sick of the palsy, followed by parallel passage to 2nd Lesson. Ash Wednesday Morning; or, Heb. ix. 11-end. The surpassing worth of Christ's sacrifice.

Evening.—Psalm 119, verses 33-72. Lesson 1: Gen. xxviii. 10-end. Jacob's dream; or, Gen. xxxii. 3-30. Jacob prepares to meet Esau. Jacob's wrestling; or, Ecclus. v. 1-14. Warnings against pride, tempting God, dishonest pursuit of wealth, duplicity, and indiscreet speech. Most practical and helpful. 2: St. Mark xiv. 27-52. Warning to St. Peter. Gethsemane and Betrayal; or, II. Cor. v. The splendour of the Apostolic Ministry in spite of outward lowliness.

MARCH 1.—St. David. Archbishop of Meneira and Confessor. Patron of Wales. 6th Century.

MARCH 4, 3rd Sunday in Lent.

Morning.—Psalm 119, verses 73-104. Lesson 1: Gen. xxxvii. Joseph's account of his dream annoys his brethren and they sell him to some Ishmaelites, who in their turn, sell him to Potiphar, the captain of Pharaoh's guard; or, Ecclus. x. 12-24. The danger of pride. 2: St. Matt. xviii. 1-14. Jesus places a little child in the midst of the disciples. Heb. x. 19-end. Let us hold fast our confession and not be backsliders.

Evening.—Psalm 119, verses 105-144. Lesson 1: Gen. xxxix. Potiphar's wife causes Joseph to be put in prison. Not a particularly suitable lesson for public reading; or, Gen. xlii. Joseph's brethren came to buy corn in Egypt, and he sends them to fetch Benjamin; or, Ecclus. xvii. 1-26. God's gifts to man. 2: St. Mark xiv. 53-end. Our Lord's trial before the High Priest. St. Peter's Denial; or, II. Cor. v. 20-vii. 1.

NOTE.—The Calendar is printed above in order to remind Church people of the festivals and fasts. As the Revised Lectionary, which is now in general use, is not yet printed in our Prayer Books, it has also been included with a few notes of explanation.

It is hoped that these notes will both help those who live in places where services are not held every Sunday, to choose what lessons to read at home, and also assist Clergy and Lay Readers in their choice of lessons.

Those who have drawn up the Revised Lectionary are most anxious that some system should be followed and that lessons should not be selected indiscriminately.

It will be noticed that some of the lessons are taken from the Apocrypha. In the sixth article it is stated that the Church reads them for example of life and instruction of manners, but does not apply them to establish any doctrine. Many of them will be found practical and helpful. They have the advantage of requiring little explanation, which is more than can be said of the story of the offering of Isaac in sacrifice, or indeed most of the stories in Genesis, familiar as they are.

One course of lessons should be adhered to throughout the season. Those who use the suggestions for choice of Hymns A. & M. that are found at the end of some hymn books, should note that if the Revised Lectionary is in use, the only suggestions that can still be followed are those which refer to Collect, Epistle and Gospel.

TO MY BABY.

O Baby sweet with your dimpled feet,
And the gold of your silk-fine hair!
I ask the night with its moonlight white
Was ever a flower so fair.

O Baby true, with your eyes of blue
And lips like red rose-petals curl'd!
I ask the dew, has it kiss'd like you
A bud in its cradle unfurl'd.

O Baby bright, you're a gladsome sight
When your smiles flash the dimples about!
I ask the Sun when the day's begun,
If a beam from his sheaf fell out.

O Baby dear with your ways so queer
And fingers like tendrils to cling!
I ask myself was there ever an elf
So coy in the flowers a-swing.

When the night things creep and you're fast asleep
I long for the daylight, to see;
For rosy and red from your downy bed,
You're the dearest of treasures to me.

—M. E. Steer.

Cathedral Church of St. Andrew, Sydney.

Applications are invited for the position of Organist at the above Cathedral. Applicants should state qualifications (including experience in Choir training) and age. Particulars as to salary, details of duties, etc., may be obtained from Mr. O. R. Walsh, Secretary of Cathedral Chapter, Diocesan Church House, Sydney, to whom applications should be addressed. Applications must be received on or before 20th February.

"YEARS OF DISCRETION."

(Concluded.)

Not so very long after his conversation with Mr Williams in the garden, Mr Stanfield suddenly asked Charlie when the confirmation classes were going to start. "I am not quite sure, Dad; pretty soon, I think. I'll ask Mr Williams on Sunday." His face brightened up as he replied. Like most boys he was prepared to make the best of a bad job and had not lately given much thought to the subject: but now his hopes revived. He did not like to ask his Dad any more questions just then, as he thought he might be snubbed. But after Church on Sunday he waited until Mr Williams came out of the vestry, and on inquiring he was told that the first class would be held in Mr Williams' study next Thursday night. It was with a certain feeling of anxiety that he opened the garden gate—for there was Dad at the top of the verandah steps. "Should he tell him or should he wait until he was asked?" Perhaps Dad had forgotten all about it. Well, he apparently had, as he began talking about his pot plants. But just after dinner he said, "Did you ask Mr Williams about that class?" "Yes, Dad, I did; the first one will be held on Thursday night." "Well, you can go if you like, I don't suppose it will do you any harm."

Charlie expressed his pleasure but wisely refrained from asking any more questions.

On Thursday night, feeling somewhat shy and nervous, he went, as he had been told to do, straight along the verandah to the door of Mr. Williams' study. Seeing Mr. Williams inside writing at his desk, he knocked on the wall outside, and a cheery voice answered, "Come in, lad, and sit down; I'll be ready for you all in a minute." So, while Mr. Williams continued his writing, Charlie sat in a comfortable chair and gazed around the room. It was the sort of room that makes you feel at home—not severely tidy, but the untidiness was not that of neglect; it was the room of a busy man. There were pictures on the walls, both sacred and secular, Medici-prints, college, cricket and football groups, and in the corner a stout silky-oak prayer-desk, which had the appearance of being in constant use. Soon other boys began to troop in, and Charlie began to feel more at home.

At the first class they were all a trifle shy; but Mr. Williams understood boys, and soon the shyness wore off. After the class, when he was not too busy, he would often invite them to stay behind, and he would tell them yarns and show them photographs and war trophies.

His talks at the classes were so interesting and practical that Charlie wondered why his Dad thought that he was too young to understand. He began to see the point of many things which had not been clear to him, and something of the grandeur and the inner meaning of the Catholic Faith. Both during the classes and at one of the private interviews, Mr. Williams spoke about Penitence and Confession, and explained it in such a sensible way that most of the boys took it for granted, and it scarcely occurred to them that it was possible for anyone to object to it.

As a matter of fact Charlie had no trouble with his parents about it, as Mr. Williams, anticipating some difficulty, had paid another visit to the house and had convinced Mr. Stanfield of its value and necessity for most Confirmation candidates.

Mr. Stanfield was at first rather afraid that "all this religion" would make Charlie a prig, but he was pleasantly disillusioned on that point. The boy was just as natural as ever, just as noisy when he was in high spirits, and just as useful about the house.

In due course the day of the Confirmation came round, and Dad and Mum decided that it was up to them to attend.

The address was of course intended chiefly to help the candidates, but part of was spoken to the parents, and laid stress on the importance of home influence and the need of family religion. As Mr. and Mrs. Stanfield had not been to Church for years except for a wedding, and never said their prayers or read their Bible, it made them feel somewhat uncomfortable.

But the heaven did not begin to work immediately, and at his first Communion Charlie only had the support of his Confirmation Godparent—one of the senior boys in the Gordon Club.

The Guardian Angel has told his story and now we will conclude—we fear in an unfashionable way. At this point, according to some modern ideas, everything ought to go wrong or the story itself should be left apparently unfinished and the readers left to imagine the possible conclusions. We do not pretend to be literary, so we will end in conventional manner and not with an unsolved problem.

We went to Mr Williams' Church on the Easter Sunday after Charlie was confirmed to one of the early Celebrations. The server was moving quietly about the Sanctuary and the Church was beginning to fill up and who should come in but the whole Stanfield family.

Yes, we will leave you a problem—How was it that Mr and Mrs Stanfield came back to Communion? "The wind bloweth where it listeth." Personally we believe that the silent, daily witness of a young communicant's life had something to do with it.

WELFARE ASSOCIATION'S MOUNTAIN CAMP AT TOOWOOMBA.

The following account of the Camp has been sent to us, which we gladly reprint. It is dated Toowoomba, January 11th:—

A visit to-day to the Queensland Children's Welfare Association's Mountain Camp in the Reserve on the eastern slopes of Picnic Point, in charge of Mr. W. P. B. Miles, showed that the children, who are there from Brisbane, are having a very happy and profitable time. Mr. Miles has with him in the work of conducting the Camp Mr. and Mrs. S. D. Grimes, of the City Mission; Messrs. R. J. Frisby, P. D. Paterson, B. Harris, and E. Anderson; Misses Hurford, O. Whitcombe, and M. Woodley. There are 48 boys and 53 girls in the Camp. The boys occupy bell-shaped tents at the western end of the Camp, while the girls occupy Mt. Battery tents at the eastern end. There is a large marquee in the centre.

Mr. Miles and others paid a warm tribute to-day to the Mayor (Ald. Godsall), the City Council, and also the Foreman of Works (Mr. McLeod) for their assistance. They had the tents and everything else, including the cooking galley, ready for them on arrival. The water was also laid on from Dr. T. A. Price's private residence. He states that it is the first occasion on which they have had one Camp for boys and girls, and that the Camp is proving a great success.

The regular programme for the day is: 6.30 a.m., arise; 7, physical work; 7.30, breakfast; after breakfast, camp fatigue duty; play, or walking excursions; 1 p.m., dinner; afternoon, rest, play, games; 5.45, tea; after tea, camp fire; 8.30, retire.

The health of the children is reported to be excellent. Games and music serve to pass the time. The children should return to Brisbane greatly benefited by the Camp.

The Church Chronicle.

Vol. XXXIII.] BRISBANE, FEBRUARY 1, 1923. [No. 391

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 LEAGUE OF NATIONS. ITS OBJECTIVES AND ACHIEVEMENTS.

Compiled by Lieut. Gordon E. Gall,
Hon. Secretary.

ITS OBJECTIVES—

The League of Nations is an association of more than fifty States which have pledged themselves to work together for the peace and security of the world.

It aims at becoming universal.

The League exists primarily to endeavour to achieve international peace and security to the Nations.

The late world-war has cost the combatant nations 7,000,000 in men killed, and 18,000,000 in men wounded or maimed, about £40,000,000,000 in money, has left Great Britain saddled with a vast debt of over £7,000,000,000, and has plunged Europe into industrial chaos. All this waste of life and wealth could have been avoided if there had only been a League of Nations before the war.

Peace has left many great questions unsettled in Eastern Europe and the Far East which may produce another and yet greater war, even perhaps in our lifetime, if it be not prevented.

The next war, if it comes, will be far more terrible and destructive even than the late war, for it will begin with all the aerial and submarine fleets with which the late war left off, only the destructive forces will be infinitely greater. Such a new war will mean the destruction of European civilisation, of European industry, and of the white working man's standard of life.

The prospect of another and still greater war is one we must either prepare for by vaster armaments than ever, or prevent. The first alternative is unthinkable. There remains only prevention. Prevention is possible, by the League of Nations to enforce peace. There seems no other way.

The attempt to settle international disputes by killing off opponents is a barbaric survival, totally unworthy of the grade of civilisation which we have so far attained. In many respects we are not yet fully civilised. Immense improvements must be made before the world makes any approach to what it might become as a dwelling-place for the human race. The beauty and peacefulness of our surroundings ought to make sanguinary conflicts disgraceful as well as futile. And for civilised nations to bend all their energies and ingenuity and enterprise to works of destruction is a terrible and suicidal proceeding.

The common sense of mankind is surely beginning to realise this. But the danger is that we live among nations which are still in a state of essential barbarism; and unless we can get together and discuss matters in a friendly way, before passions arise, it will be hopeless to restrain the ambitions of a misguided people.

Civilised Warfare must Cease.—That is what should be written on the heart of humanity. By God's help we have got beyond the stage at which warfare between civilised nations is permissible. And if we employ the advances which we have been permitted to make—our knowledge of Nature and control of its magnificent forces—and employ them for bad and unworthy ends, we shall provoke most justly His wrath and indignation against us.

The foremost thinkers and statesmen and rulers now alive in Christendom have thrown their strength into devising the plans embodied in the League which, by tribunals, by delays, by pledges, by conditions, by sanctions, seek to make war impossible.

We look to the League as the most potent and likely instrument to bring the world to the fulfilment of our dreams of permanent peace, and to prevent the recurrence of the horrors through which we have passed, and their renewal on an intensified scale—the League of Nations is established and created. It can doubtless be criticised. It is unlikely to be perfect. It is in its infancy. The task set before it is not an easy one; but it is an attempt to deal with the problem; and until there is some better one to put in its place it should be supported, apart from all party feeling and individual doubts and hesitations.

It is reiterated—America is not in. No, not yet. And if you lived in the middle of that vast Continent, intent on your own affairs, it would not be surprising if you hesitated before taking on the burden of Europe. Selfishness would say, "Hold aloof." But selfishness is not going to govern that great country, which has the future of mankind so largely in its keeping. No, it is not selfishness which keeps it aloof. It is a perception of imperfection in the instrument, and a caution about taking up a task before it is ready to carry it out to the end. Hesitation is quite a good sign really. It is an indication that a nation like that does not enter lightly upon an engagement. It wants to look at the matter all round, first; and when it does enter, to enter whole-heartedly and without misgivings.

The League came into being with the ratification of the Treaty of Versailles on January 10th, 1920.

It carries out its aims through—

1. A Secretariat, a world civil service that is essential to its success because it keeps the whole thing together and maintains continuity between the meetings of the Assembly, the Council, and the various commissions. It is a fine body of men recruited from all over the world, and includes many Americans.

2. The Council of ten members, each from different States, with a place for America when America joins the League, who carry on the work between the Assemblies.

3. The Assembly of delegates of each member State, meeting once a year. The Assembly consists of three representatives from each of the States that are members of the League. The framers of the Covenant of the League of Nations hoped that this Assembly of the leaders of the several nations would enable them to get to know one another, to make friends of one another, and to bring their purposes into harmony one with another, long before their conflicting purposes had borne their fruit in war. Still, it was expected that the Assembly would be the least successful of the three organs of the League. It turned out to be the most

successful. It proved that rival purposes of different nations could be brought into harmony with one another round a conference table.

4. The Permanent Court of International Justice elected by the League.

5. The International Labour Office, which includes representatives of Governments and of employers and employed.

6. Special Standing Commissions, with full powers to act, which deal respectively with the various objectives of the League, e.g., a Commission which is studying the question of the reduction of armaments; Commissions on health, finance, economics, mandates, repatriation of prisoners, etc.

Through these organizations the League is trying to do what its members agreed to do in the covenant of the League.

It sets out—

1. To keep the peace between nations and protect the world from war.

2. To protect the small and weak nations against powerful and unscrupulous neighbours.

3. To care for uncivilised and partly developed peoples.

4. To promote trade and industry, and thus increase the productivity of the world.

5. To protect the world against epidemics of disease, and to work in connection with the International Red Cross and similar societies for the mitigation of suffering and want throughout the world.

6. To suppress the traffic in arms and in dangerous drugs, and to make effective and extend the provisions of earlier conventions for preventing the opium traffic and the traffic in women and children.

7. To limit and in time abolish armaments, thus removing an important cause of war, and materially reducing taxation.

8. To set free all the good brains and energies now engaged upon devising horrible war machines, to be used in constructive pursuits.

9. To carry out its pledge to secure fair and humane conditions of labour for men, women and children in all countries, and to raise the level of these conditions in countries where they are low.

In its system of mandates, as applied to ex-German and ex-Turkish territories in Africa, Asia and the Pacific Islands, it regards the welfare and development of backward races as "a sacred trust of civilisation." It guarantees to these peoples freedom of conscience and religion, and opposes the slave trade, the traffic in arms and liquor, and the exploitation of native races for purposes of military aggression.

ITS ACHIEVEMENTS—

In addition to taking effective action in many of the objectives above mentioned the League has already justified its existence in other directions.

It has arbitrated in a number of disputes between its members. It must be remembered that it is in disputes between small Nations and States that the chief danger to European peace lies.

Concerning these disputes—

Peaceful Settlement of Aaland Islands Dispute between Finland and Sweden.

The Council of the League intervened and gave award that the islands should remain under Finnish sovereignty,

but should have new guarantees for religious, linguistic, and educational freedom. Sweden accepted this decision, which was against its wishes, and proved its loyalty of spirit by electing Mr. Branting, who had accepted the award on behalf of Sweden, as the Prime Minister in October, 1921.

Upper Silesia.

The Supreme Council, unable to decide on the division of Upper Silesia between Germany and Poland, invited the League Council to attack the problem in August, 1921, on the lines laid down by the Treaty of Versailles.

On October 14th the League Council reported its decision to the Supreme Council, and the award is being put into execution. France, Great Britain, Germany, and Poland have accepted the award.

Albania.

On November 7th, 1921, the British Government requested the Council of the League to meet instantly, and take action—possibly involving the application of Article 16 (Economic boycott)—on the Serbian invasion of Albania. Directly the Council met Serbia undertook to withdraw all her troops. All parties have agreed to abide by the decision on Albania's frontiers given by the Conference of Ambassadors, and a League Commission has been sent to the spot to supervise the peaceful execution of the award.

Among the humanitarian achievements of the League are the following:—

I.—Repatriation of Prisoners.

(a) By Christmas, 1921, 380,000 prisoners of war in Siberia and Eastern Europe, all that remained alive out of over half-a-million, had been restored to their homes. The rest had died of exposure, famine or disease before help could reach them; but for this action by the League all would have shared this fate.

(b) During the War more than 200,000 Christian women and girls from Greece, Syria, and Armenia had been carried captive to Turkish harems in Constantinople and Asia Minor. A large number of these have now been rescued by the agency of the League and it is hoped that the release of the remainder will be effected.

II.—Care of Russian Refugees.

In 1921, as a result of the revolution in Russia and the defeat of the anti-revolutionary forces, a very large number of refugees found themselves homeless and destitute in Constantinople and elsewhere. The League of Nations has now taken over the task of collecting funds from its Member States for these unfortunate people, and is assisting their emigration to countries where they may find new homes and permanent livelihood.

III.—International Health.

(a) The League fought with success epidemics of cholera and typhus which, in 1920-21, were ravaging Poland and threatened all Central Europe. Lack of funds alone have hampered its struggle against these diseases.

(b) At a Conference, the first of a series, which was held at Warsaw in March, 1922, by the Health Organisation of the League, and was attended by representatives of twenty-seven nations, including Germany, Soviet

Russia, and Turkey, agreements were drawn up for international sanitary action—the lack of sanitation being the cause of typhus, plague and cholera—and detailed plans were adopted for dealing with epidemics in Russia and Central Europe.

IV.—Austria.

The 1922 Assembly of the League came to the rescue of Austria. Bankrupt and disorganised, desperate and hopeless in its misery and want which had existed since the war, Austria appealed to the League of Nations for help.

In response, scarcely a delegate failed to make sympathetic reference to the Austrian tragedy, and the League showed a determination to reinforce moral support by something more tangible and effective. The League evolved a scheme which provided for a guarantee of a loan to Austria large enough to carry her on over the next ten years. Experts in economics and finance are to be sent to help her to straighten out her chaotic conditions.

These are a few of the achievements which stand to the credit of the League. The fact that these achievements are many and are increasing in number and importance demands that all persons whose hearts are capable of pity should give their utmost support to the League.

Why Should the Churches Support the League?

The sphere of influence of the League is world wide and co-extensive with the overseas Mission Field of the Church. By its guarantees and operations it will remove many of the obstacles to the work of the Church in non-Christian lands and prove a valuable ally of Christian enterprise.

"If the League is to have success it will need enthusiastic and intelligent support of millions of men and women. It is not enough that the Governments should agree to it, or Statesmen work for it. The hearts and minds of the people in all countries must be behind it. In all nations a great change is needed and is needed now. This great change requires a miracle, but it is a change that can be wrought by the one spirit of Fellowship, which is the Spirit of God. We must subject our wills and open our hearts to His influence that He may work that miracle in the world."

—Lambeth Conference Report.

"It would be vain for statesmen to diminish armaments and contrive treaties if the world were determined to fight. More is required and that 'more' the Churches must help to provide. It is their duty to raise the ideals of the community and create an atmosphere in which these ideals can flourish."—The Earl of Balfour.

The wonderful sermon preached by the Archbishop of Canterbury from Calvin's pulpit in Geneva Cathedral, on September 3rd, created just the right atmosphere for the inauguration of the Third League Assembly. Speaking from the text, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you," the Archbishop expressed his personal conviction that the existence of the League of Nations made possible, as never before, a realisation of the ideal of the establishment of the kingdom of God on earth. "The League of Nations is now a living body among us. We want to ensure for it a living soul." To do this mankind must seek for those "unseen sanctions" upon which alone the solution of Europe's troubles can rest.

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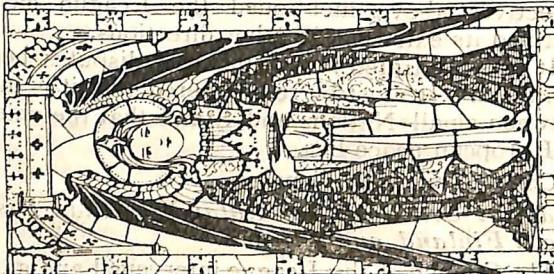
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EFFECT OF PROHIBITION.

A committee of Anglicans in the Diocese of Adelaide, comprising both supporters and opponents of Prohibition, was recently appointed to ascertain opinions of Canadian and American Churchmen as to the effect of Prohibition in those countries.

Canon Frewin, of Adelaide, states that up to the present 129 replies have been received, of which 93 are favourable to Prohibition and 15 non-committal. The following questions were sent. Canon Frewin's comments on the replies are inserted after each question:

Ques. 1.—Has there been any increase or decrease since Prohibition was enforced in the numbers attending (a) Holy Communion, (b) Other services?

Ans.—Not due to Prohibition.

Ques. 2.—Has there been in your experience any markedly distinct relief to the clergy in a decreased demand for charity to the poor or unemployed since Prohibition?

Ans.—Majority assert that in spite of depression and unemployment the poor problem has distinctly improved since Prohibition.

Ques. 3.—Do you consider that Prohibition has proved beneficial to the moral welfare of members of the Church and of the community generally?

Ans.—Emphatic "Yes" of over 75 per cent.

Ques. 4.—Is there any serious discontent among members of the Church that suggests desire for modification of the laws relating to Prohibition?

Ans.—Some answer "Yes," but not serious. Specially due to German and Scandinavian elements. Discontent parades under camouflage of interference with personal liberty.

Ques. 5.—Is there any evidence that Church people formerly opposed to Prohibition now approve of it?

Ans.—Many replies testify to converts.

Ques. 6.—Is it true that there is a widespread disregard of an evasion of Prohibition laws, and that this is causing a weakening of respect for law in general?

Ans.—Some, but only a fraction of liquor law violation that there was before Prohibition. It is the liquor traffic that is no respecter of law. There is a difference in publicity.

Ques. 7.—Has the use of drugs (morphia, cocaine, etc.) increased since Prohibition was enforced?

Ans.—Opinions divided, but not due to Prohibition. Canada's wet provinces are the centres of the drug traffic.

Ques. 8.—Is there any evidence to show that the weakness which has hitherto found its outlet in drunkenness now finds its outlet in sexual immorality?

Ans.—Unanimously "No." On the contrary, drunkenness leads to immorality.

Ques. 9.—Is any concerted pressure being put upon the clergy to substitute unfermented grape juice for wine in the celebration of Holy Communion?

Ans.—Only 9 out of 129 find some trace.

Ques. 10.—Have you observed any signs of physical debility resulting from Prohibition (a) in those who were formerly moderate drinkers, (b) and in those who formerly drank to excess?

Ans.—No. Evidence is the other way.

Ques. 11.—Is there any practical difficulty in out-of-the-way places in obtaining wine for the celebration of Holy Communion or alcohol liquors for medicinal purposes?

Ans.—Holy Communion: No—ample provision is made. Medicinal: Some slight inconvenience—rarely prescribed by doctors.



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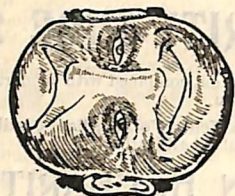
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Willochra. Published by S.P.C.K. Obtainable at
the Church Book Depot. 6/-Not only will these sermons admirably serve the purpose
for which they are published, but they may also be used by
clergy as models of what a short sermon should be. In
fact it might be found more profitable to study the
Bishop's method than to read one of the many books on
sermon preparation. Particularly valuable would be the
study of his taking the point of contact and his use of
illustration.A selection of a few of the titles will show the wide
range of his subjects:—Pain; For Us and Against Us;
External Acts of Worship; The Future Life; Money;
Tale Bearing; Missions. The book concludes with a series
of sermons for special occasions and great festivals.The Bishop with his wide experience and deep learning
provides a wealth of illustrations, always apt and to the
point, from Bible stories, daily life, literature, history, and
the discoveries of science.The sermons on Worship, the Problems of Life, and
Christian Morality, are particularly helpful. Here are a
few quotations.People sometimes say "I cannot be expected to give to
my Church. Of course I should like to do so, but it would
not be right for me to do so because I am in debt." Now,
it is very obvious that on this line of argument a man
could easily escape all calls for religion or charity by the
simple expedient of always keeping a little in debt.It is obvious that there is something amiss with the
argument. If you are asked whether you order no bread
because you are in debt, you say "No! bread is a necessity,"
and you imply that God is not. That is where all the
trouble lies. "The real reason why many object to acts of
outward reverence and worship is because some of them
are practised by the Roman Catholic Church. This reason
is absurd. We might as well object to use the Creed or
the Lord's Prayer because the Roman Church uses them.""It is the pleasure which is not sought, the pleasure
which comes incidentally and unsought, which brings the
truest and most enduring happiness—'on giving to
Missions.' We are told that the parish needs all the
money it can raise for its own requirements. This is sheer
folly. In the first place the amount needed bears no
proportion whatever to the giving power of even professing
Christians. It is not money that is lacking but willing-
ness to give; and it is a well-known fact that the income
of a parish for home needs always increases in proportion
to the amount given to Foreign Missions."We venture to express the hope that these sermons will
be widely used for the purpose for which they were
primarily intended, that the Clergy may find them useful
models, and also that Church people will buy the book to
read out aloud at home on Sundays when there is no
service in Church or when they are unavoidably prevented
from attending.**DIOCESAN INTERCESSION PAPER.**—The Diocesan Inter-
cession 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 Secre-
tary, Mr R. O. R. Newman, Ballandean.**News from the Parishes.**All Parish Notes must be posted so as to reach the Editor not later than the
first post on the 18th of the month. Otherwise insertion cannot
be guaranteed.N.B.—The Editor is obliged to ask the Contributors of
long Notes to reflect on the limitation of space. He
desires thankfully to acknowledge that in the great
majority of cases Notes from the Parishes come in by
the day requested.**NOTICE.**Contributors are asked to observe the rules as to amount
of matter which were laid down some time ago. The
exigencies of the present demand their accurate observance.
By those rules the following standard was set:—

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

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

[A line averages eleven (11) words.]

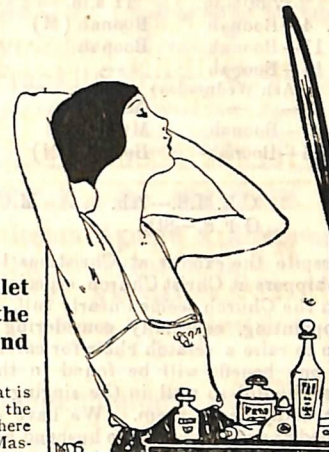
Allora (Rev. T. HELY-WILSON).—SERVICES LIST.

8 a.m.	11 a.m.	3 p.m.	7.30 p.m.
Feb. 4—Allora	Allora	Spring Creek	Allora
11—Allora	G'engallan	Goomburra	Allora
18—Allora	Spring Creek	Hendon	Allora
25—Allora	Goomburra	G'engallan	Allora

- 1—Talgai West, 8 p.m.
2—Purification of B.V.M., 7.30 a.m., Allora.
6—Inver ramsay, 8 p.m.
14—Ash Wednesday, 7.30 a.m.—7.30 p.m., Allora.
24—St. Matthias', 7.30 a.m., Allora.
Daily Services at Allora during Lent, 7.30 a.m., and on
Thursdays at 7.30 p.m.

MEETINGS.

- 1—Women's Guild, 2.30 p.m., Allora.
7—Women's Guild, 2.30 p.m., Goomburra.
3—Girls' Guild, 2.30 p.m., Allora.
12—Local Committee, 8 p.m., Allora.
Mar. 1—St. David's Day, 7.30 a.m., 10 a.m.

We call attention to the two services on March 1st, St. David's
Day, and we cordially invite the Church people and Church officers
from our sister Churches, G'engallan, Goomburra, and Spring Creek,
also our friends from Talgai West, Hendon, and Inver-ramsay, to
the 10 a.m. service, which will be followed by a Communion Break-
fast. On Christmas Day services at Allora were well attended,
there being a large number of communicants, and the offertory for
the C.W. & O. Funds was the largest for the last twenty-three years.
This month we say farewell to Mr Allison and family, who go to
Toogoolawah; we shall miss them all very much, especially Mrs
Allison from the Women's Guild and Miss Allison from the Girls'
Guild and choir. But our loss will be a gain to the Rector of To-
ogoolawah, and we congratulate him on the addition to his parish of
such a good Church family.**SPRING CREEK.**—We thank Rev. J. Hope, of Olifton, for con-
ducting our Christmas Service; we all appreciate his visits very
much, and we are proud to hear that he in turn was pleased with
the good attendance on Christmas morning.**SUNDAY SCHOOLS.**—By the time this issue reaches our readers,
the Sunday Schools will all be in full working order again. During
December the Prize distributions at Allora, Goomburra, and Spring
Creek took place, and in all places the reports showed an increased
attendance of scholars and an improvement in the quality of work
done. But we again urge all parents to come to Church with their
children on Sundays, and show them by example their belief in God
and His Church.During the heavy storms of December a little damage was done to
St. David's, Allora, about six panes of glass being broken and cracked
and the lightning conductor torn from the steeple. This last is
rather a serious matter, but the Churchwardens have the matter in
hand and hope to have the repairs effected at an early date. We
have also had to say farewell to Mr J. F. Harvey, Mrs Harvey, and
Jack and Betty, who leave to live at Ascot. We wish them all good
luck and happiness. Mr Harvey was for many years editor of the
Allora Guardian and was always glad to help the Church.**"Look
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Boonah (Rev. C. C. COMPTON).—SERVICE LIST:—

7.30 a.m.	11 a.m.	3 p.m.	7.30 p.m.
Feb. 4—Boonah	Boonah (M)	—	Boonah
11—Boonah	Boonah	Mt. Alford	Boonah
14—Boonah	—	—	Boonah
(Ash Wednesday)			
18—	Maroon	Cannon Creek	Boonah
25—Boonah	Mt. Alford	—	Boonah
Mar. 4—Boonah	Boonah (M)	Cannon Crk.	Boonah
			Maroon (8)

C.E.M.S.—7th. M.O.L.—3rd and 17th.
G.F.S.—8th.

Despite the exodus at Christmas there was a goodly number of worshippers at Christ Church, especially at the best hour (8.30 a.m.), when the Church seemed nearly full. The attendance at night was disappointing, especially considering the trouble that had been taken to raise a scratch choir for carol singing. However, we hope that one benefit will be found in the permanent membership of those who did so well in the singing line on Christmas night, the choir badly needs them. We have suffered a great loss in Mrs Kennedy's departure, whose husband has been transferred to Blackall. Her religion was a very real thing and was not only a help to her but to others as well, commending itself as it did by the fact that it was not only of the Godly sort but neighbourly too. She was the recipient of a gold wristlet watch from some of her friends, who all wish her and her husband and daughters health and happiness in their new surroundings. Their place has been taken by Mr and Mrs Briggs, whom we welcome to Boonah, as we do also Mr and Mrs Keys from Stanthorpe. Besides a few presents sent earlier, a Christmas parcel of useful clothes, etc., was made up and despatched to the Barambah Settlement, where is now working Miss Stewart, once of the Inland Mission to Aborigines. We earnestly appeal to parishioners to support in some little way the Sale for Missions on February 9th at the Rectory, and also to make a real effort in connection with the Lenten Self-Denial Fund. Ash Wednesday, please note, is on 14th.

Lutwyche (Rev. A. HAROLD OSBORN, M.A.; Rev. T. HUMPHREY CLARK); St. Andrew's, Lutwyche, and St. Mark's, Albion.—Christmas passed off very happily, there being 350 communicants at

St. Andrew's and St. Mark's. The Christmas Tree at Lutwyche was most successful, about 400 children, besides adults, being present, and each child received a gift from the tree. The Rector and about eight others from this parish were among those who attended the Mission Study School at Toowoomba in Christmas week. The St. Andrew's people are making an effort to lay the foundation stone of the permanent Church next November. Promises are being received in money and voluntary help. Many men have signified their desire to help in the building by giving their services voluntarily, and one builder has promised to work for three continuous months without pay, which is equivalent to a donation of £100, besides giving a donation. If there are any masons living in Brisbane who would offer their services on Saturday afternoons or holidays, the committee would appreciate their offers. A fine carved reredos in red cedar was dedicated in St. Mark's Church on Christmas Eve by Archdeacon Osborn, and estimates are being received for the erection of a permanent wall and fence facing Old Sandgate Road, and for concreting the paths and laying out the grounds. The G.F.S. at St. Andrew's re-assembles on February 5th. Both Sunday Schools re-open on January 28th. A Kindergarten Sunday School will be started in St. Andrew's, the furniture for which is being made by voluntary labour, and also the concreting of the ground floor of the hall. It is now practically certain that a Kindergarten Day School will be started in St. Andrew's Hall after the holidays.

St. Matthew's, Groveley, with St. Mary's, Alderley (Rev. J. P. PARKER).—In spite of Christmas time being the general holiday season, the services were well attended; a goodly number being present at the Holy Communion. Alderley is holding a Magazine Afternoon at a Garden Party at the Vicar's house on Saturday afternoon, February 3rd, to assist the Building Fund. The people of Groveley are hard at work preparing for their annual Fete, which is to be held in St. Matthew's grounds on Saturday afternoon, February 10th. We have with sorrow to announce the death of Elsie Gardiner, in her twenty-first year. We extend our sympathies to her relations in their bereavement. We would urge one and all to form the habit of constant prayer, so as to be always in communion with our God; also to be regular in attendance at the Altar both for communion and worship.

St. Peter's, West End (Rev. J. M. TEALE).—The Right Reverend Bishop Halford has said farewell to St. Peter's, and his successor, the Rev. J. M. Teale, has come to take up the work. We are indeed most grateful for the splendid work done by the Bishop, and our hope is that the foundations so well laid will be truly and permanently built upon. Will our people please note that two alterations have been made with regard to the services, viz.: Sunday Mattins will be said at 10.15 instead of 10.30, and the Holy Communion on Holy Days and Wednesdays will be offered at 7 instead of 6.30? During Lent, on Wednesday evenings, in addition to the usual Intercessions, a course of instruction on "The Christian Life" will be given at 7.45 p.m., and at Sunday Evensong a course of lectures will be given on "The Bible."

Parish of Balmoral (Rev. J. HOWARD STEER and Rev. R. O. S. FREE).—Christmas services were well attended. It was delightful to see the Church Hall at Morningside crowded at 7.30 a.m., and the building at Norman Park filled, both at the 6.30 and 11 a.m. celebrations. Mr Free has taken up his work amongst us, and already our numbers have increased by the new families who have been found to be Church people. We have presented ourselves with a New Year's gift in the form of a Parish Paper which is filling a long-felt want. Our Calendar shows special services at Bulimba, Morningside and Norman Park on the Wednesdays, Thursdays and Fridays during Lent. During this season we strongly urge upon all our Church families the Missionary appeal. A special form of appeal will be sent to each family, and we hope the response will be as encouraging as last year. Several gifts were given to beautify our buildings this Christmas, and our thanks are due to the members of the Women's Guild who out of their own pockets re-carpeted St. John's Church; to Mrs Rossiter for her gift of two new vases at Morningside; and to Mrs Johnson for the gift of a new doormat at Bulimba, as well as an anonymous donor for the gift of new frontlets for pulpit, litany desk, etc., at St. John's.

Chinchilla with Miles (Rev. H. GLAZIER).—Owing to the very dry season the bazaar at Miles was not as successful as we expected. Many thanks to all who so kindly helped. It is very encouraging to see so many attending Holy Communion at Chinchilla and Miles, but there is vast room for improvement. I am thankful to see so many interested, yet I am not satisfied and I never shall be satisfied until I see the whole of the parish awakened to the obligation which our Christianity involves. Try this year to love our Lord more. Let us endeavour to imitate His unselfish life, to forget ourselves and to think of others, to draw out the thorns with which the cruel world pierces, to lay a soft hand on a fevered brow, to bring a smile to a sad face. "Inasmuch as ye have done it unto one of these ye have done it unto Me."

Crows Nest (Rev. S. ATHEBTON).—We desire first of all to draw the attention of parents and intending members to the Confirmation classes which have been already started in some centres of the parish, and we would ask that further names, if any, be sent in to the Vicar immediately, otherwise it will be too late. We still appeal to many to send in their contributions to the Foreign Mission Appeal. Surely Missions concerns us, for if in the years that are gone someone had not been Missionary-hearted we ourselves might not have received the message of the Gospel. Therefore help others to-day to receive the blessing which is already ours. The members of St. George's Ladies' Guild met at the vicarage on Friday, December 29th, to say farewell to Mrs. E. W. Martin, a former secretary and treasurer of the Guild, who has removed to Innisfail. The Vicar made a presentation to Mrs. Martin on behalf of the members. Mr. Martin suitably acknowledged the gift on behalf of his wife. Both Mr. and Mrs. Martin will be greatly missed from among the faithful few who help to carry on the work in Crows Nest. Harvest Thanksgiving Services are being held throughout the parish. In some centres particularly our people have good cause for thankfulness, as the prospects are exceptionally good, the crops and the cattle looking well. Give freely to the work of the Church as a thank-offering for the blessings received. "Freely ye have received, freely give." A Thanksgiving Appeal, with a small envelope enclosed, will be sent to every Church family in the parish. Attend the services in your centre and give your contribution, or send it, to the Subwarden for your centre. Services for February are as follows:—February 4th: Crows Nest, 7.30 a.m., H.C.; Pinelands, 11 a.m., H.C. and Sermon; Pechey, 3 p.m., Evensong; Haden, 3 p.m., Evensong; Crows Nest, 7.30 p.m., Evensong. February 11th: Crows Nest, 7.30 a.m., H.C.; Geham, 11 a.m., H.C. and Sermon; Goombungee, 2.30 p.m., Evensong; Pechey, 3 p.m., Evensong; Crows Nest, 7.30 p.m., Evensong. February 14th, Ash Wednesday: Crows Nest, 7.30 a.m.

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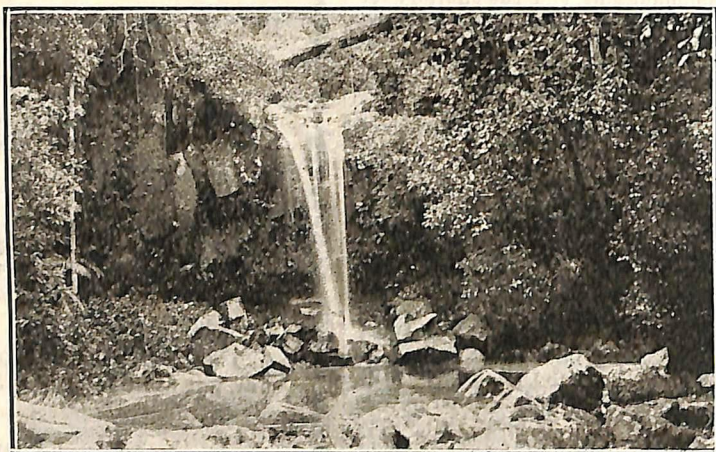
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H.C.; Crows Nest, 7.30 p.m., Evensong. February 18th: Goombun-
gee, 11 a.m., H.C. and Sermon; Haden, 3 p.m., Evensong; Pine-
lands, 7.30 p.m., Evensong. February 21st, Wednesday: Andu-
ramba, 7.30 p.m., Evensong. February 25th: Highfields, 11 a.m.,
H.C. and Sermon; Geham, 2.30 p.m., Evensong; Crows Nest, 7.30
p.m., Evensong. February 28th, Wednesday: Virginia, 7.30 p.m.,
Evensong. March 4th: Crows Nest, 7.30 a.m., H.C.; Crows Nest,
11 a.m., Mattins and H.C.; Pinelands, 3 p.m., Evensong; Haden,
3 p.m., Evensong; Pechey, 7.30 p.m., Evensong.

St. Agnes', Esk (Rev. O. W. TOMKINS).—Mrs Walter Blank,
Esk, took the lead in organising the Social at Bryden last month.
It involved travelling twelve miles each way two or three times.
The nett proceeds amounted to £7/10/- To the musicians who gave
their services gratis and to all who donated refreshments or contri-
buted in any way to the success of the function we proffer congratula-
tions and thanks. The Honour Board which Mrs Lumley Hill has
presented to St. Martin's, Coominya, is to be unveiled on the 27th of
January. We are looking forward to the visit of the Rev. G. L.
Hunt and Mr Piggott, who are to be with us on Sunday, 4th of
February.

St. Mary's, Kilcoy-cum-St. Matthias', Woodford-cum-St.
Andrew's, Peachester (Rev. F. W. WILKINSON).—Our Christ-
mas Service this year at St. Mary's was not so well attended as
previously; a number of our Church people were away for the festival.
Owing to the Vicar's illness Woodford and Peachester had to forego
their Christmas Services, and rain interfered with the service
arranged at Mount Mee in December, which was a disappointment
not only to parishioners but also to the Vicar. The Woodford centre
will lose good workers in the Leslie family, who are about to take
up their residence at Palmwoods. Mr. Leslie, manager of the Wood-
ford branch of E. S. and A. Bank, acted as our Church Treasurer
for many years past. We will miss him very much. Mrs. Leslie,
not only a regular communicant but also a keen worker, will also be
missed. We wish Mr. and Mrs. Leslie and family the best of wishes,
namely, God's choicest blessings on all their undertakings in their
new parish. Our loss will be Nambour's gain. Communicants who
have received the A.B.M. Appeal and who have not yet responded,
please note time is slipping away and the money is urgently needed.
Miss Vera King of Woodford has volunteered to collect H. Mission
Fund moneys in Woodford township. The Sunday School picnic
(St. Mary's) was held in November. There was a good attendance
of children and friends. The first half of the day's outing was most
enjoyable. The latter half was marred by a terrific thunder and
hail storm. There were very few that did not get a good ducking.
The picnic this year will be held during the season when hail and
thunder storms do not occur.

St. Paul's, Maryborough, with St. Thomas', Newtown, and
Christ Church, Granville (Revs. J. ELLIOTT and E. H. SMITH).—
Owing to early going to press, due to the holidays, our last notes were
just too late for insertion. All parts of the parish were well repre-
sented at the farewell social to the Rev. T. E. and Mrs. Bird, and
the Rector, while presenting a well filled wallet of notes, voiced the
general good wishes for their success in their new sphere. Unfortu-
nately the Rev. E. H. Smith was unavoidably absent, nevertheless
we extend him a hearty welcome. On Sunday, 24th December, the
Rector dedicated a silver bread box, the gift of those recently con-
firmed; they have also given a water cruet. In spite of the in-
clement weather and the absence of so many from town, there was a
fairly large number of communicants at the Christmas Day celebra-
tions. We shall have the Archbishop in the district on February
7th and 8th, at the annual Clergy Conference at Pialba. February
14th is Ash Wednesday, and the Rector hopes that everyone will
keep the Lenten rule of self-denial. We congratulate Miss Eunice
Harland on her obtaining second prize in the Diocesan Sunday School
Honours Examination.

Roma, St. Paul's (Rev. A. F. EVA).—The wedding of Miss
Louie Mayne and Mr Gordon Ferrier proved quite a memorable
event. Miss Mayne had been an active Church worker and a mem-
ber of the choir. The choir rendered the service. Mr Reg. Spanton
sang "Because" while the register was being signed. The Church
was very prettily decorated with arches of palms. The bride's uncle,
Ven. Dean Mayne from New Zealand, officiated, assisted by the
Rector. Heavy rain added considerably to the excitement. The
Carol Service on Christmas Eve was enjoyed by all. The choir
rendered the music well. The 6.30 a.m. service on Christmas Day
proved most inspiring. A full choir and a full Church. The
Australian Church Calendar is being distributed throughout the
parish. The rain has brought about a transformation in the

appearance of the country. St. Paul's Tennis Club beat Miscombes.
Tennis enthusiasts are now preparing for their moonlight fete on
February 2nd, by which they hope to wipe out the construction
debt. The confirmation will be held at the end of September.

St. Andrew's, Toogoolawah (Rev. K. A. WATTS, TH.L.).—
Christmas was a very happy time for us at St. Andrew's, and there
was a large increase in the number of communicants this year. Last
year there were 56, and this year 85. We shall hope to have 100
at Easter. The choir were in great form, and Vincent's Magnificat
and the carols were sung with quite a lot of life. The children in
the morning were very nervous at first, and the carol went a little
flat, but they sang the hymns well. Christmas is one of the times
that the congregation really join in the hymns. The Vicar had a
nice trip to Yarraman for New Year's Eve, and all the services were
well attended. The Church there looks well in its fresh coat of
paint. On December 20th, Miss Bertha Tanyer, a member of the
choir, was married to Mr Victor Pickles. We wish them every
happiness. Services:—February 2nd: Caboombah, 7.30. February
4th: Toogoolawah, 8 a.m., Holy Communion; 11 a.m., Holy Com-
munion; 7.30, Evensong; Cressbrook, 7.30. February 11th: Lin-
ville, 11 a.m., Holy Communion; 7.30, Toogoolawah. February 18th:
Toogoolawah, 8 a.m., Holy Communion; Cressbrook, 11; Toogool-
awah, 7.30. February 25th: Gregor's Creek, 11 a.m.; Toogoolawah,
7.30; Toogoolawah, 8 a.m., Holy Communion. February 14th:
(Ash Wednesday): Toogoolawah, 7 a.m., Holy Communion; 7.30,
Communion.

St. Peter's, Wynnum (Rev. R. W. SHAND and Mr. MARLOW).—
The Rev. J. M. Teale has left us, and is now Vicar of West End.
Before he left he looked decidedly ill. We hope his holiday will
set him up and give him strength for the great work that is before
him. We wish him every success at West End. He left many
friends who will continue to pray for him and his work. On Wed-
nesday, 24th, a farewell to Mr and Mrs Teale will be given in the
Parish Hall, and also a welcome to the new Vicar. It has been
decided to have services in the Manly Parish Hall every Sunday at
9 a.m. It is hoped the Manly congregation will appreciate the
extra services by attending them well. The extra services will
begin on the first Sunday in February.

Official Notes.

CONTRIBUTIONS TO DIOCESAN FUNDS.

DIOCESAN ADMINISTRATION.			
Marriage Fees	...	£48	4 8
Assessments	...	77	5 3
		£125	9 11
HOME MISSION.			
Mr L. M. Davis	...	2	12 0
Two Friends	...	1	0 0
Mrs L. Jeffries	...	12	6
M.A., Tufnell Home	...	2	0 0
Mr G. S. Murphy	...	5	0 0
Beaudesert—St. John's, Mundoolun	...	5	5
Tambourine	...	9	2
Woodhill and Veresdale	...	10	0
Brisbane—All Saints', Wickham	...	1	6 8
Terrace	...	2	5 0
All Saints', M.O.L. Tufnell Home	...	7	10 5
St. Augustine's, Hamilton	...	8	1 9
St. Andrew's, South Brisbane	...	1	19 2
St. Andrew's, Indragroopilly	...	2	7 1
St. Martin's, Rosalie	...	9	13 0
St. Paul's, East Brisbane	...	2	9 8
St. Peter's, West End	...	4	17 0
Christ Church, Milton	...	9	2 3
St. Mary's, Kangaroo Point	...	1	10 0
St. John the Baptist, Bulimba	...	1	0 3
School Church, Morningside	...	4	18 10
St. Thomas', Toowong	...	4	19 8
St. Michael and All Angels', New Farm	...	4	0 2
Holy Trinity, Fortitude Valley	...	4	0 2

St. Alban's, Wilson	...	1	9 0	Kilcoy, St. Mary's	...	5	12 9
St. Philip's, Thompson Estate	...	7	3 11	Killarney, St. Aidan's, Tannymorel	...	4	3 1
St. Barnabas', Ithaca	...	3	8 7	Laidley, Mt. Crosby	...	2	10 0
St. Mary's, Alderley	...	18	0	Manly, St. Paul's	...	1	7 7
Upper Kedron	...	16	0	Maroochy—St. John's	...	11	10 8
St. James', Kelvin Grove	...	1	0 0	St. George's, Eumundi	...	10	6
Bardon	...	1	7 3	Maryborough	...	4	6 5
Yeronga	...	2	16 0	St. Thomas', Newtown	...	1	5 0
St. Alban's, Auchenflower	...	2	10 6	Murgon—Christ Church	...	3	0
Bundaberg—Christ Church	...	1	14 8	Windera	...	1	1 6
St. Mark's, Gooburrum	...	18	0	Nanango, St. Anne's	...	2	5 0
Charleville—All Saints'	...	8	6	Oakey—St. Augustine's	...	2	17 1
St. Andrew's, Yeulba	...	2	5 8	St. Lambert's, Brymaroo	...	13	0
St. Alban's, Cunnamulla	...	1	9 6	St. Jude's, Gowrie Little Plain	...	2	0 0
St. John's, Wallumbilla	...	11	3	Redcliffe, St. Mary's	...	14	3
Childers—Christ Church	...	1	4 7	Toogoolawah, St. Andrew's	...	5	8 8
Appletree Creek	...	7	0	Toowoomba—St. James'	...	51	14 6
Crows Nest—St. Mark's, Goom- bungee	...	1	1 6	St. Luke's	...	13	16 11
Holy Trinity, Geham	...	6	5	Warwick—St. Andrew's, Swan Creek	...	19	0
St. Hilda's, Anduramba	...	14	0	Junabee	...	1	7 3
Bryden	...	5	0	Wynnum, St. Peter's	...	1	8 1
Dalby, St. Mark's, Kaimkillenbun	...	1	15 0	Zillmere—St. Matthew's	...	14	10
Drayton—All Saints', Cambooya	...	1	16 0	St. Lawrence, Caboolture	...	1	0 0
St. Paul's, Umbiram	...	3	5 6			£263	15 7
Harristown	...	2	10 0				
Eidsvold, St. Mark's	...	3	2 6				
Esk—St. Agnes'	...	1	0 0				
Linville	...	1	2 0				
Gatton—St. Alban's	...	1	0 0				
St. Stephen's, Ma Ma Creek	...	1	10 0				
Gayndah, St. Matthew's	...	17	9				
Gin Gin, St. Mary's	...	3	18 2				
Gympie, St. Peter's	...	3	14 3				
Ipswich—St. Thomas', N. Ipswich	...	3	19 3				
St. Thomas' S.S., Tufnell Home	...	1	1 0				
All Saints', Booval	...	2	4 0				
Inglewood, St. John's	...	2	5 9				

ARCHBISHOP OF BRISBANE'S FUND FOR MISSION CHAPLAINS.			
Brisbane—St. Andrew's, S. Bris.	...	3	6 6
St. Matthew's, Groveley	...	16	9
Christ Church, St. George	...	1	7 0
St. Faith's, Jackson	...	1	7 10
Holy Trinity, Taroom	...	2	17 9
St. John's, Surat	...	4	0 8
St. John's, Wallumbilla	...	1	13 11
Adavale	...	6	0
Wyandra	...	1	9 9

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Inglewood, All Saints', Texas ...	3	10	6
Maryborough, St. Paul's ...	9	12	5
Murgon, Christ Church ...	4	7	
Toowoomba, St. James' ...	3	17	8
	£36	4	2

ORDINATION CANDIDATES FUND.

Nundah College, per Principal ..	15	0	0
Brisbane, All Saints', Ohermside	19	9	
Charleville, All Saints' ...	3	15	11
Howard, St. John's, Pinalba ...	11	6	
Murgon, Christ Church ...	3	1	10
Noosa, Church of the Nativity ...	19	6	
Sandgate, St. Nicolas ...	3	15	0
Toogoolawah, St. Andrew's ...	1	5	4
	£29	8	10

CLERGY SUPERANNUATION AND CLERGY WIDOWS AND ORPHANS FUND.

Mrs G. S. Murphy ...	2	0	0
Brisbane—			
St. Paul's, East Brisbane ...	10	5	8
St. Phillip's, Thompson Estate	6	1	6
Holy Trinity, Fortitude Valley	16	13	1
St. Paul's, Taringa ...	2	15	1
St. Augustine's, Hamilton ...	13	0	9
St. Alban's, Wilston ...	2	18	6
St. George's, Windsor ...	7	3	2
St. Barnabas', Ithaca ...	6	10	8
St. Thomas', Toowong ...	11	17	8
St. Andrew's, Indooroopilly ...	10	0	3
St. Colomb's, Clayfield ...	15	8	0
St. Matthew's, Groveley ...	1	14	0
St. Stephen's, Coorparoo ...	7	12	7
Norman Park ...	1	10	7
Morningside ...	1	19	4
Yeronga ...	2	5	5
St. Mary's, Alderley ...	2	0	8
Bardon ...	1	17	0
Charleville—All Saints' ...	5	16	11
Holy Trinity, Taroom ...	1	16	9
St. Luke's, Augathella ...	16	0	
Cleveland—St. Paul's ...	2	16	0
Victoria Point ...	15	1	
Crows Nest—St. George's ...	2	18	9
St. Mark's, Goombungee ...	1	11	9
Eidsvold, St. Mark's ...	2	3	6
Gatton—St. Stephen's, Ma Ma Ck.	1	1	5
Gayndah, St. Matthew's ...	6	13	4
Howard—St. John's, Pinalba ...	2	4	6
Ipawich, St. Thomas' ...	4	0	4
Killarney—Christ Church ...	2	17	2
St. Aidan's, Tannymorel ...	3	0	1
Kilcoy, St. Mary's ...	3	0	10
Nambour—St. John's ...	2	3	8
St. Mary's, Montville ...	1	15	3
St. Margaret's, Woombie ...	12	9	
Oakey, St. Augustine's ...	6	13	5
Pittsworth, St. Andrew's ...	6	8	0
Sandgate, St. Nicolas' ...	9	19	0

Stanthorpe, Amiens ...	9	0	
Redcliffe—St. Mary's ...	6	3	10
St. Mark's, Woody Point ...	2	19	0
Toogoolawah, St. Andrew's ...	4	7	8
Toowoomba—St. Luke's ...	27	13	8
All Saints' ...	3	16	6
St. James' ...	22	2	11
Wynnum—St. Peter's ...	5	6	11
St. Paul's, Manly ...	3	2	0
	£268	19	11

NEWSBOYS' CLUB.

Mrs Crombie ...	£1	1	0
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AUSTRALIAN BOARD OF MISSIONS.

"Anon" ...	5	0	0
Mr Ah King ...	3	6	
Mrs Fairfax ...	10	0	
Two Friends ...	13	0	
Mrs Houghton, W. A. ...	1	0	0
Mrs Reid ...	18	0	
Brisbane—St. John's Cathedral	31	19	6
Holy Trinity, Fortitude Valley	44	14	4
(boy)	3	17	4
St. Peter's, West End ...	6	8	11
St. Thomas', Toowong ...	2	15	3
St. Paul's, East Brisbane ...	7	8	10
W.A.	8	8	
St. Andrew's, Indooroopilly ...	5	17	2
St. Philip's, Thompson Estate	7	10	0
St. Colomb's, Clayfield ...	6	0	0
All Saints', Wickham Terrace	19	6	
W.A.	5	0	0
All Saints', Wickham Terrace,	5	0	0
M.O.L.	3	9	10
St. Barnabas', Ithaca ...	13	10	0
Christ Church, Milton ...	5	5	3
St. George's, Windsor ...	1	1	5
St. Alban's, Wilston ...	1	0	6
St. Francis', Nundah ...	2	9	0
Cleveland, St. Paul's ...	3	0	0
Dalby—St. John's ...	7	0	
St. Matthew's, Bell ...	1	10	0
St. Mary's, Kaimkillenbun ...	17	6	
Ch. of the Apostles', Duckponds	1	0	0
Drayton—All Saints' S.S., Cam-	1	6	0
booya ...	5	0	
Eidsvold—St. Mark's ...	1	10	0
Boynewood S.S. ...	5	0	
Gatton—St. Alban's ...	5	0	
St. Stephen's, Ma Ma Creek ...	9	16	8
Gympie, St. Peter's ...	5	0	0
Harrisville—St. John's Women's	1	0	0
Guild ...	4	16	6
Warrilville S.S. ...	5	0	0
Kilcoy—St. Mary's ...	2	11	10
St. Mary's M.O.L., (child) ...	2	1	3
Killarney—Christ Church ...	1	4	0
St. Aidan's, Tannymorel ...			
Howard—St. John's, Pinalba ...			

Murgon—Christ Church ...	2	0	10
Children's Collections ...	2	6	
Maryborough, St. Paul's W.A. ...	14	13	0
Nambour, St. John's ...	15	0	
Rosewood, St. Luke's ...	2	5	0
Stanthorpe, St. Paul's ...	10	0	
Redcliffe, St. Mary's ...	5	0	
Toowoomba—St. James' ...	38	17	6
St. Luke's ...	5	8	9
Toogoolawah, St. Andrew's ...	1	10	5
Warwick, St. Mark's ...	50	16	9
	£316	5	6

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Brisbane—Holy Trinity, F. Valley	2	1	0
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Vol. XXXIII.—No. 392.

Brisbane, March 1st, 1923.

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