

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
	<b>£36</b>	<b>4</b>	<b>2</b>

## 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, Pialba ...	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
	<b>£29</b>	<b>8</b>	<b>10</b>

## 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. Philip'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, Pialba ...	2	4	6
Ipswich, 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, Woombye ...	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
	<b>£268</b>	<b>19</b>	<b>11</b>

## NEWSBOYS' CLUB.

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

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Two Friends ...	13	0	
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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.C.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	
Oh. of the Apostles', Duckponds	1	0	0
Drayton—All Saints' S.S., Cam-	1	6	0
booya ...	1	6	0
Eidsvold—St. Mark's ...	5	0	
Boynewood S.S. ...	1	10	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	5	0	0
Guild ...	1	0	0
Warrilville S.S. ...	4	16	6
Kilcoy—St. Mary's ...	5	0	0
St. Mary's M.C.L., (child) ...	2	11	10
Killarney—Christ Church ...	2	1	3
St. Aidan's, Tannymorel ...	1	4	0
Howard—St. John's, Pialba ...			

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	6	
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
	<b>£316</b>	<b>5</b>	<b>6</b>

## New Guinea Mission.

Brisbane—Holy Trinity, F. Valley	2	1	0
St. Paul's, Taringa S.S. (boy)	5	0	0
Christ Church, Milton, M.O.L.	5	0	0
(child) ...	10	0	0
All Saints' M.C.L. (student) ...	5	0	0
St. Francis', Nundah (boy) ...	11	4	6
Nanango—St. Anne's ...	19	5	6
St. Michael and All Angels',	1	0	0
Kingaroy ...	19	5	6
Nambour, St. John's ...	1	0	0
Warwick, St. Mark's M.C.L. ...	10	0	0
Zillmere—St. Lawrence's, Cabool-	1	0	0
ture ...	<b>£69</b>	<b>11</b>	<b>0</b>

## Yarrabah Mission.

Mrs G. S. Murphy ...	1	0	0
Mrs J. Stevenson ...	5	2	
Brisbane—All Saints' M.C.L. ...	15	0	0
Holy Trinity, F. Valley ...	1	11	0
Christ Church, Milton ...	2	17	8
S.S. ...	13	10	
St. Francis', Nundah ...	1	1	0
Zillmere—St. Lawrence's, Cabool-	1	0	0
ture ...	<b>£23</b>	<b>8</b>	<b>8</b>

## Melanesia Mission.

Brisbane—Holy Trinity, F. Vall.	1	6	0
All Saints', M.C.L. (house) ...	10	0	0
	<b>£11</b>	<b>6</b>	<b>0</b>

## Mitchell River Mission.

Brisbane—Holy Trinity, F. Vall.	1	1	0
All Saints', M.C.L. ...	10	0	0
St. Francis', Nundah ...	1	0	0
	<b>£12</b>	<b>1</b>	<b>0</b>

## China Mission.

Miss B. Haugsmann ...	£6	0	0
O.M.S. ...	£3	8	9

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Vol. XXXIII.—No. 392.

Brisbane, March 1st, 1923.

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## The Church Chronicle.

Vol. XXXIII.]

BRISBANE, MARCH 1, 1923.

[No. 392]

### Archbishop's Engagements for March.

- 1—Diocesan Council.
- 4 { 3.30 p.m., Sherwood Foundation Stone Laying.  
Preach in Sherwood Picture Palace at night.
- 10-13—Gympie.
- 18 { 11 a.m., Preach in Cathedral.  
Confirmation at St. Paul's, Ipswich, in the afternoon.
- 20—Adult Confirmation at Bishopsbourne.
- 22—Confirmation at Indooroopilly.
- 23-27—Goondiwindi.

Bishopsbourne, Brisbane,

February 16th, 1923.

My dear Friends,

The last week of March will be Holy Week. If we do not observe it with deep devotion and penitence we shall surely be guilty of cold-heartedness and ingratitude to our Saviour who died for us, and our souls will be the weaker and poorer. Whether you are at home or away from home, let nothing, no holiday distractions, nothing whatever, keep you from being near to the foot of the Cross on Good Friday especially, and from Communion on Easter Day.

It is arranged that Mr Hickson's Christian Healing Mission shall be held in the Cathedral on June 18th, 19th, 21st and 22nd. Details as to time, etc., will be given you elsewhere as the days go on. I thought it right to invite Ministers of the Presbyterian, Methodist, Congregational and Baptist Churches to a meeting at Bishopsbourne in order that they may receive any information they may desire to have, and that we may make arrangements as to how their people may share with us in the benefits of the Mission. Not only have I thought it right, but it has given me great pleasure to do this.

Only this month remains for us to make up the full contribution to Missions which we have set ourselves to try to procure. I think it is of the utmost importance, both to the Missionary cause and ourselves, that we should be generous in this matter, for a Church that is not a Missionary Church is scarcely worthy of the name of a Christian Church.

As soon as Easter is over, I want us to begin to prepare in earnest for the great Missionary Exhibition and Sale to be held in the Exhibition Hall at the end of October.

By the time that this *Chronicle* is in your hands, the house and land at Tingalpa, which have been acquired by Bishop Halford for the Order of Witness, will have been blessed their special purpose by a Service of Benediction held on February 22nd. I welcome the formation of an Association to aid the Order of Witness by its prayers and sympathy.

Your sincere friend and Bishop,

GERALD BRISBANE.

## Editorial Notes.

Sooner or later the National Assembly will lay before Parliament, in England, its final proposals in regard to the Revision of the Prayer Book. If these receive the sanction of Parliament they will be embodied in an appendix to our present book, which will provide permissible variations. We do not yet know exactly what the appendix will contain, but it is likely that it will not differ greatly from the suggestions that can be found in the book that embodies the recommendations of the Committee of National Assembly.

Most of the suggestions are excellent, and it would be a great pity if they had a hostile reception in Australia simply because they were new and Church people were not acquainted with them. We therefore intend to print articles from time to time, in which some of the more important proposals will be explained. An effort will be made to avoid technicalities so that Church people may be able to read and understand.

An article which has been contributed this month gives some interesting information about the Revised Lectionary which is already in use in most of the Churches in the Diocese.

It will probably be best to consider next the proposed alterations in the Communion Service—although there is more uncertainty about their final form than about those in any other service. Whatever alterations are made they will be the result of an effort to return to a more primitive and pure type of service; a liturgy which will be more rational in order and more beautiful in form.

"The news in the *Chronicle* is generally stale," says one critic. He suggests certain remedies and we will try and apply them. But the question is "Can the *Chronicle* be an effective purveyor of fresh news?"

On the one hand one batch of copies has to be sent off on the Tuesday before the first Sunday in the month, and some time inevitably elapses before the *Chronicle* is in the hands of all its readers.

On the other hand it is obvious that the Saturday Religious columns in the daily papers and the weekly column of diocesan news in the *Church Standard* rather take the wind out of our sails.

We admit the validity of the criticism, but as you can see we are somewhat handicapped.

It is felt that the *Chronicle* is not sufficiently Diocesan. Many parishes which have their own Magazines send no parish notes, and so nothing is heard of the doings of some of the most important parishes in the Diocese. On looking through the file of old issues we see that in *Chronicles* which bear dates in the first decade of the century there are paragraphs of Diocesan news grouped according to districts, in addition to the usual parish notes. If editors of parish papers would kindly send us a copy of their paper each month we could again revert to the former practice.

DIOCESAN INTERCESSION PAPER.—The Diocesan Intercession Paper which was formerly printed in the *Church Chronicle* is now published separately and will be posted each month to anyone who desires to use it by the Secretary, Mr R. O. R. Newman, Ballandean.



## PIALBA CONFERENCE.

At the invitation of the Venerable Archdeacon Osborn, the Clergy of the Wide Bay and Burnett Archdeaconry met in conference at Pialba on February 7th and 8th. Conference was prefaced by Evensong and Address on Wednesday at 8 p.m., and by Mattins and Holy Communion on Thursday at 7.15 a.m. The services were held in St. John's Church, the Rector, the Rev. George Hollowood, officiating. The Address at Evensong on Wednesday was given by the Rural Dean, and the Archdeacon was the celebrant next morning.

The Conference took place at the Hotel Vernon. The session commenced about 9.30 a.m., and continued with an interval of ten minutes for morning tea, until 12.40 p.m., when Sext was said and an adjournment made for lunch. The afternoon was spent in recreation, including a dip in the briny. Evensong was said at 5.30 p.m., and conference resumed at 7 p.m.

There were present Archdeacon Osborn (presiding), Revs. H. Phillpotts, W. Hobbs, J. Taylor, G. Hollowood, E. H. Smith, C. Massey, J. Elliott, A. Atkins, B. P. Walker. Visitors to the Conference were Canon Gradwell, Secretary, Finance and Home Missions; C. J. Armstrong, Provincial Secretary, Foreign Missions; and G. L. Hunt representing the Prohibition League. All were disappointed at the unavoidable absence of the Archbishop. The usual wires were exchanged with Dean Rivers, the originator of the Conference, who is never forgotten by the clergy or people in the Archdeaconry. The Archdeacon welcomed the Clergy to this, his third Conference since taking office, and asked that Conference record with sincere regret the resignation through illness of Rev Arthur Henry as Rector of Bundaberg and Rural Dean. This was done, and a letter written to Mr Henry, who is at present convalescing at Pialba, conveying best wishes and prayers for his restoration to health. The several departures (nine or ten) from the Archdeaconry since Conference last year were mentioned. Conference wished these Godspeed in their new spheres of labour and welcomed their successors. Apologies were received from Revs J. W. Nommensen and Barrett. A hearty welcome was accorded Rev J. Elliott, the new Rural Dean, wishing him a successful term of office. In responding Mr Elliott said he would gladly give every possible help to the Clergy of the Rural Deanery. Conference recorded with regret that Rev G. Hollowood was leaving the Diocese to return to England, wished him Godspeed, and hoped he would come back. The Archdeacon thanked Mr Hollowood for his help to Conference year by year as Rector, and for the use of the Church for the devotional services of Conference. The business paper was an exhaustive one, fully taxing the time at the disposal of Conference. Good discussions took place on all subjects brought forward, and resolutions were submitted and carried in several instances. The following were amongst the most important subjects dealt with:—*Sunday School Lessons*.—A letter from Canon Garland was received. The discussion revealed the fact that only two of the parishes represented were using the lessons supplied. Conference recommended the "Syllabus of Graded Lessons" issued by General Synod Sunday Schools' Commission for the consideration of the Diocesan Committee for Religious Instruction. *Prohibition*.—Mr Hunt was asked to address Conference on this subject. He asked to be allowed to make one point clear, "That it is most essential that

Clergy should use the executive of the Prohibition League as the chief source of reliable information in all matters relating to Prohibition. *C.E.M.S.*—Branches were found to number two in the Archdeaconry, and the discussion revealed nothing in the shape of enthusiasm in this direction, in spite of recent visits from the General Secretary. *Books and the Book Depot*.—A resolution was passed calling the attention of the Diocesan Council to the high cost of books, and the consideration of a more central site for the Book Depot. *Catechists-in-charge to be invited to Conference*.—The Archdeacon said he cordially agreed with this resolution, and would gladly invite any Catechist-in-charge to the Conference. *Christian Healing Mission*.—A useful time was spent in discussing Mr. Hickson's coming visit to the diocese. *Foreign Missions*.—Rev. O. J. Armstrong, Provincial Secretary, was asked to address Conference. A helpful discussion ensued, and a sub-committee formed to draft a resolution to be sent to His Grace the Archbishop asking for a clear statement of facts as to the present financial crisis of A.B.M., deploring the announcement of possible retrenchment and withdrawal of Missionaries from the front, urging investigation of expenditure of Home Base and Home Organisation, and reconsideration of the Queensland Provincial and Diocesan Organisation. *Home Missions*: Canon Gradwell was asked to address Conference. The discussion that ensued made an occasion to introduce the subject of "Children Allowances." A resolution was carried requesting the Diocesan Council to amend the Synod Assessment Canon to provide that "Children Allowances" be paid out of compulsory assessment. The question of better country representation on the Diocesan Council was raised. A resolution was passed that Conference ought to have better representation in future. *Ruridecanal Chapter*: Conference resolved that a Ruridecanal Chapter be held in Maryborough this year, and that the Rural Dean be asked to arrange the Chapter, to take the form of part Quiet Day and part Conference, and if possible to fix the date for September the 4th. *Better Organisation of Archdeaconries*: There was considerable and interested discussion of this subject, with the result that a resolution was passed requesting the Archdeacon to submit to His Grace the Archbishop the matter of rearrangement of the three Archdeaconries with a view to more effective organisation. The Archdeacon asked: Is it the wish of Conference that I continue to invite to Conference the Home and Foreign Mission Secretaries? Conference answered in the affirmative. A hearty vote of thanks to the Archdeacon for his invitation and hospitality was carried with acclamation. A vote of thanks was accorded the Hon. Secretary, the Rev. A. E. Atkins, and the Conference closed with Compline at 10 p.m.

## DIOCESAN CONTRIBUTION TO A.B.M.

The total amount received up to 19th February was £2930 18s. 2d., of which £311 5s. 1d. is definitely known to have been raised by means of the Communicants' Appeal. The amount still required before March 31st is £1679 1s. 10d. Last year about £1000 came in during March. We shall have to work hard in order to raise more than half as much again this month, but we believe it can be done. Churchwardens should endeavour to pay in all Missionary funds which they hold before March 31st.

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Class rooms on open-air principle.

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Head Master: Canon Horace H. Dixon, M.A., Cantab.

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Illustrated Prospectus on application. Reduction for Brothers.

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## DIOCESAN.

## Sunday Schools and State Schools.

The Diocesan Committee resumed its sittings after the recess. A course of lectures for teachers begins in March, and will be delivered in St. John's Schoolroom, Ann street, on Tuesdays and Thursdays. Sufficient names have been sent in to warrant the lectures being started, but there is room for more, and it is hoped that other teachers in the Brisbane area will join the classes. The skeleton lessons for teachers issued for the quarter are 3150, as compared with 2068 last quarter; the children's repetition lessons have increased to over 8000, six schools asking for additional quantities and two new schools joining in the Diocesan scheme. The Committee finds itself with a debit balance of £64. Will those Sunday Schools which have not contributed please send in their donations in the course of the present month, addressed to the Church House? Any received after the 31st March will not be in time for this year's accounts. Attention was given to the returns of the Religious Instruction in State Schools, and it is hoped that these will show an increase when the figures are finally made up for submission to Synod. It was found that in those parishes where a motor car was supplied for parish work the outlying schools were visited, and thus a larger number of children brought under Religious instruction. Correspondence with Canon Davies (Rural Dean of Toowoomba) showed that arrangements were being made for a Teachers' Conference to be held some time after Easter.

## St. Francis' College, Nundah.

The students reassembled on February 13th. They number twelve, including four new ones: A. Hodgson (Yeulba, Bush Brotherhood District), T. Kernke (St. Paul's, Maryborough), G. L. A. Peters, D.C.M., M.M. (ex-Sgt. A.I.F., St. Saviour's, Redfern, Sydney), F. C. Sewell (St. Peter's, West End). Harold Richards succeeds Raymond Free as Senior Student. This office is no sinecure, and the happiness and smooth running of the college depend to a large extent upon the student who holds it. Since it re-opened the College has been most fortunate in this respect and we feel sure that Harold Richards will keep up the high ideal that has been set. He is looking forward to his ordination by the Bishop of Rockhampton at Trinity.

This term is the longest and perhaps the most important one of the college year. Before it closes the students who are entering for the Th.L. examination in October, should have broken the back of their work. This year there will be eight candidates for the examination, of whom three hope, if successful, to be ordained at Advent. A Quiet Day will be held during Holy Week; and the usual "Watch" will be kept in Chapel by the staff and students from the evening of Maundy Thursday until the morning of Good Friday.

During the latter part of last term and the vacation, several improvements have been made in the grounds. The front drive and the road round the circular lawn in front of the house have been made up and the tennis-court has been top-dressed. The wilderness of Natal grass on either side of the front drive has, with the aid of Messrs. Harvey Bros. of Albion, been grubbed up and the ground

levelled and planted with blue couch grass. If sufficient rain falls during the autumn this ought soon to make a beautiful lawn.

Water has been laid on to the kitchen garden, and we hope soon to be growing some of our own vegetables and to be less dependent on the Chinaman. We have other improvements in view, which we hope to effect during the year.

## Lectures for Th.A.

The Lectures for the Th.A. Examination will be given on Tuesdays and Thursdays in St. John's School, Ann Street, at 8 p.m., beginning on Tuesday, March 6th. Two courses will run concurrently. To begin with there will be:—

On Tuesdays—Old Testament by the Rev. J. T. Perry.

On Thursdays—The Prayer Book by the Rev. W. H. W. Stevenson.

These will be followed by courses on Church Doctrine, New Testament, and Church History.

The lectures are free and should be of interest to many Church people, and especially to Sunday School teachers for whom the course is drawn up. Those who attend the lectures are not bound to sit for the examination.

## Mr. Needham's Visit.

The Rev. J. S. Needham returned to Sydney on February 20th after a strenuous campaign in Brisbane. He preached in several Churches and addressed various gatherings of Church people on the pressing needs of the Mission Field. His campaign closed on February 19th with a well attended and enthusiastic meeting in the Albert Hall, at which he was the chief speaker. Bishop Le Fanu and the Rev. G. S. Hanbury (Hon. Sec. Communicants' Missionary Appeal) also addressed the meeting.

The Archbishop will lay the foundation stone of the New Church at Sherwood on Sunday, March 4th.

The Rev. C. W. Tomkins has been offered the Parish of Howard.

## CHURCH OF ENGLAND MEN'S SOCIETY.

National Conference, Cranbrook, Sydney,  
December 28th to January 2nd.

Extract from the Bishop of Goulburn's letter in the *Southern Churchman*, dated January 15th.

## C.E.M.S. CONFERENCE.

The New Year found me in very happy and helpful surroundings—the First National Conference of the C.E.M.S. in Australia. Many of you are aware that the Church of England Men's Society in England and in Australia has made a fresh beginning since the War. It has made its rule of life at once more definite and more devotional. Here it is in its new form:—"In the power of the Holy Spirit, to pray to God every day, to be a faithful communicant, and by active witness, fellowship and service to help forward the kingdom of Christ." Old branches have been revived, new branches formed, and old members have taken the new pledge.

It was felt that the time had come for a gathering of C.E.M.S. men, however small, from all over Australia, to pray and think and talk and learn together about the problems that lie before the manhood of the Church. The Council of Cranbrook School generously placed the school buildings at our disposal, and a little band of Churchwomen under the leadership of the school matron (a daughter of the late Canon Kingsmill, of this Diocese), mothered and sistered the Conference splendidly. It was not a large Conference—its number reached about 70, from Rockhampton to Adelaide. But it was a great Conference. It worked hard for four days. Between the daily communion at 7.30 a.m. and the closing devotional address at 9.30 p.m. there were packed in close succession daily Mattins, Bible study, tutorial classes, Council and Executive meetings, Evensong, and open evening conferences. I had charge of the Bible study (three of the Psalms 23, 87, 110). The Warden of St. John's Theological College, Armidale, tutored us into the revelations of the new psychology and its bearings on education and religion. Mr. Sutcliffe, of the Melbourne Workers' Educational Association, took the class on the future control of industry. One long afternoon was spent in conference on sexual problems under the leadership of the Rev. H. N. Baker, of North Sydney, and Dr. Harvey Sutton, the principal medical officer of the New South Wales Educational Department. Colonel Durrant, the distinguished commander of the 13th Batt., A.I.F., and a keen Churchman, drew us perfect military maps and gave us vivid explanations of "the menace of the Near East situation." The Bishop of Newcastle outlined for us the practical duties of churchmen in the world of industry. Canon Batty explained the meaning and nature of spiritual healing. I explained the significance of Mr. Hickson's Mission and the need and method of preparation. The Dean of Newcastle gave four extremely helpful addresses on prayer. The Bishop of Bathurst presided throughout with a delightful blend of gravity and gaiety. The last day was spent in conference on the practical working of the C.E.M.S. But valuable as our joint studies and devotions were, no less valuable was the informal conference and friendly comradeship at meal times and in recreation hours and on the verandah last thing at night. Bishops, Dean, Canons, Rectors, Churchwardens, Parochial Councillors, Schoolmasters, Sunday School Teachers, Lay Readers, were all just Churchmen and brothers together in a delightful intercourse which will mean a new sense of fellowship near and far. C.E.M.S. and the Church are going to feel the influence of this Conference all through the year; and the next Conference from December 28th next will be large as well as great.

## OUR CHURCH SCHOOLS.

## THE SOUTHPORT SCHOOL.

On the 29th of January the first term of the year began and everything is now in full swing. All vacancies have been taken and a number of changes have been made on the staff. Mr. J. N. Radcliffe, B.A. (Rhodes scholar) has been appointed as Senior Classical Master. His excellent ability and teaching experience alone assure him a very warm welcome, but he has also other qualities, very dear to boys, for he is an interstate tennis player and was captain of the Varsity team at Oxford. Mr. E. W. Duus, B.A., B.Sc., is taking charge of the science side; and Mr. O.

Albers, M.A., of Melbourne, who has a most excellent Victorian scholastic record, has strengthened the modern language side. All forms in the Senior School are taking the work very seriously, for every boy realises that, either this year or next, he is expected to sit for one of the public exams, and the success of candidates from the school last year has stimulated enthusiasm.

The calendar shows that quite a number of noted ecclesiastics will be preaching in St. Alban's Chapel during the course of the year.

Very considerable improvements are now being carried out on the sports grounds, but the continued drought has delayed the work.

## ST. MARGARET'S, ALBION.

St. Margaret's has begun 1923 under favourable auspices. The reopening of school saw the enrolment of between thirty and forty new girls. During the holidays several improvements were carried out, the most important being the installation of the septic tank system for the boarding-house and day school. Four more open-air class rooms have been built on the main school block, and the whole building has been repainted. A delightful new open-air kindergarten has been made, together with another cloak-room. The school accommodation has been very much improved and made more convenient by these changes and additions. The staff has been strengthened by the coming of Miss Gellatly, B.Sc., Miss McCay, B.A., and Miss Dunlop. Besides holding teaching posts at schools in Sydney, Miss Gellatly has been a Lecturer in Science at her own University of Sydney. Miss McCay, who graduated in Mathematics and Latin, will take charge of these subjects. Miss Dunlop is a trained teacher of the Scotch Education Department and a student of the University of Glasgow. The music staff has gained Miss May, A.R.C.M. The Dalton Plan is now operating in the middle school, having been tentatively worked last year. Several High Schools—both for boys and for girls—in Melbourne and Sydney, are trying the system this year, after having experimented with pronounced success.

The two girls at the head of the school last year hope to begin their degree courses at the University of Queensland next month. This year's Senior Public Form is the largest the school has yet had, and promises well for this year and next.

CHURCH OF ENGLAND GRAMMAR SCHOOL,  
BRISBANE.

The School has started with 157 boys, 71 of whom are boarders. This is the largest number we have had in the House. Mr. A. I. Marsden has left the staff and taken up work in Victoria. This he did for family reasons. Mr. R. Patterson, of Melbourne University, has joined the staff as Assistant Mathematical and Science Master. He served for five years with A.I.F. in the War.

In the Public Examinations at the end of the year three candidates sat for the Senior and all passed. Fifteen sat for the Junior and twelve passed.

The Cricket Team which did so well last year has only lost one of its members.

Our first crew will be last year's second crew, all last year's first having left. By the time of the Inter-Schools' Race the crew should be well together, and should give a good account of themselves.



The Under Fifteen Cricket Team is good. They have started the year with a win against B.G.S.

The Preparatory School, which lost the whole of the top form by promotion to the Upper School, has admitted quite a large number of new boys.

During the holidays a very sad accident happened to Allan Bell, one of our most promising footballers, and a good oar, and steady worker. He bears his present helplessness with Christian fortitude.

## REVIEWS.

### SPIRITUAL HEALING.

THE REVIVAL OF THE GIFTS OF HEALING. An Address given by Mr. J. M. Hickson; pp. 30. Price 6d, at the Church of England Book Depot, Brisbane.

THE HEALING OF CHRIST IN HIS CHURCH. By James Moore Hickson; pp. 48. Price 1/-, at the above address.

THE MINISTRY OF HEALING. By F. de Witt Batty; pp. 67. Price 1/-, at the above address.

In the first of these booklets Mr. Hickson deals with some of the practical difficulties which hinder the revival of spiritual healing. The difficulties are those which are often put to him in the form of questions. The first and most important is:

"Is it the will of God to heal *all* physical diseases and infirmities in His children, or is it only some people that He wills to heal?"

"In other words: 'Does God intend that some shall suffer sickness and disease in order that spiritual benefit may result, and that others shall be relieved or exempt?'"

Following upon this there are some minor questions, which are stated as follows:

"If it is Christ who is working through the earthly healer, why are not all healed?"

"Why is not the healing instantaneous?"

"If I come for spiritual healing and do not get better, may I not be in danger of losing my faith?"

"Why cannot we receive healing direct from Christ, instead of through an earthly healer?"

The answers given to these questions are singularly clear and convincing, albeit within the compass of very small space. We cannot, of course, here re-produce them all, but must refer our readers to the booklet itself. But, just as an indication of the author's reasoning, we may quote part of his answer to the first question: *Is it God's will to heal all sick people?* He says:

"If we could only realise that Jesus Christ lived among men that He might, by the works which He did, as well as by His teaching, reveal to us the will of God as it concerns our lives in every way and in every connection; if we could only realise that, there would be less of human speculation and less of mere human reasoning about whether it is God's will to heal. . . . Our Lord Jesus Christ, who came to do the Father's will, spent the greater part of His three years' ministry in doing the Father's work of healing *all* who came to him, and this work He explicitly declared to be the object of His mission to men."

Whatever limitations were imposed upon the exercise of His power to heal are shown to have been due, not to

God's will, but to men's lack of faith and failure to come to Him. He healed *all* who came to Him.

In the second of his booklets Mr. Hickson deals with the whole question of spiritual healing with greater fulness. The author writes as one who knows from experience that he has been endowed by the Holy Spirit of God with the "gift of healing"; but he emphasises the fact, which is also proved by experience, that the ministry of healing forms part of the commission of the Church as a whole, since the Divine Healer said to those who at that time were its representatives, "As my Father hath sent Me, even so send I you." This is declared to extend to *all* that Our Lord came on earth to do.

A passage from the author's introduction may be quoted as indicating his desire and aim. He says: "I believe that God has much to teach us in the life of His Son Jesus Christ, and in the truth of His Presence in our midst, and this little book is sent out with the consciousness of many imperfections and shortcomings, yet with the earnest desire that with God's blessing it may bring to the Church a helpful message of the Healing Presence of Christ. It is my great desire to see the Church, under the guidance of her Bishops, carrying on once more this part of her mission as the instrument of our Lord's Ministry of Healing (italics ours), and I feel the great importance of the first steps. There are many rays of truth presented to the world at the present time, and the tendency is to accept this way or that as the whole truth. The whole truth is in Christ alone. He who is Truth and Light of Light gathers up all rays of light and truth in Himself, for all come from Him and all lead back to Him."

Mr. Hickson emphasises the point that all healing, whether it is effected through the physician or surgeon, or the mental or spiritual healer, is divine in its origin and in the power which effects the cure. It is Christ, working through that particular agent, and fulfilling with His power whatever methods may be employed, Who is the real Healer. If this fact were always realised it would transfigure the work of the earthly healer and make it effective for good, not only on the physical but also on the mental and spiritual planes. It is just here that some methods of healing fall short or fail. As Mr. Hickson forcibly points out: "All the work of healing that is done on the mental and physical planes, unless a spiritual force is brought into it, is limited to those planes by the universal law that nothing can rise above its source."

It is the work of the Church in pursuance of her healing mission to seek the welfare of the whole man, spirit and soul and body. If a man is made healthy and strong in his innermost being, then true health and strength will permeate the whole of his nature.

Canon Batty's little book has already been noted in the *Church Standard* and in the daily press. It claims only to be "a simple general introduction to the subject of Spiritual Healing," and was written with the needs of Study Circles especially in mind. We believe that, both in its matter and in its arrangement, it will prove most suitable for the use of such circles; and, read in conjunction with Mr. Hickson's booklets, which in some respects it supplements, it will prove a most valuable introduction to the serious study of the whole subject. We very strongly recommend all our readers to obtain and carefully study all three publications.

## A.B.M. Notes.

EDITORIAL.—The Turkish crisis is causing anxious thought in the political world, but we venture to think that the most serious side of the question is that connected with the interference of Missionary activities and the welfare of Christian minorities within the Turkish Empire. The Turkish demand for the removal of the Patriarchate from Constantinople and the right to conscript Christians in the Turkish armies have been prominent in the recent discussions at Lausanne.

Lord Bryce once said: "No invaders of the Nearer East from the West have ever done any good to the peoples there except the Missionaries." History, from the first Crusades to the recent Greek invasion and defeat in Anatolia, bears ample witness to the truth of these words. Six hundred years ago that great Missionary, Raymond Lull, wrote: "The Conquest of the Holy Land ought not to be attempted except in the way in which Thou and Thine Apostles acquired it, namely, by love and prayers and the pouring out of tears and blood."

CAUSE AND EFFECT.—The following extract from a letter speak for itself, but it is deplorable that funds should be diverted whether from O.M.S. or A.B.M.:—

"Acting in accordance with instructions from the Rector of this parish, I have to advise that the funds of the Sunday School are to be diverted to another sphere of usefulness from the 1st January last."

These extracts from another letter are also deplorable, especially when read with the above:—

"On this Mission we have reduced our debt, but only by sacrificing the work there; the saving has been made in the station account . . . the people's food was reduced, with the result that many have left."

"I do not ask for anyone in —'s place until this Mission is out of debt; and the station food supply will have to be kept at the reduced level, even though it means our losing the boys who should be working the gardens."

"It is disappointing to the staff to see their most promising boys going off to the stations round for work; they are never much good when they return, if they ever do return."

Still another extract. This was sent from the office to one who was troubled by the high proportion of organisation expenses:—

"The cost of organisation in the home work of the A.B.M. and other Missionary bodies seems to be very high in comparison to the income received, but the income would not be half what it is if we saved home expenses by dismissing organising secretaries and cutting out printing. It would be foolish economy. The present staff could handle a much larger income, and probably will as the days go on. What we have to do is not to cut down home expenses, but by efficient working to bring down the ratio. This is my aim."

NEW GUINEA.—Mr. Tomlinson writes to thank all the kind friends in Australia, in the name of the staff and boarders in the Mukawa district, for their great kindness and generosity shown in the great number of Christmas gifts they sent along in the Christmas boxes useful for the school and dispensary, and also personal for various people

on the stations. The hearts of the boarders and village youths were specially gladdened at the sight of the footballs, handballs and cricket materials. The children had a Christmas tree on Christmas Eve and sang carols round the tree, and hurrahed when their friends were receiving their nice gifts. Edwin Nuagora was delighted with the carved wooden box sent to him. It has been a very happy Christmas for them all, and they all unite with me in hearty thanks to you all and all best wishes for the New Year.

C.M.S. NOTES.—Friends of Rev. Canon Burns, of Nairobi, will be glad to hear that he has now sufficiently recovered his health to undertake his duties again, and is expecting to commence the new Church very soon.

Rev. H. E. Warren, superintendent of the C.M.S. Mission to Aborigines at Groote Eylandt and Roper River, Northern Territory, has been on furlough, and will return to his work early in April.

## Letters.

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

### OPIMUM RAIDS AND PROHIBITION.

Sir,—The newspapers have recently carried a number of stories of opium raids in Australian States. It seems that whenever there is an opium raid in the United States the news (?) is cabled to Australia with the volunteered statement that Prohibition is responsible. I wonder if the news of these Australian raids are also promptly cabled to America as a horrible example of the results of the license system. As a friendly and neighbourly nation ought we not to reciprocate?—I am, Sir, etc., A. ERNEST ATKINS, Rector. Childers, Jan. 23, 1923.

### PROHIBITION.

Sir,—We have been asked through your columns to make the *Church Chronicle* more interesting by sending letters about thoughts of the day, as we do to our daily papers. May I say a few words about three of our clergy and prohibition? One seems to think only of the licensed victuallers and not of the thousands of depraved customers. I think the hotelkeepers will undergo much of the suffering which the miser in Dickens' "Christmas Carol" dreamt of. They will one day be able to see the robbed homes and suffering caused through their "get-rich-quick" methods. Another of the clergy boasts that he is not now a teetotaler. We are told that the young are nearer to God, and we know how difficult it is to live up to our youthful ideals. We allow others to pull us to their level, and are unable to lift them to where we would be. "Lord, forsake me not in mine old age." Another clergyman thinks that because a few of the rich will still obtain alcoholic drinks after prohibition it is a pity to prohibit it from any. Does he think the marriage law unfair because a few break it? He seems to be of the old fashioned type in "Milestones," thinking that that which was good enough for our fathers is good enough for us. Was not the thought of iron ships scoffed at and a flying machine unimaginable? Is it impossible to imagine men doing without hotels? Our departed fathers may be praying earnestly that our eyes may be opened to our opportunities, and instead of having a few capable people all may be made better citizens. The war was the cause of prohibition in America—must we wait for another war before protecting our manhood from temptations which the majority are powerless to resist? I look on our clergy as being the greatest of teachers, but there are classes in the school of life which some do not understand, and they have blocked their thoughts from the hideous sights they might see. We must look deeply if we are to cure foulness.—I am, Sir, etc.

ANGELICAN WOMAN.



# The Church Chronicle.

Vol. XXXIII.]

BRISBANE, MARCH 1, 1923.

[No. 392]

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.

## Christian Healing Mission in Queensland.

The readers of the *Chronicle* will be interested to hear that the time table of Mr Hickson's tour in Queensland has been arranged provisionally. He will probably arrive in Brisbane en route for Townsville about May 26th, and he has consented to hold a preparatory service in Brisbane on his way through.

**This service will be held on Monday, May 28th, in St. John's Cathedral,** time to be announced later. Mr Hickson will give an address in which he will explain his aims and his methods, and all who are interested should make an effort to attend.

He will probably start on his journey north on Tuesday, May 29th, in order to conduct healing missions at Townsville and Rockhampton.

**He will arrive in Brisbane on Friday, June 15th, and will hold his mission on the following dates: June 18th, 19th, 21st, 22nd. All the services will be held at one central Church, St. John's Cathedral, probably at 10 a.m. In the afternoons he will visit those who cannot be brought to Church.**

He will leave Brisbane for the south on June 23rd.

In this issue will be found reviews of Mr Hickson's two books, and also of Canon Batty's, written by one who has studied the subject for many years. All those who are interested should without delay secure copies of these books. Canon Batty's book is intended primarily for the use of study circles.

In addition to these reviews we print two extracts from Mr. Hickson's paper, *The Healer*. The first is an account of the Mission at Port Elizabeth, and the second is part of a leading article from the *South African Medical Record*. The latter has already been copied by the *Church Standard*, but in view of the somewhat doubtful attitude of the medical profession in Queensland, we think it advisable to reprint the most important section of it in this issue.

### THE CHRISTIAN HEALING MISSION AT PORT ELIZABETH.

We doubt if ever before in Port Elizabeth so much pathos, misery and suffering has been congregated in one small, circumscribed area as during the last couple of days in connection with the Christian Healing Mission of Mr J. M. Hickson, at St. Mary's Church. Truly, the halt, the maimed and the blind came from all quarters of the city to seek by faith and belief in the Divine Power that relief which surgical and physicianly skill had apparently failed to give them; to humbly ask for ease from the tragic burdens which, mayhap, had been theirs for long—possibly from birth. White, native, coloured, all sought succour and all were admitted freely; no distinction of class or creed or skin was drawn, and during the two days of his stay the Missioner laid hands on over 1700 afflicted persons in the Church alone, apart from numerous private cases outside, as well as others in the hospital and kindred institutions.

Crowds gathered outside St. Mary's on either day to watch the arrival of their less fortunate fellow beings,

brought along in motor cars, bath chairs, various horsed vehicles and by tram. The lined faces of the sufferers, their bent and twisted bodies told that the happiness of health, the joy of life, was something they could not do without.

Gentle hands carried or led them within the sacred precincts, and there in patient hope they awaited the opening of the service. Long before the hour for its commencement every pew was occupied, and for the later comers chairs had to be placed in the aisles.

Earnestness and expectation were stamped on all faces; the poignancy of the scene was touching. Presently, after a brief prayer and the singing of the hymn, "How Sweet the Name of Jesus sounds," followed by another prayer, Mr Hickson, wearing a white surplice, took up his stand on the chancel steps. In slow, distinct tones he described to them the significance of the service; how, for beneficial results to be attained, they must have unquestioning faith in the power of the Almighty to make them well and strong; how the Lord's wish and intention was that happiness and not misery should be man's portion here below. As the speaker proceeded, many of those present were visibly affected; others, entirely unable to control their emotions, gave way to sobbing.

At the end of his address Mr. Hickson proceeded with the laying-on of hands, and several cases of relief are reported to us as authentic. One woman, paralysed down one side, was able to wave her affected hand as she was afterwards driven away in a motor car. Another woman, carried into the Church by six men, was able to leave with the aid of crutches. A man with defective sight was heard to declare that he could see distinctly; a lady afflicted with deafness recovered her hearing; a patient suffering from rheumatic fever was able to move his joints after Mr Hickson had laid hands on him; a sixth case was that of a person, practically bedridden for four years, who recovered the use of a leg and foot. An old coloured man, a cripple, who felt much benefit from the treatment on Monday, attended again yesterday, and afterwards walked out of the Church without assistance; while a young coloured girl, an epileptic, who became hysterical during the service yesterday, and had to be carried into the vestry, where she had several fits, became calm immediately the Missioner placed hands on her.

Mr Hickson, before the actual laying-on of hands, on Monday, addressed the congregation at some length with reference to the significance, nature and sacredness of the service.

Devotions were then offered, during which the Divine Mercy was asked for a number of sick unable to be present and on whose behalf letters had been sent. These patients were mentally afflicted, deaf and dumb, wholly or partially paralysed, epileptic, or sufferers from neuritis, asthma, rheumatism, etc.

Next, Mr Hickson, accompanied by the two priests, passed along the pews among those unable to walk, placing his hands upon them and praying for them, whilst the priests invoked the Church's blessing. Afterwards Mr Hickson and the clergy took up positions at the altar rail, to which the remainder of those seeking relief, and the children, were conducted in batches, kneeling in prayer whilst the laying-on of hands took place, and then passing out through a door at the side of the Church.

Two services were held during the morning and fully 750 persons were treated. In the afternoon the Missioner visited cases in private houses, the hospital, and one of the nursing homes.

## ATTITUDE OF THE PROFESSION.

Such cults as Christian Science, New Thought, "Couléism," and the Faith Healing sects of the Peculiar People kind do not find any place whatsoever for medical science in either the prevention or the curing of disease, and their attitude towards its professors varies from absolute hostility to a condescending recognition of them as occasionally useful instruments in the way of suggestion.

But the Church healing movements regard the medical practitioner as not merely a co-operator, but the principal worker in the direction of the prevention and cure of disease, as definitely entrusted by the Supreme Power with a commission in this direction, and all they aim at is to be allowed to assist, with prayer, that medical practitioner, or to endeavour to bring about by prayer results where he has admittedly failed. They disclaim all power for themselves, they ask for no reward, and they make no promises; indeed perfectly plainly admit that the most they hope for, where medical science has failed, is relief or cure in a small minority of cases, simply because they cannot hope for direct intervention, saving in exceptional cases, the selection of which is made by a Divine Mind, the working of which neither they nor any other human being can fathom or understand.

Such a standpoint is, at the least, eminently worthy of respect, and it is only with the object of pleading for that respect on the part of those for whom we write that we have penned this article. We do want them to realise that such movements as the Mission at present in our midst, Lourdes or the like, are on quite a different footing to Christian Science and its congeners, and must be regarded in a totally different way.

## THE NEW LECTIONARY.

[CONTRIBUTED.]

From Advent Sunday the new Lectionary came into operation as an alternative to the Lectionary of 1871. It is doubtful whether any document ever had run such a gauntlet before. In 1878 a Committee appointed by the Lower House of Canterbury Convocation recommended that the Lectionary of 1871 should be amended. In 1913 a Committee of the same House presented a report containing new tables of lessons. Then a joint Committee of the Upper House and of the Lower House sat and made a report in 1917; then the Convocation of York had to agree, and in the meanwhile a great advance of self-government had been made by the Church of England in the creation of the National Assembly, which new body referred the question of the new Lectionary to a committee of itself. The report of the National Assembly was finally sent back to both Houses of both Convocations, which four Houses agreed in approval. The new Lectionary again came before the National Assembly, was finally approved, and the measure received the Royal Assent.

Some principles of this new Lectionary will appear novel to us of to-day, though after all they are but a reversion to earlier days. The complaint at the time of the Reformation was that passages of Scripture read were too short and that no book of the Bible was read through. Archbishop Cranmer drew up several schemes for a Lectionary; his final scheme being embodied in the first Prayer Book of Edward VI. in 1549. That Lectionary prided itself on simplicity, and it certainly had a simple rule of reading right through the Scriptures regardless of their respective spiritual value and of their usefulness to ordinary hearers; for example, long genealogies were read as if they were of as much value as the 19th Chapter of St. John, indeed they

were read just as often in the course of the Lectionary. Another principle of Archbishop Cranmer was to depart from the course of the Christian year, which had been followed by the Church for well over a thousand years. Instead of which he took as his framework the Civil year, beginning with the 1st Chapter of Genesis on the 2nd of January. There is no need to dwell on the anomalies which this caused, they were felt by every clergyman who desired the edification of his hearers.

The Lectionary of 1922 reverts to the older principles. The course of lessons follows the Christian year, careful provision being made to meet the moveable Easter and the uncertain Sundays after Epiphany and Trinity. The course begins with Advent Sunday instead of the Civil year, Isaiah being chosen in accordance with ancient precedent, and continuing to be read until the second Sunday after Epiphany. Passages chosen are shorter, and while not so short as before the Reformation, revert to the principle of shortness instead of lengthiness under Cranmer's Lectionary. This reversion to earlier principle makes it possible to choose appropriate lessons for Holy days and in those groups of days such as follow Easter Day or Ascension Day, the intention being to concentrate the hearers' minds on the teaching of the particular season of the Church. It may be admitted that it was hoped in Cranmer's time that people would attend Church every day in the week and twice a day, and thus hear the Scriptures consecutively; but the fact has to be recognised that more than three centuries have proved that people do not attend public worship in the same large proportion that they did in older days, nor is it beyond doubt that the only knowledge many people obtain of the Bible is the opportunity they receive on Sundays of hearing lessons either at Mattins or Evensong. It is good, therefore, that there is a reversion to the pre-Reformation practice of choosing definite passages of Scripture for particular occasions, including Sunday mornings and evenings, which are more likely to be helpful to the hearers than if they had to be read just because a particular day of the month and year had arrived. In the choice of second lessons there is a larger opportunity given the people of hearing passages from the Gospel, these being chosen so far as possible to bring out the lesson of the particular season or Sunday and to give a consecutive narrative of our Lord's earthly life. The provision of proper lessons for the eves of Saints' Days and Festivals is another reversion to pre-Reformation practice, is in accordance with the intention of the Prayer Book, and will be welcomed by everyone with any sense of orderliness. For those devout people who follow the Church's year in their private lives, either by daily attendance at Mattins or Evensong, or by reading their Bible according to the course of the Church's Lectionary each week between the Sundays, presents an unbroken whole except for Holy Days; while for those who attend Church only on Sundays at Mattins or Evensong they will obtain—if they attend throughout the whole year—a fairly consecutive hearing of our Lord's life and teaching as told in the Gospel. In the new Lectionary the Apocrypha receives the recognition which is its due, and which, except for the last fifty years, had always found place in the Church of England. One hundred and twenty-seven lessons from the Apocrypha are provided as compared with forty-four in the previous Lectionary, but still eight less than under Cranmer's Lectionary, though in Cranmer's Lectionary no provision was made for reading from the Apocrypha on Sundays as is the case in the new Lectionary. Much might be said about the loss in the last half-century through neglect of the Apocrypha, but one remark will suffice: that the New Testament will be better



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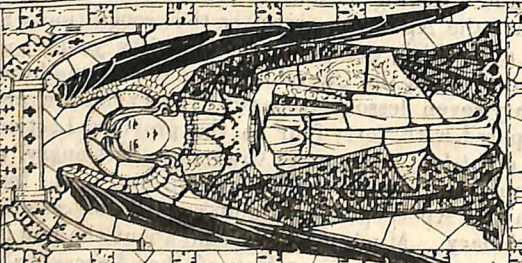
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understood by reading something of the literature which influenced the Jews and prepared them for the coming of Christ in the four hundred years before His birth. As to how far the new Lectionary will be adopted in Australia it is impossible to foresee, but its use removes any charge of lawlessness against those, who, faced with a congregation of people, many of whom came to Church about once a month, felt it more important to read a useful passage than the one set down in the former Lectionary.

### CALENDAR FOR THE MONTH.

With Lessons from the Revised Lectionary, with Notes.

MARCH 4. 3rd Sunday in Lent.

Morning.—Psalm 119, verses 75-104. Lesson 1: Genesis xxxviii.; or Ecclesiasticus x. 12-24. 2: St. Matt. xviii. 1-14; or Heb. x. 19-end.

Evening.—Psalm 119, verses 105-144. Lesson 1: Genesis xxxix. or xlii.; or Eccles. xvii. 1-26. 2: St. Mark x.v. 53-end; or II. Cor. v. 20-vii. 1.

MARCH 11. 4th Sunday in Lent. (Refreshment Sunday.) The popular name for this Sunday probably originated in the Gospel for the day—the Feeding of the Five Thousand. It has also been known as Mothering Sunday, from the custom formerly prevalent in some parts of England of daughters preparing simnel cakes for their mothers lest they should overdo fasting.

Morning.—Psalm 119, verses 145-176. Lesson 1: Genesis xliii. Joseph feeds his brethren; or Eccles. xxvi. 30-xxviii. 9. 2: St. Luke xv. Prodigal Son; or Heb. xii.

Evening.—Psalm 39, 40. Lesson 1: Genesis xlv. 1-xlv. 8; or xlv. 16-xlv. 7, Story of Joseph continued; or Eccles. xxxiv. 13-end. 2: St. Mark xv. 1-21; or II. Cor. ix., Duty of Almsgiving. Fits in well with the special character of the day.

MARCH 17. St. Patrick, Bishop and Confessor. C. 461. Patron Saint of Ireland.

MARCH 18. 5th Sunday in Lent. (Passion Sunday.)

Morning.—Psalm 22. Lesson 1: Exodus ii. 23-iii. end., Moses called by God to deliver His people. 2: St. Matt. xx. 17-28; or Heb. xiii. 1-21.

Evening.—Psalm 51. Lesson 1: Exodus iv. 1-28, God gives Moses signs to show to Pharaoh: or Exodus iv. 27-vi. 1, Pharaoh refuses to let the people go. 2: St. Mark xv. 22-end; or II. Cor. xi. 16-xii. 10.

MARCH 25. 6th Sunday in Lent. (Palm Sunday.) [The Festival of the Annunciation of the B.V.M. is transferred to April 10th.] The first day of Holy Week, so called from the blessing and distribution of flowers and branches on this day and the procession in commemoration of our Lord's triumphal entry into Jerusalem. The procession is very ancient in the East, and is mentioned in the Peregrination of Etheria, written about A.D. 385. In the West there were no palms or processions until the eighth century. The original version of the hymn, "All glory, laud and honour," was written by Theodulph, Bishop of Orleans, in 821. After the procession and distribution of palms the Church returns to the contemplation of the Passion, and there should be no procession at Evensong.

Morning.—Psalms 61, 62. Lesson 1: Isaiah liii. 13-liii. end. The Suffering Servant. 2: St. Matt. 26.

Evening.—Psalm 86, 130. Lesson 1: Ex. x. 21-xi. end; or Isaiah lix. 12-end. 2: St. Luke xix. 29-end. The account of our Lord's Entry written from the standpoint of one who took part in the procession from the Mount of Olives; or, St. John xii. 1-19. Written probably from the standpoint of one who went out from the city and met the procession. See verses 17-18. Much of the enthusiasm was due to the restoring to life of Lazarus. It is only in these two second lessons that there is any reference to the incident from which this Sunday takes its name. Holy Week—There are special psalms and lessons for each day. For the second lesson the Passion according to St. John is read (14-19).

MARCH 30. Good Friday. The liturgical services of the day. Mattins, Litany, Ante-Communion, and Evensong have in many places been displaced by the Three Hours' Devotions. This is perhaps inevitable, but it is a great pity that the beautiful and appropriate lessons and psalms should not be read. They are given below in the hope that those who cannot hear them in Church will read them at home. They will find them a helpful devotional exercise.

Mattins.—Psalm 22. Lesson 1: Gen. xxii. 1-18. 2: St. John xviii. Epistle and Gospel as in Prayer Book.

Eve song.—Psalms 40, 69 (omit verses 23-29). Lesson 1: Isaiah lii. 13-liii. end. 2: St. John xix. 31-end; or, I. St. Peter ii. 11-end.

MARCH 31. Easter Even.

Morning.—Psalms 23, 30. Lesson 1: Zech. ix. 9-12. 2: St. Luke xxiii. 50-end.

Evening.—Psalms 115, 116, 117. Lesson 1: Job. xix. 21-27. 2: St. John ii. 13-22.

APRIL 1. Easter Day.

Morning.—Psalms 2, 16, 111. Lesson 1: Ex. xii. 1-14. 2: Revelations i. 4-18.

Evening.—Psalms 113, 114, 118. Lesson 1: Isaiah li. 1-16; or Ex. xiv. 2: St. John xx. 1-23; or Romans vi. 1-13.

### THE ORDER OF WITNESS.

A beautiful and impressive ceremony took place on the afternoon of Thursday, February 22nd, when His Grace the Archbishop held a Service of Blessing over the house, grounds and Chapel of the Order of Witness at Tingalpa. A large number of clergy and laity assisted, including Bishop Halford (the founder) and the Rev. W. J. Park, a member of the Order, Bishop Le Fanu, the Archdeacon of Rockhampton, Canons Batty, Campling, Garland, Jenkyn, and Gradwell, Rev. F. Maynard (the Secretary of the Association of the Order), the Rev. J. Steer (Rector of the parish), the Mother Superior and several Sisters of the Sacred Advent, the Students of St. Francis' College, Mr. C. J. Leaver (Chairman of the Association of the Order of Witness), Mr. Benson, and Mr. Weedon, who had been present sixty-five years before when the Chapel of the Order was originally dedicated as a Parish Church of a district that included Morningside and Wynnum.

A procession of clergy was formed, headed by the Rev. R. Free (curate of Balmoral) carrying the Cross, the Archbishop, preceded by the Rev. G. S. Hanbury carrying the Metropolitan Cross, and followed by Canon Batty, brought up the rear. The Archbishop first blessed the house, then the procession crossed the plot of land cultivated by the Order, which was also solemnly blessed, and entered the Chapel, where a short service was held. Psalms and Hymns were sung during the procession and at the stations. The old Church has been restored and enriched by additional ornaments and furniture. A painted figure of our Lord on the Cross hangs from the roof and the Altar is backed by dorsals and flanked by riddels of blue material. The cross and candlesticks are of silver. The whole effect is beautiful and devotional, and shows how even a little plain wooden Church can be transformed into a thing of beauty and joy.

After the blessing of the Church the Archbishop addressed the congregation. He was careful to explain that he was present in the office of Archbishop of the Province and not as Bishop of the Diocese. He was followed by the Rev. Farnham Maynard, Rector of All Saints' and formerly of Mount Morgan. He spoke of the affectionate and happy relations that existed between Bishop Halford and his clergy when he was Bishop of Rockhampton.

Lastly, Bishop Halford once again explained in eloquent words the main object of the Order—that is, to bear Witness of Christ to those at present untouched by the work of the Church. He spoke most thankfully of the good reception which his message had received in the railway camps. Fuller reports of the speeches will have been seen in the daily papers.

A tea, kindly provided by the people of the district, concluded a most happy afternoon.

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**Changes in the Diocese.**

The Rev. G. Hollowood's resignation as Rector of St. Matthew's, Howard, has been accepted, to take effect as from the 31st March.

The Rev. C. W. Light's resignation as Mission Chaplain has been accepted. He has left the Diocese to take up work at Camden, N.S.W.

The Rev. A. G. Thompson, Th.L., Assistant Curate, Holy Trinity, Fortitude Valley.

**DEDICATION OF ST. GEORGE'S CHURCH NORTH IPSWICH**

The Archbishop solemnly dedicated this Church on February 12th at 8 p.m. The service began with procession of crucifer, choir, Clergy and Archbishop (attended by acolytes bearing lights), outside the Church, all with the exception of His Grace entering the Church by the west door, which was presently opened by the Vicar in response to the Archbishop's knock. Mr F. Summer, Vicar's Ohurchwarden, then read the Petition of Dedication to the Archbishop after he had entered, and the ceremony was proceeded with. His Grace preached an appropriate and inspiring sermon, which was listened to by the congregation which crowded the Church inside and out. After the ceremony refreshments were served in a marquee in the grounds, in the course of which the Vicar in the name of the congregation welcomed the Archbishop, Canon Gradwell (who built the original portion twenty years ago), and the Rev A. S. John Heard, of St. Paul's. His remarks were supported by Messrs H. W. Johns and G. Ginn, and were replied to by the Archbishop (who was very warmly received), and Canon Gradwell gave a brief and interesting account of the erection of the first portion. Mr Head also spoke in the same congratulatory manner as the two previous speakers. The Church was opened free of debt. His Grace dedicated a beautiful Altar Cross presented by Mr Johns in memory of his daughter Elsie, also the magnificent oak Altar, which was made to the design of the Church architects, Messrs Atkinson and Conrad. The candlesticks are a magnificent brass pair made and presented by Mr E. A. Teape, and the oak massive stand made and presented by Mr Kellaway. The Building Committee are Messrs Johns, Olegg, Ginn, Price, R. Blunsden, J. Spence, L. Gray, W. Bell, A. Frievault, Arthur Frievault, and the contractor was Mr Gray. At the sung celebration at 10 a.m. the following Sunday, thirty-four persons made their communion. Mr Johns (organist), choir and congregation of St. George's appreciate the assistance St. Thomas' choir gave at the dedication ceremony.

**MY COUNTRY.**

I vow to thee my country—all earthly things above—  
Entire and whole and perfect, the service of my love;  
The love that asks no question; the love that stands the test,  
That lays upon the altar the dearest and the best;  
The love that never falters; the love that pays the price;  
The love that makes undaunted the final sacrifice.  
And there's another country, I've heard of long ago—  
Most dear to them that love her, most great to them that know,  
We may not count her armies; we may not see her King—  
Her fortress is a faithful heart, her pride is suffering—  
And soul by soul and silently her shining bounds increase,  
And her ways are ways of gentleness, and all her paths  
are peace. —Spring Rice.

**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	"	"	"
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Over 100	"	1 line for every five.	"	"	"

[A line averages eleven (11) words.]

**Allora (Rev. T. HELY-WILSON).—SERVICE LIST.**

8 a.m.	11 a.m.	3 p.m.	7.30 p.m.
Mar. 4—Allora	Allora	Spring Creek	Allora
11—Allora	Glengallan	Goomburra	Allora
18—Allora	Spring Creek	Hendon	Allora

**HOLY WEEK.**

(Palm Sunday)	25—Allora	Goomburra	Glengallan	Allora
7.30 a.m.	26—Allora	Glengallan	—	Allora
27—Allora	—	—	—	Allora
28—Allora	Goomburra	—	—	Allora
29—Allora	—	—	—	Allora
7.30 a.m.	(Good Friday)	30—Allora	Allora (12 noon)	—
31—Allora	—	—	—	Allora
7.30 a.m.	(Easter Day)	April 1—Allora	Allora	Spring Creek

Palm distribution on Palm Sunday at Allora, 8 a.m.; Goomburra, 11 a.m.; Glengallan, 3 p.m.  
March 1 (St. David's Day)—Holy Communion at Allora, 7.30 a.m. and 10 a.m.; Evensong, Talgai West, 8 p.m.  
March 6—Wonga, 8 p.m.

**MEETINGS.**

March 1—Women's Guild, Allora, 3 p.m.  
3—Girls' Guild, Allora, 2.30 p.m.  
7—Women's Guild, Goomburra, 2.30 p.m.  
12—Local Committee, 8 p.m.

Rev. J. Hope of Clifton will conduct a Three Hours Service on Good Friday from 12 noon to 3 p.m.

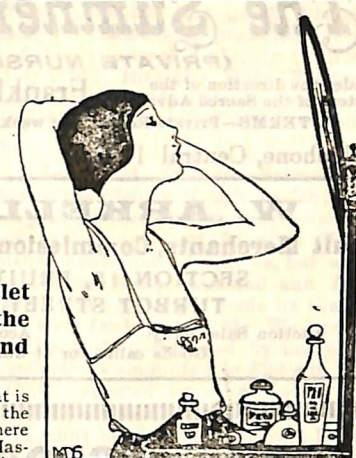
ALLORA.—Attention of the members of the Local Committee is called to the meeting on March 12 (Monday), 8 p.m. This will be the last one before the end of the financial year, and there is much to be done that has been neglected during the past 12 months. We look forward to the visit of the Archbishop on April 29, when he will administer the Sacrament of Confirmation. The Local Committee have decided to take up a retiring collection on that day in aid of the Allora Distressed Diggers' Fund, and we feel sure our Church folk will give generously.

GOOMBURRA.—The Women's Guild have decided to make a personal canvass of the district to liquidate the balance owing on the building fund account. We wish them all success; they deserve it as a reward for their good work during the past two years.

CONFIRMATION CLASS.—Allora, Tuesdays, 3.30 p.m. (Girls).  
Allora, Fridays, 7 p.m. (Boys).  
Glengallan, Mondays, 4 p.m.  
Goomburra, Wednesdays, 3 p.m.  
Spring Creek, Fridays, 4 p.m.

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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.
Mar. 4—Boonah	Boonah (M)	Cannon Ck.	Boonah
11—Boonah	Boonah	Mt. Alford	Maroon (8)
18—	Maroon	Cannon Creek	Boonah
25—Boonah	Mt. Alford	—	Boonah
30*	Boonah (3 hours)	—	Maroon
Apl. 1† Boonah	Boonah	—	Boonah
(6.30—7.30)			
* Good Friday	† Easter Day		
C.E.M.S.—7th	M.C.L.—24th.		
G.F.S.—8th and 22nd.			

Ash Wednesday has just come and gone, and, thanks to the lead given by A.B.M., it has been—for many of us—probably the best beginning of Lent we could possibly have made. The appeal for a day of continuous prayer was made and gallantly responded to. The day began with Holy Communion at 6.30; the children came at 9 as they went to school; mid-day short service with Evensong; Communion Service and Intercession to end up with. And in between these services always someone in the Church carrying on with the work of prayer. We feel that everyone who took part in an effort so unusual and so real will be the better for it; and God alone knows how much we have enabled Him to do for His Church. To the M.C.L. is due the credit of adding £21 more to our total this year for Missions. This was the result of an Evening held recently, at which we had a sale of the articles they and some friends had made, along with ice-creams and sweets, and while people were entertained in the Rectory-grounds by an open-air concert, in which children took a prominent part with songs and eurythmics. Not only was money raised, but everyone seemed to enjoy it, so they may come again next year. The G.F.S. inaugurated its New Year with an Evening at the Rectory, when a fresh syllabus was planned; this, we understand, will include a regular course of eurythmics as well as a series of talks on serious subjects, such as Food, Medicine, First Aid, etc. Two doctors and their nurses have already promised papers.

**St. Michael and All Angels', New Farm** (Rev. WALTER THOMPSON, M.A.).—The Rector returned on February 12th after an absence of two and a half months restored to health and strength and began work on Ash Wednesday, and found the parish in good order. A vote of thanks to the Rev. C. O. Robertson was passed at the last Parochial Council meeting for his good work in the parish. Two excellent performances of "Robin Hood" were carried out by the choir and were much enjoyed by the large audiences. The players performed their parts with ease and clear enunciation, and the whole performance reflects greatly to the credit of Mr. Vizer, our organist. The proceeds, which will be £25, will be devoted to choir purposes. Canon Jenkyn is giving a course of Lenten addresses on Wednesday evenings at 8 p.m. Archdeacon Osborn very kindly came to preach at Evensong on the first Sunday after the Rector's return in order that he might help him over his first Sunday. Self-Denial Envelopes for the A.B.M. will be issued with the next number of the "Parish Messenger," and collections on Wednesday evenings will be given to the Home Mission Fund.

**St. Colomb's, Clayfield** (Rev. D. MORGAN JONES).—As a congregation our hearts are gladdened by the large number of communicants every Sunday, particularly at the 7.30 a.m. celebration, while there is now a daily celebration in the parish, and we feel confident that the life of the people is benefitting thereby. We are glad to report a happy wedding which took place at St. Colomb's on Saturday, February 3rd, when our late Acting Rector, the Rev. C. O. Robertson and Miss Sadie Raff were married. We understand that Mr. Robertson is going to Mitchell, and the prayers and best wishes of all at St. Colomb's go with him and his wife in their new sphere of work. Kalinga Sunday School is being carried on by Messrs P. Wenn and D. M. Taylor, who report an increasing number of scholars; while Hendra School, under Mr and Mrs John Edwards, is going ahead rapidly. St. Colomb's, the Central Sunday School, has to look to its laurels. The three schools, altogether, are thriving.

**Lutwyche** (Rev. A. HAROLD OSBORN, M.A.; Rev. T. HUMPHREY CLARK); **St. Andrew's, Lutwyche**, and **St. Mark's, Albion**.—The Sunday Schools reopened on January 28th. There were present a large number of scholars and several new teachers. The Kindergarten Sunday School has opened with about eighty children, under Miss J. Douglas. On February 11th the Harvest Festival was held in the parish; the congregations were good. In the afternoon nearly every child brought a thank-offering and presented it at the Altar.

The next day the fruit, etc., was sent to the Boys' Home; there were ten cases of assorted fruit and nine dozen eggs besides vegetables. On Ash Wednesday about fifty children came to service besides adults, and the evening service was well attended, about twice as many as last year being present. On February 18th Mr Needham preached most stirring sermons at St. Mark's and St. Andrew's, and it ought to help forward the Special Lenten Appeal for Missions. So far the response to the appeal to Communicants launched at beginning of Lent has been most encouraging, and it looks as if we, as our parish, will do our share for Missions. A day Kindergarten School has been opened under the control of the Rector. It promises well as there are many enquiries being made as to terms, etc. There are now just a nice number on the roll for a new school.

**St. Matthew's, Groveley**, with **St. Mary's, Alderley** (Rev. J. P. PARKER).—Groveley is looking up again and all are working together. We have to thank Mr J. S. Kerr, M.L.A., for so kindly opening our Fete at Groveley on Saturday afternoon, February 10th. Considering the number of calls upon his spare time, it was very kind of him to come out here. The Garden Fete at the Vicarage was fairly well attended and was full of fun. We pray that the Mission Services on Wednesday evenings in Lent will be the means of bringing us back to the feet of the Cross by the time Good Friday comes, so that on Easter morning we shall not require asking to be present at the Eucharist, but will be there of our own free will to worship and adore our Blessed Lord with hearts full of love.

**St. Andrew's, South Brisbane** (Canon JENKYN, Rev. H. L. PRATT).—Harvest Thanksgiving was held during the month and the gifts were afterwards given to the Children's Hospital. The M.C.L. gave an entertaining concert during month under the supervision of Miss D. Blake, and accredited themselves very well. At the usual meeting of the Parochial Council a very heated discussion took place over the hall. It is heartening to see how our people show their interest in matters of this kind. A meeting of communicants was held during the month with a view of re-constituting the Communicants' Guild, but as there was only an attendance of a little over thirty the meeting was adjourned after the Rector explaining the objects. An effort is being made to re-robe the choir for Easter, and any help towards such worthy a cause will be gratefully received. The solemn season of Lent has once more come round, and at the services on Ash Wednesday a very good attendance was main-

tained. Rev. Walter Thompson is the preacher at the Wednesday evening services through Lent. We had the great pleasure of welcoming Rev. J. S. Needham, who came and preached. Despite the short notice and the fact of it being a week-night, the Church was well filled. We are indeed thankful that the Holy Eucharist is being offered at St. Thomas', Grey street, twice a month, and a Baptism Service was recently held. For all of which we humbly thank God and take courage.

**St. Peter's, West End** (Rev. J. M. TEALE).—Saturday, 17th February, was a red letter day in the history of this parish, for the ceremony of the stump-capping of the rectory was performed in the presence of a good number of parishioners and friends. We were indeed sorry that the Archbishop could not be with us, but we were glad to welcome the Bishop, Canons Batty, Garland and Jenkyn, and the Rev. C. Edwards. Short speeches were made by the Vicar, the Bishop, Canons Gariand and Jenkyn, and Mr Walker. The official stump was capped by the Bishop, followed by many people capping other stumps. The collections amounted to £23 odd. After the ceremony the Ladies' Guild, assisted by other ladies of the parish, served refreshments. Some of the members of the Parochial Council kindly fixed an awning, thus helping to counteract the fierce glare of the sun. Altogether we had a most delightful afternoon, and the Vicar desires to thank most sincerely all who in any way helped to carry out the arrangements. The rectory is to cost about £900; it will be quite up to date and will be a fine building. The Vicar expects to move in early in April. With very much regret we have received the resignation of Mr Kirke, owing to continued ill health. We are most grateful for his work as churchwarden. The Vicar has been fortunate in securing Mr O'Callaghan in the place of Mr Kirke.

**St. Paul's, East Brisbane** (Rev. GEORGE NEAL).—The Rector is glad to record that the holiday emptiness has ceased and that many familiar faces are again familiar, including the masters and boys from the Grammar School. To swell the Building Fund, a motor boat trip was arranged on February 2nd, and an enjoyable time was spent. The engine of the boat, however, refused to go on the way home, and the picnickers arrived at 2 a.m. instead of 10.30 p.m. This was quite acceptable to those on the boat, but perturbing to sundry fathers and mothers. The men are painting the Church as a Lenten discipline, and have done splendidly so far; we hope

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also to do up the grounds before Easter. Confirmation classes are being held on Wednesdays at 4.30, and Fridays at 8 p.m. The services on Good Friday will be as follows:—Mattins and Address, 7.30 a.m.; Children, 10 a.m.; Three Hours' Devotions, 12-3. A Lantern Service will be held in the Mowbray Picture Show at 8 p.m. Easter Day: Holy Communion, 6.30, 8, 11.15 a.m.; Evensong, 7.30.

**Yeronga, Moorooka, and Sunnybank** (Rev. A. W. GILBERT.)—**YERONGA:** The Memorial Church is just nearing completion, and we hope in the March Notes to be able to give a date for the opening ceremony. We are still in need of many necessary articles of furniture—the Vicar and Wardens will be pleased to give particulars to those wishing to donate something. Mr. and Mrs. Warren have kindly given a bell and the material to erect it, and Mr. and Mrs. Kingwell a hymn board: we are most grateful for both of these items. Early in February Mr. and Mrs. Keig lost their little son after a few hours' illness. We offer to them our sincere sympathy in their great loss. **MOOROOKA.**—Mrs. Elliott, secretary of the Guild, is working hard in the interests of the forthcoming fete and sale of work, and asks all the Moorooka parishioners to make a special effort. We hope, if possible, to hold the fete some time in April; the proceeds will be given to the Building Fund. **SUNNYBANK.**—The Guild intend holding a fete in the grounds of the State School early in May, and hope that the Archbishop will be able to come and open it. The Misses Sardal held a very enjoyable coin and gift evening on behalf of the fete funds and realised £33/-. The Sunnybank boys have amalgamated with the Yeronga Church Cricket Club—this arrangement will be more satisfactory and will give a better team.

**Christ Church, Childers** (Rev. A. E. ATKINS.)—As most of our Church people go away for holidays, the services at the greater festivals are not well attended. The attendance on Ash Wednesday was small. The Intercession for Missions was heartily joined in. Since last notes the Church at Childers has been painted; new steps put in at the rectory (a donation); and a one-thousand gallon tank cemented. Our Sunday Schools have opened with a larger attendance after the holidays. We welcome Mrs. Woodroffe as a teacher at Christ Church Sunday School. Dojolbi Sunday School gave £2 for Foreign Missions this year. This is a splendid lead for the others, and we hope they will follow. Will communicants please remember to answer the "appeal" by sending in their money before the middle of March. Mr. Arter has consented to be appointed hon. lay reader. This will give the Rector greater opportunity for services at Booyal and Cordalba.

**Crows Nest** (Rev. S. ATHERTON.)—The Harvest Thanksgiving Services held in the various centres were for the most part well attended, but we still feel that many of our people do not realize to the full the blessings of harvest or the joy of giving generously in thankfulness to God. We still look for the day when God's claims will be put first and a more adequate support given to the Church's work rather than as it is to-day, that the claims of God's work come in after most other things have been provided for. Confirmation classes are in full progress, and we would take this early opportunity of reminding all that confirmation will be held in St. George's, Crows Nest, on Sunday, April 8th. We hope to be able to arrange for His Grace to celebrate the Holy Communion at Goombungee on that morning (the Goombungee service nearest to Easter). We remind members of the Ladies' Guild of St. George's that meetings will resume at the Vicarage on Wednesday, March 7th. Quarterly Communion of the Ladies' Guild on Sunday, March 4th. We make a final appeal for contributions to the Communicants Appeal A.B.M. to be sent in. We would draw the attention of parishioners to the alteration in the list of services owing to Easter Day. Services for March and Easter Day, April 1st, are as follows:—March 4th.—Crows Nest, 7.30 a.m., Holy Communion; Crows Nest, 11 a.m., Mattins and Holy Communion; Pinelands, 3 p.m., Evensong; Haden, 3 p.m., Evensong; Pechey, 7.30 p.m., Evensong. March 11th.—Crows Nest, 7.30 a.m., Holy Communion; Geham, 11 a.m., Mattins; Pechey, 3 p.m., Evensong; Goombungee, 2.30 p.m., Evensong; Crows Nest, 7.30 p.m., Evensong. March 18th.—Goombungee, 8 a.m., Holy Communion; Haden, 11 a.m., Holy Communion and Sermon; Goombungee, 2.30 p.m., Evensong; Pinelands, 7.30 p.m., Evensong. March 21st (Wednesday).—Anduramba, 7.30 p.m., Evensong. March 25th.—Highfields, 11 a.m., Holy Communion and Sermon; Geham, 2.30 p.m., Evensong; Crows Nest, 7.30 p.m., Evensong. March 28th (Wednesday).—Virginia, 7.30 p.m., Evensong. March 30th (Good Friday).—Crows Nest, 10.30 a.m., Litany and Ante-Communion with Intercessions; Pinelands, 3 p.m., Evensong; Crows Nest, 7.30 p.m., Evensong. April 1st (Easter Day).—Crows Nest, 7.30 a.m., Holy Communion; Geham,

11 a.m., Holy Communion and Sermon; Pechey, 3 p.m., Evensong; Haden, 3 p.m., Evensong; Crows Nest, 7.30 p.m., Evensong.

**Dalby** (Revs. F. KNIGHT and E. OVERTON).—No notes from this parish have appeared for some time, and it has been thought good to let it be known what the Church is doing. The new brick Church is well advanced and will be ready for use at the beginning of June. The new hall will be used for services on March 4th. This will be a great improvement to the Oddfellows Hall in which we worship now. During the interregnum the country services have all been maintained. This has been made possible by the readiness with which the Lay Readers have taken services at St. John's, especially Messrs Hopgood and Hamilton, to whom the whole parish owes a debt of gratitude. We are eagerly looking forward to the arrival of Rev F. Knight, and feel sure that his coming will prove the beginning of a strong forward movement in the parish. A movement is on foot to purchase a car for the use of the Clergy.

**St. John's, Harrisville**—As you all have the parish plan of services tacked up on your walls, it is unnecessary to publish it here. On Easter Day there will be only one celebration at St. John's on account of there being one at Muddapilly, but on the Sunday following (which is within the octave) there will be Easter services also. A definite plan of services has been drawn up, and Padre thinks that any alteration will only cause confusion. You will notice in your Prayer Book a table, giving lists of the feast days and days of fasting. Now, Anglican people are expected to pass the Season of Lent in abstinence; but, remember this, that fasting is a means and not an end in itself. It is far better to go on feasting than to be a hypocrite—fasting without having some definite object in view. Fast, then, to some purpose. Please don't forget to hand in your Lenten Envelopes on or before Good Friday. Holy Baptism at St. John's Church on January 15th, Gordon Edward Rackley.

**St. Thomas', North Ipswich** (Rev. J. H. BROWN-BERESFORD).—The Christmas Services at St. Thomas' consisted of celebrations at 6.30 at 7.30 a.m., the latter sung, with sermon as usual, preceded by procession with lights and cross. The number of communicants exceeded any other Christmas by twenty-six, and the offerings also were larger. The Holy Season of Lent has been commenced with special Lenten Services as in times past.

**St. Mary's, Kilcoy-cum-St. Matthias', Woodford-cum-St. Andrew's, Peachester** (Rev. F. W. WILKINSON).—We cannot help reminding communicants of the parish that the 31st March is almost here, and so far we have had the following replies to the appeal:—Anon 1, Peachester 2, Sheep Station Creek 2, Mount Mee 3, Woodford 6, Kilcoy 13, total in all 27; amount £6 15s. We should be able to increase the amount to at the very least £10 10s. During the Vicar's tour round the eastern portion of his district last month the Wardens decided to raise the status of the district to that of a parish, and so bringing Kilcoy and district into line with other parishes of the Diocese. It means the raising of the stipend to £300 per annum. So long as this is maintained parishioners are allowed a voice in the selection of their Rector.

**St. Paul's, Maryborough, with St. Thomas', Newtown, and Christ Church, Granville** (Revs. J. ELLIOTT and E. H. SMITH).—The Sunday Schools re-opened on February 4th with an increased attendance; there is room for more teachers. The parishioners' social was fairly well attended, and if socials were more frequently held it would help us much. Mr. Theo. Kerake, who has been of great help as ringer, server, and superintendent of the Granville Sunday School, left us on February 12th for the Nundah Theological College. We wish him success in his work. There will be a celebration of the Holy Eucharist every Thursday morning during Lent at 6.30 a.m. The series of Lenten addresses by the Rector and the Rev. E. H. Smith will be very helpful. The choir is rendering Stainer's Crucifixion during Holy Week, and we also hope to have "Tours in O" on Easter Sunday. So far the Girls' Guild is the only organisation to resume after the holidays.

**St. Andrew's, Toogoolawah** (Rev. K. A. WATTS, Th.L.).—Everybody this month has been a little depressed by the want of rain, but hope never really dies, and each day we trust that God will provide. On Ash Wednesday we had a visit from the Rector of Esk, the Rev C. W. Tomkins, who took the children's service in the afternoon and the devotional service at night. The Vicar took his place in Esk and had a happy time. Lent is the Church's time of special training, and one of the things that are best worth doing is to try and discover what are the things we really desire of life. The Dramatic Society has made a fresh start and will produce two short farces after Easter, and a longer play, "Nothing but the Truth," later in the year. We welcome to the town Mr and Mrs Collins to the Bank of Australasia, and Mr and Mrs Allison and family to the Q.N. Bank.

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FENG, THE CHINESE CHRISTIAN GENERAL. — Unsettled China is seeking a strong leader who will unite her warring factions and pilot the Republic to a stable position among the nations; and in this connection not a few of the foreigners as well as the native Chinese are watching General Feng Yu-hsiang, who is described in a letter from the Right Reverend E. R. Graves, D.D., Bishop of Shanghai. General Feng, who is ex-governor of the province of Shensi, came to the front recently when he led a division of troops out to Shensi, and had a signal part in the victory of Wu Pei-fu against Chang Tso-lin and the enemies of the Republic. Feng commands the Eleventh Division and is known as "the Christian General," having become a convert to Christianity eleven years ago, when, attacked by a disease which native physicians declared incurable, he was restored to health by the ministrations of a Christian Medical Missionary.

Bishop Graves says:—"General Feng is somewhat of a Cromwell in his religious ideas, but there is no question at all of his entire sincerity. He leads a Christian life and shares conditions with his men instead of getting rich as the ordinary Chinese commander seeks to do. His soldiers pay for what they get, and they have left a fine record for good conduct in every place where they have been stationed. The fact that one of the ablest Chinese generals is so uncompromisingly Christian and that his first act on becoming the military governor of Honan province was to assert fearlessly his Christianity, is a fact well worthy of note." Bishop Graves writes of General Feng out of long experience which he and Bishop Lushington Norris, of the Church of England, and other Christian Missionaries in China, had with "the Christian general" during the past ten years.

## Official Notes.

### CONTRIBUTIONS TO DIOCESAN FUNDS.

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Marriage Fees	...	...	£43 18 0
Assessments	...	...	199 12 11

£243 10 11

#### HOME MISSION.

G.S.H.	...	...	5 0 0
T.M.W.C.	...	...	10 10 0
Mrs J. Wilkes	...	...	10 0 0
Allora—St. David's	...	...	1 10 6
St. John's, Goomburra	...	...	1 8 0
St. Andrew's, Glengallan	...	...	14 6
St. Matthew's, Spring Creek	...	...	1 1 0
Brisbane—St. John's Cathedral	...	...	2 1 5
All Saints', Wickham Terrace	...	...	16 5
St. Francis', Nundah	...	...	1 12 6
St. Andrew's, South Brisbane	...	...	3 16 2
Christ Church, Milton	...	...	1 4 3
St. Colomb's, Clayfield	...	...	3 5 4
Charleville, St. Alban's, Cunnamulla	...	...	7 6
Clifton, All Saints'	...	...	1 15 0
Esk, St. Martin's, Coominya	...	...	15 6
Howard, St. John's, Pialba	...	...	17 7
Inglewood, Coolmunda	...	...	5 0
Ipswich, St. Peter's, Pine Mt.	...	...	8 0
Maryborough, St. Paul's	...	...	1 5 0
Maroochy, St. Mary's, Montville	...	...	3 10 0
Oakey, St. Anne's, Jondaryan	...	...	11 0
Pittsworth—St. Andrew's	...	...	4 11 7
St. Luke's, Turalin	...	...	1 0 0
St. Mary's, Southbrook	...	...	13 0
St. Michael's, Yarranlea	...	...	10 9
St. Philip's, Mt. Lyson	...	...	1 18 0
St. Augustine's, Leyburn	...	...	11 0
All Saints', Yandilla	...	...	4 0

St. Paul's—Tummalville	...	...	1 0 0
Kincora	...	...	6 0
Brookstead	...	...	19 0
Southport, St. Peter's	...	...	3 18 6
Tiaro, St. Philip's	...	...	18 0
Windsor, St. George's	...	...	1 9 4
Warwick, St. John's	...	...	6 17 10

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St. Francis' College, Nundah	...	...	10 0 0
Brisbane, St. John's Cathedral	...	...	8 5 9
Southport, St. Peter's	...	...	3 11 7

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St. Andrew's, South Brisbane	...	...	13 11 5
St. Francis', Nundah	...	...	7 0 11
St. Matthew's, Sherwood	...	...	8 2 2
Ipswich, St. Alban's, Goodna	...	...	14 0
Pittsworth, St. Peter's, Milmerran	...	...	1 8 1
Roma, St. Paul's	...	...	11 11 11
Southport, St. Peter's	...	...	15 2 2
St. Matthias', Zillmere	...	...	15 10

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Miss E. M. Wetherell	...	...	1 1 0
Allora, St. David's	...	...	7 6
Brisbane—All Saints' Wickham Ter.	...	...	12 7
St. Colomb's, Clayfield	...	...	18 2
Ithaca, St. Barnabas	...	...	6 6 9
Bardon School Church, Com. Ap.	...	...	3 2 1
Christ Church, Milton	...	...	2 10 8
St. Andrew's, S. Brisbane	...	...	25 10 0
St. Andrew's, S. Brisbane	...	...	1 10 2

£24 18 0

St. Nicolas', Sandgate, Com. Ap.	...	...	10 0
St. Michael & All Angels', N.F.	...	...	12 16 1
St. Mary's, Alderley	...	...	16 0
Holy Trinity, F. Valley	...	...	2 5 0
Broughton Estate S.S.	...	...	10 0
Crows Nest, St. George	...	...	8 11 0
Drayton, St. Paul's, Umbiram, Com. Ap.	...	...	14 0
Ch. of the Ascension, Greenmount, Com. Ap.	...	...	2 6 9
Esk, St. Agnes', Com. Ap.	...	...	5 0
Gayndah, St. Matthew's, Com. Ap.	...	...	2 12 0
Ipswich, All Saints', Booval	...	...	6 6
Laidley, St. Saviour's, Com. Ap.	...	...	7 10 0
Maroochy, St. George's, Eumundi	...	...	4 0
Pittsworth, St. Peter's, Milmerran	...	...	6 0

£92 7 3

#### New Guinea Mission.

"Anon"	...	...	5 0 0
F.W.C. (student)	...	...	10 0 0
Mr P. Peterson	...	...	18 0
Allora, St. David's Girls' Guild (child)	...	...	2 10 0
Brisbane, Bardon Sunday School (child)	...	...	5 0 0
Nanango, St. Michael & All Angels', Kingaroy	...	...	2 0
Neumgna Sunday School	...	...	1 8 0

£24 18 0

#### Church Missionary Society.

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#### Yarrabah Mission.

Brisbane, St. Andrew's, S. Bris.	...	...	1 12 0
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#### Melanesia Mission.

Mrs Benson (house)	...	...	5 0
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# Church Chronicle

For the Diocese of Brisbane.

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