

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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The Church Chronicle.

Vol. XXXIII.

BRISBANE, APRIL 2, 1923.

[No. 393]

Archbishop's Engagements for April.

- 1—7.30 p.m., Preach in Cathedral.
- 5 { Diocesan Council.
- 5 { 7.30 p.m., Address Guild of St. Barnabas' at Cathedral.
- 6 { University Senate.
- 6 { Leave for Rockhampton.
- 8—Preach Rockhampton Cathedral.
- 11-14—Conduct Retreat for Clergy of the Rockhampton Diocese.
- 16—Leave Brisbane for Sydney.
- 18-19—Meeting of the Australian Board of Missions in Sydney.
- 21—Return Brisbane.
- 22 { 3.30 p.m., Lay Foundation Stone of Auchenflower Church.
- 22 { 7.30 p.m., Preach St. George's, Windsor.
- 23—Speak at St. George's Day Demonstration in Exhibition Building.
- 25—Anzac Day.
- 26 { 3 p.m., Presides Women's Auxiliary Annual Meeting.
- 26 { 8 p.m., Present Church of England Cricket Association Trophies.
- 28—Open Wilston Fete.

Bishopsbourne, Brisbane,

March 20th, 1923.

My dear Friends,

I hope this Easter-tide will be a truly happy one for you.

The laying of the foundation stone of Sherwood Church on March 4th was a happy event, and it will give me much pleasure to lay the foundation stone of Auchenflower Church on the afternoon of Sunday, April 22nd. I shall have to be away from the Diocese much during the early part of April—first at Rockhampton, where I preach in the Cathedral on Low Sunday, and conduct a Retreat for the clergy of that Diocese from the evening of April 11th to the morning of the 14th. Then it is necessary for me to attend a meeting of the A.B.M. in Sydney on April 18th and 19th.

With regard to the Spiritual Healing Mission to be conducted by Mr Hickson in our Cathedral on June 18th, 19th, 21st and 22nd, it is of the utmost importance that those who come for healing should come in penitence and faith—not faith only, but penitence also, without which our Lord will not be able to work his will within us, or gain entrance into our souls. And faith in our Lord as being the Same yesterday, to-day and forever. It is a great venture of faith, a taking of Jesus Christ at His word. We are being challenged to affirm or deny our Lord's willingness and power to heal sickness and disease. We have accepted the challenge and are full of high expectations. "Heal the sick," said Jesus to the twelve and to the seventy, and they did it. And St. Paul, in giving a

list of the gifts of the Holy Spirit to people, quite naturally says, "to another" have been given "gifts of healing." Mr Hickson does not say, "Disease is not there if you will only persuade yourself so." He does not say, "Say you are better and keep on saying it, and you will be." He rather says, "Let us call in God as a reinforcing and largely neglected factor in addition to the means which the skill of man can afford." Above all, he says, "Take Jesus Christ perfectly simply at His word." Now there will have to be much prayer before the Healing Mission services and after, and whilst they are in progress. I want to speak this month only of prayer *before*. There must be prayer with the sick who are coming for healing and for them, and at intercession services. This morning in an address to the clergy of the Rural Deanery of Brisbane, I suggested that a weekly intercession service might be held in our Churches, beginning soon after Easter. I may put forth and circulate an intercession service such as would seem to me suitable; but I do not want people to feel bound to one set form of intercession service. Generally speaking, at such services there might be one or two penitential hymns, and the Litany which has been printed in connection with the Mission, and other prayers, notably that from the Service for the Visitation of the Sick, beginning, "O Lord, look down from heaven," and those who are coming for healing should be named by name, and there should be spaces of silence for private prayer. It would be possible, would it not, for groups of people to pray in houses and not only at the Intercession Services in Church.

It has been suggested that some of the services might take some such form as this. The leader would say:

"Let us pray that we may all have more faith in the power of Christ to heal." Followed by five minutes silence.

"Let us pray for the sick who are preparing themselves or are being prepared to come for healing." Silence again.

"Let us pray for the Mission Services that the sick who come may be healed in soul and body." Silence again.

"Let us pray that those who are healed may live a new life in the service of God." Silence again.

Our Father . . .

But in every intercession service and prayer group there should be the names and the silences.

I would suggest too that one or more of the periods of Religious Instruction at the State Schools should be used to explain to the children about the Mission, and that the children should be taught to learn a prayer by heart, to say daily in their private prayers. I print at the end of this letter a prayer for use in the services of the Church, and a prayer that the children might learn.

I wish to emphasize the danger of laying stress exclusively on the faith of the sufferer. As the Bishop of Goulburn has somewhere pointed out, there are four demands for faith—(1) of the sufferer, (2) of the home circle,

the friends of the sufferer. Sufferers need the supporting faith of their friends. And remember that when Jesus "saw their faith" he forgave and healed the palsied man. (3) The faith of the community. "He could do no mighty works" in certain villages "because of their unbelief." The whole body of the Church should pray for a spirit and atmosphere of faith. (4) The faith of the Ministry. The Apostles once had reason to ask "Why could not we cast out" the evil spirit. Bishops, Clergy and Church workers are, and are going to be still more, on their trial. Remember that it is not the patient's faith alone that is to meet the demand for faith. It cannot be too often stated that Mr. Hickson is not practising as a professional healer. Rather he is co-operating with those whose profession is healing, by a ministry of prayer and laying on of hands. Spiritual healing of course does not supersede the duty and the need of seeking medical assistance and advice. Rather it brings to bear on the sick additional resources of healing power over and above those which fall within the sphere of the doctor. It cannot be too often stated that Mr. Hickson comes not as a competitor, but as an ally of the medical profession.

My last word about this subject this month shall be that Mr. Hickson's Mission is rather to revive the Ministry of Healing in the Church than to deal with all available sick folk who may desire him.

I am happy to announce that the Synod sermon on Monday, June 4th, will be preached by the Rev. S. Baggaley, Rector of Sandgate.

Your sincere Friend and Bishop,
GERALD BRISBANE.

PRAYER FOR THE HEALING MISSION.

(To be used in Church.)

O Almighty Father, Who dost heal both the bodies and the souls of men, Who didst send Thine only-begotten Son, our Lord Jesus Christ, to heal every disease and sickness, and to redeem us from death: Prosper, we beseech Thee, with Thy heavenly blessing the Healing Mission to be held in this diocese, and help and guide us Thy servants in our work of preparation: For Thou art the fountain of healing, O our God: and unto Thee do we give the glory with Thine only-begotten Son, Who with Thee and the Holy Ghost liveth and reigneth ever one God, world without end, Amen.

PRAYER FOR THE USE OF THE CHILDREN.

Heavenly Father, bless all the sick who are coming to the Healing Mission. Teach them by Thy Holy Spirit to repent of their sins and to believe in Thy power to heal; give them new strength of soul and body, and help them to live a new life, through Jesus Christ our Lord. Amen.

Sunday School Work.

At the monthly meeting of the Diocesan Committee a report was received from the Rev. G. S. Hanbury of the Study Circle for Teachers held at St. Andrew's Parish Hall, South Brisbane, in which Circle he had been assisted by the Rev. T. H. Clark. The Study Circle to be held at All Saints' was fixed to begin on Monday, the 16th April, the Rev. W. H. W. Stevenson being the lecturer.

Editorial Notes.

CHRISTIAN HEALING MISSION.

The preparations for the Healing Mission will be in full swing after Easter. We wish to call special attention to the counsel given by the Archbishop in his letter this month. If Church people only read about the Mission in the columns of the daily papers, they are in danger of only getting a one-sided view, and of laying too great a stress on the importance of the actual cures effected. It is important therefore that they should read the Church papers and the literature on the subject which can be obtained from the clergy.

The Dean of Hobart, whom we know better as Archdeacon Rivers, has kindly contributed to this issue a short but graphic account of Mr. Hickson's Mission in Hobart.

THE CHURCH CENSUS.

An interesting letter on this subject, and distinctly favourable to the Church of England, appeared in the Sydney Bulletin of February 22nd. The illustrations and statistics in it are mostly drawn from conditions in New South Wales, but they apply equally to Queensland. The writer asks what is the reason for the large increase in the Church of England figures. He says that many correspondents in the daily press have hastened to prove that Church of England figures are of nominal members. But he holds that the large increase cannot be thus explained away, and he suggests the following reasons for it:

(1) That our Church has developed an amazing capacity for minding its own business. Its leaders do not interfere in politics or seek political advantages. Moreover it is a Church without public grievances.

(2) With all its faults it sticks to the people. In many congested districts the only resident clergy left are Church of England or Roman Catholic (he refers of course to Sydney). The rest live in suburbia and come into the city for their work. He calls them "attaché case ministers."

We believe that there is some truth in what he says, but there is no reason for excessive self-congratulation. Let us stick to our principles. First, to mind our own business. We have got quite enough to keep us quiet. In this connection we may remember the inspiring sermon preached by the late Rev. H. H. Green before the Synod of 1921 on the text, "Commending ourselves to every man's conscience in the sight of God."

Secondly, to continue to carry out the ideal set forth in the Ordering of Priests, and to see that neither the Church nor any member of it take any hurt or hindrance by reason of our negligence.

PRAYER BOOK REVISION.

At the meeting of the National Assembly which was held at the end of January, the Prayer Book Revision measure received the General Approval of the House of Clergy. This is quite compatible with General Disapproval, and the stage reached is purely technical. When all three Houses, i.e., Bishops, Clergy and Laity, have given general approval, the House will meet for the stage of decision.

So practically Prayer Book Revision has been deferred. Meanwhile the English Church Union is taking steps to press its proposals for a Communion Office which differs both from the present office and the alternative proposed by the National Assembly, being practically the same as the service in the 1st Prayer Book of Edward VI.

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THE NEXUS QUESTION.

TWO IMPORTANT LETTERS.

TO THE EDITOR:

Sir,—The next meeting of Synod will be one of the most important ever held in the Diocese of Brisbane, as it will be called upon to discuss the question as to whether or not the time has come to sever the Legal Nexus which binds the Church in Australia to the Church in England and makes us a part of our great Mother Church.

When the Church was first planted in Australia, the Bishops of our Church decided that the Church they were planting in Australia should be not only a Church in communion with the Church of England but a part of the Mother Church, and so closely joined to her by what is called the Legal Nexus, that her Prayer Book should be ours, her rites and ceremonies ours, her Sacraments ours, her Creeds ours, and her Articles of Religion ours. No outside compulsion forced these conditions upon us, but they are ours by our own free will, and at any time we have been free to alter or amend them, provided we first obtained the consent of the different State Parliaments, to continue, under the altered conditions, to be the holders of the property which we had held under other trusts. It is, however, well known that at the last General Synod a majority decided that the time has come when the Legal Nexus should be abolished and the Church in Australia, which has been and still is a part of the Church of England, should be freed from the bonds which we have, by our own free will, placed upon our freedom, and that the terms upon which this alteration shall be made should be submitted to the different Synods for their acceptance, modification or rejection.

I am unable to find that there is any wide-felt desire by the members of our Church for any change in our present condition or that there is any urgent necessity for the change to be made, and some of the terms upon which it is to be made seem to be either most dangerous or most objectionable. Those desiring change ought to be able to prove that change is absolutely necessary and almost unanimously desired. Instead of being bound to continue to hold as fundamental provisions the Prayer Book, Creeds and Articles, which are held by the Mother Church, the Australian Church, freed from the Nexus, is to have no fundamental provisions, and is to be free to change even her very name. Some have held that the Prayer Book needs some revision, but I should like to point out that after fourteen years' work an appendix to the present book will most likely be shortly added to the present Prayer Book giving alternative uses which will meet all needs.

A great point has been made that the Australian Church should cease to be bound by the decisions of the English Courts of Appeal, and should at once form a new Court of Appeal out here. But I should like to point out that any objections which may be felt to the present Courts will shortly be removed, as a Royal Commission appointed by the King has made such recommendations that when they are carried out the present objections will be removed.

After being repeatedly told of the great need there is that we should be freed from all the restrictions we have placed upon ourselves, we are now told that we need not fear that the newly-acquired powers would ever be exercised. My reply is if the power is not given no danger can be done, but I cannot forget that "the power to do ill deeds make ill deeds done."

There is, I feel sure, no real demand made by the members of our Church that such a momentous change should be made in our constitution, and I know that many of our people feel great alarm and distress at the suggested alteration which should certainly, I think, not be made until the whole Church is almost unanimous for a change. The Synod of the Diocese of Sydney has already voted against it, and other Dioceses will probably reject it. It is no time to stir up strife and ill-will, and I hope that our Synod will say with no uncertain voice that the time has not yet come for change, and that at the present time we desire neither a new name, a new Prayer Book, or a new Court of Appeal. I have never said that the time will never come when a change might have to be made; but the time has not yet come, and before it comes many things will have to be shown.

1. It must be proved that the almost unanimous consent of the Church is in favour of the change.

2. That some urgent reasons require it.

3. That a proper constitution, with fundamental provisions fixing the doctrine, faith and ritual of the new Church have been provided.

4. That the larger Dioceses are more fairly represented in the General Synod than they are at present.

5. That the Brisbane Diocese is more fairly represented in the Provincial Synod of Queensland than it is at present, when the Diocese of Brisbane, with over a hundred clergy, has only four clerical and four lay representatives, although the four smaller Dioceses, which altogether number only about sixty or seventy clergy, are represented by twelve clergy and twelve laymen.

When once a Determination severing the Nexus has been passed by the General Synod, the Brisbane Synod will have no further voice about it, as it will be accepted or rejected for us by the Provincial Synod, in which our number of representatives is so unfair.—I am, Sir, etc.,

EDWARD C. OSBORN.

TO THE EDITOR:

Sir,—Through the courtesy of Archdeacon Osborn and yourself I have seen the Archdeacon's letter and am allowed the privilege of replying to it.

I am very glad of the opportunity, for I regard the Archdeacon's statement of the case as gravely misleading.

One general consideration I would put before your readers at the outset. The proposals which the next Session of Synod will have to consider are the outcome of nearly eighteen years' discussion. They are based upon a report to General Synod by a committee of which the Primate was chairman, and amongst the members of the committee who voted for it were the Primate, the Archbishop of Brisbane, the Bishops of Goulburn and Bathurst, the Deans of Melbourne and Newcastle, and the Federal Attorney-General (Hon. L. E. Groom). When these proposals came before General Synod in 1921 every single Bishop on the Australian Bench, headed by the Primate, voted for them: and they were carried in the other Houses of the Synod by sweeping majorities. I am aware that a mere appeal to distinguished authority, unsupported by arguments, is not enough to commend a course of action. But I think the consideration I have mentioned should give our Synod pause before it responds to Archdeacon Osborn's appeal to reject the proposals "with no uncertain voice."

But I want to deal with the Archdeacon's arguments. In the first place his opening paragraph is misleading. It implies that the changes which are proposed would in some

way adversely affect the relationship of the Anglican Church in Australia to the Mother Church in England. They would not. The real nexus which binds the Churches of the Anglican Communion together is a nexus of common sentiment and tradition. And this nexus remains unimpaired though every particular Church in communion with the Church of England, except the Church in Australasia, has placed itself or been placed in the position which General Synod recommends to the Church in Australia. If the proposals of General Synod were to be put in force to-morrow the relationship of the Australian Church to the English Church would remain unimpaired. The Australian Bishops would be welcomed to the Lambeth Conference with exactly the same cordiality as before. The Australian clergy would be eligible to work in England, and the English clergy in Australia, and the communicants of either Church would be free to communicate at the altars of the other. The fullest and freest intercommunion would continue. And there would be no Church opinion in England offended by the adoption of the proposals. I venture to assert that the impression is general amongst English Churchmen that the Australian Church is already in the position that the General Synod recommends us to take.

Archdeacon Osborn suggests that if the proposals of General Synod are accepted the Australian Church would cease to be "part of the Church of England." It would not, for the very simple reason that it is not now and never has been part of the Church of England. Its Dioceses are, to quote the opinion obtained from counsel in England, "organised upon the basis . . . that they are actual parts of that Church" (*i.e.*, of England). But this does not make them part of the Church of England. The Church of England consists of two Provinces—the Province of Canterbury and the Province of York. The Dioceses of Australia do not belong to either of those Provinces. They are not part of the Church of England.

In Archdeacon Osborn's second paragraph he makes the point that under our present constitution the formularies of the Church of England are ours, and leaves his readers to infer that they would no longer be ours if the proposals of General Synod were adopted. But again he misleads us. The second paragraph of the Determination which we are being asked to consider runs thus—

"Until further order be taken by duly constituted authority of the Church of England in the Commonwealth of Australia under the powers hereinafter contained, the standards and formularies of faith and order in the said Church are and shall be those in use by lawful authority in the Church in England on the first day of January, 1921, namely, the Book of Common Prayer, and of Ordaining of Bishops, Priests and Deacons, and the Articles of Religion."

But, the Archdeacon may reply, they can be changed. Well, they can be changed now, if any Diocese desires to change them and is unanimous in its desire. He himself admits "at any time we have been free to alter or amend them, provided we first obtained the consent of the various State Parliaments."

That brings me to the real point. The question the Synod will have to decide is in its essence this:—Is it desirable to secure such a change in our Church Constitutions as would transfer the power to regulate the Church's faith and worship from the Parliaments of Australia to the Synods of the Church? Personally I have no doubt that it is desirable. I support the proposed change for these reasons:

(1) It is right in itself. Is it seemly that the Church's formularies of faith and worship should be in the custody of a secular assembly, and not in the custody of the Church?

(2) It is safer. Under our present constitutions it is open, as Archdeacon Osborn shows, to any Diocese in Australia to approach its State Parliament with a request for such a modification of its Property Act as would enable it to legislate for itself in matters of faith and worship. And, provided that no considerable section of Church opinion in that Diocese were unfavourable to the proposed change, it is probable that the request would be granted. And the smaller and more remote the Diocese the greater would be the probability of no serious opposition manifesting itself. But under the proposals we are now considering the case would be very different. The Diocese desiring a change would have first of all to submit its proposal in the form of a Determination to be discussed in the General Synod of the Australian Church. Such Determination would have to be carried by a three-fifths majority in each House of General Synod. It would then be submitted to the Diocesan or Provincial Synods and it would have to be accepted by two-thirds of the Synods, in each of which it would have to be accepted by a three-fifths majority. It would then be resubmitted to General Synod, in which it would again have to secure a three-fifths majority. I ask any reasonable man to consider which method is likely to give us greater security against hasty or undesirable legislation.

(3) It makes for unity. Under our present constitutions independent Diocesan and Provincial action is possible. Under the proposed constitution no action will be possible which does not as nearly as possible represent the mind of the Australian Church.

(4) It makes for discipline. No one values the comprehensiveness of the Church of England more than I. But there must be limits to what is permissible within the Church of England. At present the Australian Church has no effective means of defining those limits. The establishment of true Church Courts, with, let us say, the Consultative Committee of the Lambeth Conference as the final court of appeal, would give the Australian Church the power to define those limits and to secure their observance.

I have trespassed greatly on your space, and even now have not said one half of all that might be said in favour of the most important reform which the Australian Church has ever had to consider. But I hope that I have said enough to convince those who have had the patience to read my letter that the proposals before us are not quite so revolutionary or so pregnant with disaster as Archdeacon Osborn would have us believe. Those who support them appeal to reason: those who oppose them seem to me to appeal rather to prejudice. I have no doubt whatever that sooner or later the appeal to reason will prevail, and I hope it will be sooner rather than later. I hope that Synod will show a considerable majority in favour of the proposals.—I am, Sir, etc., F. DE WITT BATTY.

EASTER DAY.

Sir,—According to our Prayer Book Easter Day should be always the first Sunday after the full moon, which happens upon or next after the Vernal Equinox; and if the full moon falls upon a Sunday, *Easter Day is the Sunday after.*

Now that full moon does fall on Sunday this year, should Easter fall, then, on April 8th?

It seems to me that when the rules for finding the moveable feasts were drawn up, it was assumed that there were 365½ days in the solar year, also that the solar and lunar time coincide every nineteen years. Of course we know these two assumptions are not correct.

The question is: What is the equation of time on which is based the present calculations determining the date of Easter?

Hoping that someone well versed in this particular subject will write a thesis on the "Easter Date" for the *Chronicle*.—I am, Sir, etc. JOHN.

The National Assembly and Prayer Book Revision.

THE COMMITTEE'S PROPOSALS.

I.

SUGGESTED ALTERATIONS IN THE COMMUNION SERVICE.

In this and following issues we will note the chief alterations that have been suggested by the committee. They will be found in a booklet containing the full report, N.A. 60, which can be obtained at the Book Depot, price 1/6. It must be borne in mind that if the measure is passed, these alterations will be only permissible deviations and may be substituted in whole or in part for the present order of service.

This first instalment takes us as far as the collects, and it will be noticed that some of the proposed changes have already been made in certain of our Churches.

1. That a note be prefixed to the Order of Holy Communion prescribing that "the priest in celebrating the Holy Communion shall wear either a surplice with stole or with scarf and hood, or a white alb plain with a vestment or cope."

2. That a rubric be added enjoining the priest to say the service "in a distinct and audible voice."

3. That the Ten Commandments be recited in a shortened form; the First, Sixth, Seventh, and Eighth to remain as at present, the others to be altered as follows:—

The Second to end at the words " . . . nor worship them."

The Third to end at the words " . . . thy God in vain."

The Fourth to end at the words " . . . the Sabbath of the Lord thy God."

The Ninth: Omit "against thy neighbour."

The Tenth to read "Thou shalt not covet."

4. That at the end of the Ten Commandments a rubric be added to the effect that "the Ten Commandments may be omitted, provided that they be rehearsed at least once on each Lord's Day in Advent and Lent." In the event of such omission, it is proposed that one of the two following alternatives be substituted for them:—

(a) Our Lord Jesus Christ said: Hear, O Israel, the Lord our God is one Lord, and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

On these two commandments hang all the Law and the Prophets.

People: Lord, have mercy upon us, and write these Thy laws in our hearts, we beseech Thee.

Or, (b) Priest. Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

5. That the Collects for the King be omitted, and be included among the Prayers and Thanksgivings upon Several Occasions.

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

A LANDMARK IN HISTORY.

THE BISHOP OF SALISBURY ON AUSTRALIA.

The Bishop of Salisbury, who preached the sermon at the annual Australia Day Service, held at St. Dunstan's-in-the-East on Friday, said that twenty-two years ago that day the first Federal Parliament was opened in Melbourne by the present King, then the Duke of Cornwall. It was a landmark in history, and, directly or indirectly, it would be associated with three great steps in human progress.

In the first place, the opening of that Parliament heralded the birth of a nation. England might have been slow to appreciate the strong national spirit which had begun to control Australia even before the War; but those who had left Australia knew it well and had noted with hope and satisfaction the temper and the spirit which had marked its growth. We had seen this young nation achieve its manhood on the blood-stained heights of Gallipoli. We had seen it, now mature, look out beyond its domestic concerns and recognise its responsibility and take up the "white man's burden" in the Islands of the Pacific. Australia had shown, in its handling of the child races, alongside of its strength, the old instincts of justice, freedom, and sympathy which had ever been characteristic of our race. So far, the best traditions of English Imperial policy were being applied in the Australian Department of External Affairs. This could not but be for good.

The opening of that first Parliament was also a landmark in the history of the Empire itself, and in the progress from Empire to Commonwealth. But, in the third place, the significance of "Australia Day" was not limited to Australia itself, or even to the British Commonwealth. Might they not believe that it heralded the dawn of an even greater hope? The success of the greatest political experiment the world had ever seen—the British Commonwealth of Nations—vitally concerned the future welfare of humanity. If a basis of peaceful co-operation could be found to take the place of competitive armaments, a most momentous step would have been taken in the history of the world. As Christians we must do all in our power to promote intercourse between the component parts of the Commonwealth. England was overburdened with population and needed relief. Australia needed, above all things, a largely increased population. The general scheme of the Colonial Office for aiding emigrants was well calculated to benefit the Dominion, and his only fear was that some of the Australian States might not be able to avail themselves of it owing to financial circumstances. Especially could he speak from experience of the notable results achieved from the emigration of boys and girls, and the work of the Child Emigration Society deserved hearty support.

After the service the offertory, which was given to the Child Emigration Society, Savoy House, Strand, W.C.2, a reception was held at Clothworkers' Hall, to meet Sir Joseph Cook, High Commissioner for Australia, and Lady Cook and Mme. Ada Crossley.—*Times*.

DIOCESAN CONTRIBUTION TO A.B.M.

On the 22nd of March the total amount received was £3412 16s. 4d., which leaves £1197 3s. 8d. to be raised before the financial year closes on April 4th. As a good deal usually comes in at the end of the month, we hope next month to be able to report a more satisfactory position.

ANGLICAN CHURCH MISSION.

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

The Mission has not reported its work in the *Chronicle* during the past three months owing to the Christmas, New Year, and Lenten Seasons following so closely, and we have been kept very busy.

NEWSBOYS' INSTITUTE.—The Newsboys' Annual Camp was held during the Christmas holidays at Tweed Heads, and about 80 lads participated and also 27 boys from the Enoggera Boys' Home. The weather being ideal for camping, all had a most enjoyable time. The Newsboys' Institute is again busy with its football teams for the coming season, and three strong teams have been formed and will play under the names of Citys 1st Grade, Citys 3rd Grade, Citys Minor. The 1st Grade holds the Premiership for last year's season, undefeated.

EMPLOYMENT.—We shall still be glad if the clergy will send us lads from their parishes who might like to take up farm work after leaving school as we always have a number of employers waiting. We have placed 11 on farms during the past few weeks.

MOUNTAIN CAMP.—On the 9th January the camping materials were sent on to Picnic Point, Toowoomba, where 53 girls and 49 boys between the ages of 10 and 14 years, under the auspices of the Children's Welfare Association, had a most enjoyable 14 days' camp in the Mountains. The daily press gave many excellent reports of this outing, and it is therefore not necessary to add anything further than the fact that the cost of the outing only amounted to £120/5/6, which shows that everything was managed in a most economical manner. A re-union picnic of these children was held at Mitchelton on 17th March. The Children's Welfare Association is doing a very excellent work in this respect as the outing is for children who otherwise would not get a holiday, and careful selection is always made.

PINKENBA.—The work in the district is going on very steadily and Mr E. Martin and his staff of Sunday School teachers are to be congratulated on the excellent attendance of the children. The regular bi-monthly Communion Service has been conducted by Canon Batty. Pinkenba has lost a devoted worshipper in the person of Mrs McBride, whose death occurred on Sunday, 14th January, and our sympathy is extended to the family in their bereavement. On behalf of the family we wish to thank the Rev. F. Light, of Holy Trinity, Valley, for his constant attendance during her illness. The funeral took place at the Nundah cemetery, and all feel that they have lost a faithful and true friend. Canon Batty has arranged to hold a Memorial Service at Pinkenba on Thursday, 22nd March, when a large Brass Memorial Cross will be unveiled and dedicated to her memory as a token of esteem from the parishioners. The next Communion Service will be celebrated on 15th April at 9 a.m. It is expected that the Sunday School Treat will be held about May Day.

BAID HILLS.—A regular Morning Service has been conducted and the attendance has been very encouraging. We are indebted to the Rev. W. H. W. Stevenson and the Rev. G. S. Hanbury for Communion Services. It is intended to arrange for a parochial meeting after Easter of all the local residents for the purpose of discussing the possibilities of the erection of a Church as the need of a building for our worship is being gradually felt, but this will require a large amount of faith and courage and hard work. We hope to arrange for a Social Evening soon after Easter.

HOLLAND PARK.—We are still urgently in need of a gentleman to act as Superintendent for the Sunday School and would be glad to hear of anyone who would be willing to take up this position. There is a Sunday School of about 70 children. Mr W. D. Dell and Mr W. P. B. Miles have conducted Sunday services regularly and the attendance has been most satisfactory. The Sunday School Treat has been arranged to be held on 7th May, and it is to be a united picnic, when the Church Mission Band and workers will participate.

Appointments for the Month.

Rev. Frank Knight, Th. L. (Assistant Curate, All Saints', Charleville), Rector, St. John's, Dalby.

Rev. Colin C. Robertson, Vicar, All Saints', Mitchell.

Rev. C. W. Tomkins (Rector, St. Agnes', Esk), Vicar, St. Matthew's, Howard.

Rev. A. W. Ethell has resigned the position of Rector of St. Saviour's, Laidley, as from 31st May.

CALENDAR FOR THE MONTH.

With Lessons from the Revised Lectionary, with Notes.

APRIL 1. Easter Day.

Morning.—Psalms 2, 6, 111. Lesson 1: Exodus xii. 1-14, The Passover. 2: Rev. i. 4-18, The Vision of St. John.
Evening.—Psalms 113, 114, 118. Lesson 1: Isaiah li. 1-16, Jehovah, the mighty deliver; or, Exodus xiv., Deliverance of Israelites from Egyptians. 2: St. John xx. 1-23, The Gospel for the day, with twelve additional verses; or, Romans vi. 1-13, Union with the Dying, Risen Christ.

APRIL 8. 1st Sunday after Easter.

Morning.—Psalms 3, 57. Lessons 1: Isaiah lii. 1-12, The sorrow of Jerusalem shall give place to joy. 2: St. Luke xxiv. 13-35, The appearance on the way to Emmaus; or, I. Cor. xv. 1-28, St. Paul teaching on the Resurrection of the Dead.
Evening.—Psalms 103. Lesson 1: Isaiah liv., Zion shall be restored to her place as Jehovah's wife, never again to be rejected; or, Ezekiel xxxvii. 1-14, The prophet's famous vision of the valley of dry bones—a prophecy of the resurrection of his people written during the exile. 2: St. John xx. 24-end, The continuation of second lesson for Easter Day, the story of St. Thomas; or, Revelation v., The Vision of Heaven continued from Chap. 4, the theme here being the redemptive power of Christ.

APRIL 10. Tuesday. (The Annunciation of the B.V. Mary. Transferred from March 25th.)

Morning.—Lesson 1: Isaiah lii. 7-12. 2: Heb. ii. 5-end.
Evening.—Lesson 1: I. Sam. ii. 1-11. 2: St. Matt. i. 18-23.

APRIL 15. 2nd Sunday after Easter.

Morning.—Psalms 120, 121, 122, 123. Lesson 1: Exodus xvi. 2-15, God sends quails and manna to feed the Israelites; or, Isaiah lv., The Blessings of the New Covenant. 2: St. John v. 19-29, The Son's dependence on the Father. The Judgment and the Resurrection; or, I. Cor. xv. 35-end, Teaching on the Resurrection continued.
Evening.—Psalms 65, 66. Lesson 1: Exodus xxxii., The Golden Calf; or, Exodus xxxiii. 7-end, The promise of Jehovah's abiding presence—a more helpful lesson than chap. xxxii.; or, Isaiah lvi. 1-8, A gracious promise to Proselytes. 2: St. John xxi. Further appearance of the Risen Lord; or, Phil. iii. 7-end., St. Paul's aim to know Christ and the powers that come from His Resurrection. He writes at the end of his career and urges the Philippians to follow his example.

APRIL 22. 3rd Sunday after Easter.

Morning.—Psalms 124, 125, 126, 127. Lesson 1: Numb. xxii. 1-35, Balaam and Balak; or, Isaiah lvii. 15-end, God's promises to those of a contrite and humble spirit—a lesson of six verses. 2: St. Mark v. 21-end, Raising of Jarrus's daughter; or, Acts ii. 22-end, St. Peter's Sermon on the Day of Pentecost—chosen because of St. Peter's witness to the Resurrection.
Evening.—Psalms 81, 84. Lesson 1: Numb. xxii. 36-xxiii. 26; or, Numb. xxiii. 27-xxiv. end, Story of Balaam and Balak continued; or, Isaiah lix. The sins of the people delay Jehovah's intervention. They confess their sins and Jehovah Himself becomes champion of the right. 2: St. John xi. 1-44, The Raising of Lazarus; or, Rev. ii. 1-17, Messages of the Angel to Churches of Ephesus, Smyrna, and Pergamum.

APRIL 25. Wednesday. St. Mark, Evangelist and Martyr. Anzac Day.

APRIL 29. 4th Sunday after Easter.

Morning.—Psalms cxxviii., cxxix., cxxx., cxxxi. Lesson 1: Deut. iv. 1-24, Exhortations to obedience to God; or, Isaiah lx., The glories of the new Jerusalem. 2: St. Luke xvi. 19-end, The Parable of Dives and Lazarus; probably chosen for its teaching about life after death; or, Acts iii., St. Peter's healing of the lame man and second speech.
Evening.—Psalms cxlv., cxlvi. Lesson 1: Deut. iv. 25-40, Morning's lesson continued; or, Deut. v., Another version of the Ten Commandments with hortatory additions; or, Isaiah lxi., Our Lord read the first part of this chapter in the Synagogue at Nazareth, cf. St. Luke iv. 16-30. 2: St. Luke vii. 1-35, Healing of Centurion's servant; raising of widow's son at Nain; the message sent to our Lord by St. John Baptist and our Lord's reply; this lesson follows well after Isaiah lxi.; or, Rev. ii. 18-iii. 6, Messages to Churches at Thyatira and Sardis.

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BRISBANE, APRIL 2, 1923.

[No. 393]

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

THE HOPE OF EASTER.

As a whole nation we are probably too optimistic to appreciate the meaning of Easter Day, for only out of the blackness of despair at the Cross can the mind soar to that immortal belief and hope.

It sounds absurd to say this to-day, when the writers and thinkers of the civilised world are almost unanimous in their increasing pessimism. They see more clearly than the ordinary man the fearful problems which face our civilisation, threatened by anarchy and disruption from within and the rising tide of the coloured nations from without; they know the long cycles of history disclosing the Rise and Fall of other civilisations; they perceive the signs of decadence appearing in our own, and therefore they fear the worst. But this knowledge has not yet affected the majority of our people, and instead of knowing a reasoned fear, they are buoyed up with a vague hope in the coming of a time of prosperity and goodness for all. With some it means a peaceable kind of evolution, whereby all good things will come, if we only wait for something to happen. With others, more realistic and impatient of delay, this good time will come with Revolution and Violence. But with all these optimists there lives an untried hope and a general disbelief in the pessimism of history, so it is quite possible that they will be wrapped up in their dreams of earthly hope until the crash comes.

When we turn to the history of the Hebrews we find a very different frame of mind. They knew what despair was like, again and again they had been through the fire of defeat, and all the great nations of the world had conquered them in turn, till, at the time of Our Lord's ministry, the Roman Empire held them crushed beneath its heel. Our history as yet bears no long record of defeats, but for them each century had brought nothing but sorrow, and they were tempted to despair of their God, who let them be disappointed of their hope. Nevertheless, beneath the ashes of humiliation, the fire of patriotism still glowed, and though their case seemed hopeless in the eyes of the world, yet they believed that God would, with a miracle, restore again the Kingdom of Israel.

So therefore when Our Lord came preaching the message that the Kingdom of God was at hand, we can see that the wildest hopes would be raised in many minds, and that even His disciples planned an earthly kingdom free from heathen conquerors. In this mood the Apostles followed Our Lord even to Jerusalem, blind to His warnings as to the true facts of the case, thinking only of triumph where He foresaw the Cross; for though, in after years, they saw things in their true perspective, we know at that time all His forebodings were lost upon them. Then came the awful day of the Cross, and they were suddenly left as men without hope—God, who had seemed so near, was blotted out; the constant failure of Jewish hopes had happened again. No longer for them was Our Lord the Christ and Messiah of God, but only one more prophet had perished at Jerusalem. For them the Light of the World went out, God seemed powerless, and there was no hope for mankind, for their nation, or for themselves. They had forsaken all to follow One who promised the Kingdom of God and was now crucified, dead and buried.

It is thus, from looking at those events through the minds of the Apostles, that we are shown the process of a dawning hope crushed with an awful tragedy, and we know that if the Cross were the end of the story there could be no Gospel of Good News. We are then led to the belief that something so wonderful happened to them that their grief and despair were changed to joy and exaltation. Nothing but their belief in the Resurrection of their Master could have caused this complete change of mind, when for them the crucified Jesus of Nazareth was made by the power of God both Lord and Christ.

This Gospel was their good news to the world, and the world still needs it. The popular belief in Progress and Evolution is likely to be rudely shattered, just as those dreams of a Jewish Kingdom had been so suddenly broken. Without the Easter Message of the Spiritual Life, the world is dark. If the individual mourner, standing by the open grave, needs this comfort, still more does the whole thought of the world require so great an hope. We know that this earth must end, even if the wildest hopes of civilisation are ever realised, which is most doubtful, and then all life must cease; the tears, the sufferings, and the heroism of mankind be all in vain, unless we look for "the Life of the World to come."

Without the Resurrection it is impossible to wish anyone a Happy Easter, for there can be no rejoicing in a doomed world. "But Easter Day breaks! But Christ rises!" "Mercy every way is Infinite."

THE MISSION IN HOBART.

BY THE DEAN OF HOBART.

We in Tasmania were the first to be visited by Mr. Hickson, and in consequence we had not the advantage of drawing upon the experience of others; but the Missioner so patiently answered all our questions and gave us such clear directions that the work of preparation, and throughout the Mission became quite a simple matter. Owing to our being the first on the list, Mr. Hickson broke through his rule of keeping Sunday free, and he preached for us at Evensong to a packed congregation. He is a remarkably simple speaker, very easy to follow and understand, and convincing too, owing partly to his unshaken faith in his special mission to the Church. He never strains after effect, and never approaches sensationalism. Everything connected with his service is marked with the greatest simplicity and the deepest reverence, and above all, with the spirit of prayer.

On the Monday the Mission opened, and before the sick folk and the band of Intercessors were admitted, the workers were in their places. There were never less than twenty "ushers" present. These were ladies accustomed to deal with sick people—chiefly hospital nurses—and they had their hands full from early hours until the close of the service. They received the patients at the south-west door, and helped them to their places, and, later on, led them in single-file to the Altar-steps, and, after the laying-on of hands, took them to the Cathedral grounds. The babies and urgent cot cases were taken first, and then the others sat by seat right down the nave and the aisles. On the last day there were over a hundred cases to be looked after in the grounds, as there was no room for them in the building. At the gates and doors a body of secretaries looked after the tickets and helped with the bath-chairs and stretchers. Their work came practically to an end for the time being when the service began until the

sick began to come out of the Cathedral. There was an office to look after, and kept some of them busy from early in the morning until late in the afternoon, while in another room cups of tea were kept ready for any sick people who might require them. The ushers and secretaries did their work remarkably well, and perfect order was maintained throughout all the proceedings.

The service began with the giving out of notices and the singing of a hymn; and after one of the Cathedral clergy had offered intercessions, Mr. Hickson spoke to the people from the chancel steps. He spoke for over an hour, but it did not seem so long, even to the sick, who listened with rapt attention. After the address the sick received the laying-on of hands. A priest preceded the Missioner reading the "case" from the sick person's card, and another priest—or rather two—followed him to pronounce the Church's Blessing. Mr. Hickson is very rapid in his movements, and it took but little over two hours to administer to all the patients and to the workers who afterwards came up for spiritual blessing. During these two hours the organist played well-known hymns very softly, relieving what otherwise would have been an oppressive silence.

In the side chapel were a number of Intercessors, who continued in prayer all the while.

The effect of the service is perhaps best summed up in a remark made by a working man who was standing in the crowd outside the Cathedral grounds, who in answer to the question: "Do you believe in this sort of thing?" said: "I don't know whether I do or not; but just look at the faces of the sick people as they come out." There is no doubt that the service did leave its mark of happiness on the sick in spite of their sufferings, and on the whole—whether it was that the Church had been at work amongst those in need, or that Christ was felt to be present—all who were there were raised to a higher plane. He preaches spiritual healing, and rarely refers to the cures effected, but takes them as a natural consequence.

In the afternoons Mr. Hickson visited the General Hospital, the Sanatorium, the Institution for the Deaf, Dumb and Blind, and went to those sick people who were unable to attend the Cathedral services.

At the General Hospital there was a little child of three, suffering from paralysis. Everyone present was praying for the little mite when the laying on of hands took place, and there were great rejoicings next day when the child was seen toddling about the ward.

On the Monday a lad of seventeen was brought in from Richmond, forty miles away, on a mattress in a motor car. He was suffering from tuberculosis of the hip and spine. After the service he was sitting in an arm-chair in the office, waiting for his car to take him home. It was, so he said, the first time for seven months that he had sat up; and he was free from pain. When they were carrying him out he said he thought he could stand, and, although terribly weak, he managed to do so. He was coming in again on the Wednesday, but he sent a note instead, saying that he did not think it right to occupy a seat which some sick person might need, as he had been sitting up that morning playing the piano.

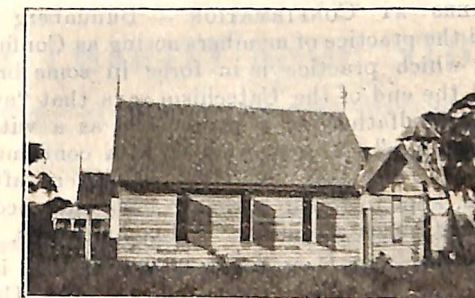
A girl was born with one eye sightless; she now can see with it, and her sight is improving day by day. A boy suffering from Hopkins' disease, and having a huge growth on his neck, woke up next morning without any sign of it.

But the cases are innumerable. No less than 194 letters, or rather portions of them, were read out at the Thanksgiving Service last Wednesday, after being carefully verified. And what a service that was—wonderful!

"THE HOME OF THE ORDER OF WITNESS, TINGALPA."



The Priory House.



The Chapel, formerly the Parish Church of the District.



The Archbishop of Brisbane addressing the congregation after the Service of Blessing, February 22nd.



The Sanctuary

C.E.M.S.

THE RULE OF LIFE.—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.

SOME OF ITS DOINGS.

THE SCOPE OF THE SOCIETY.—The Bishop of Ohelmsford, the Chairman in England, says that the C.E.M.S. is the biggest society of male communicants in the world, the total membership is about 70,000, the number of members in Australia is about 5,000. The Bishop in a recent great message urges, in the realm of service, that each C.E.M.S. man during 1923 will aim at (1) bringing at least one man to Christ and to confirmation; (2) Inducing one fellow communicant to join the C.E.M.S. and to help it by his spiritual life and work. This is a great ideal for the Australian brethren.

GODFATHERS AT CONFIRMATION.—Bundaberg Branch has adopted the practice of members acting as Confirmation Godfathers, which practice is in force in some branches. A rubric at the end of the Catechism says that "everyone shall have a godfather, or a godmother, as a witness of their confirmation." This was done at a confirmation at Bundaberg in June last, and the godfathers after the confirmation, kept in touch with the boys and encouraged them in their Church attendance and communions.

IMMIGRATION.—The New South Wales Council is pressing forward in this challenging work. The C.E.M.S. officer for N.S. Wales, Mr W. E. Wensor, presents the following encouraging report for February. Ships visited

12, cards distributed 495, commended to Rectors 191, employment found for 19, employers interviewed 22.

The Church of England Boys' Society Council in Sydney has now entered upon a most important work in this connection. Mr Ivon Johnson, c/o C.E.M.S. Church House, has been appointed Honorary Secretary of the Boys' Immigration Department, which has as its purpose the welcoming, corresponding, and the chumming up with every Anglican lad, especially communicant boys, who arrive in N.S. Wales from overseas.

THE CHILDREN'S COURT, SYDNEY.—A most valuable work of caring for Church of England boys admitted on probation and allowed to return to their homes is being carried on by Mr P. D. Brady, supervising Hon. Probationary Officer for C.E.M.S. (Address, Ascot, Temple St., Stanmore) and by a number of C.E.M.S. men to act as honorary probationary officers by doing all they possibly can to help these lads to win out. The figures supplied by Mr Brady for the months of January and February are an eloquent testimony to the work being accomplished. He reports: Cases for the two months, 62; cases requiring special oversight, 12; total number of boys under our supervision, 175; reports received from the honorary probationary officers for the two months number 42.

MISSIONS FOR SPIRITUAL HEALING.—All C.E.M.S. men are asked to do everything in their power to help forward this great work, and especially to conserve the results thereof.

The Federation of Brisbane C.E.M.S. Branches, which has not been active for some time past, made a fresh start on January 12th, when there was a satisfactory attendance of delegates, most of the metropolitan branches being represented. Among other business the Hickson Spiritual Healing Mission was discussed, and delegates were recommended to ask their branches to prepare for it, and to consider the matter of helping in the organisation work connected with it if called upon.

The Annual Meeting was held on February 16th, when there was also a good attendance. After the election of office-bearers and other routine business, arrangements were made for the annual Procession of Witness and Lantern Service on Good Friday night, and also for the visit to Brisbane of the Rev. E. A. North-Ash, of Sydney, in August next. A motion was also passed extending to the Archbishop of Sydney the sympathy of the Federation with his protest against the opening of the Sydney Show on Good Friday.

Judging from the tone of these two meetings, there is every probability of the Federation making itself of some use during the current year, and not merely "fizzling out" after a meeting or two. Meetings are to be held quarterly.

PERSONAL.

We are sorry to hear that the Bishop of North Queensland has been compelled to pay a visit to Brisbane in order to undergo an operation. He is at St. Martin's Hospital. We hope that the operation will be successful and that he will be completely restored to health.

The Rev. George and Mrs Hollowood, and family, have passed through Brisbane on their way home to England. They are travelling by the 'Jervis Bay.' We wish them a happy voyage.

The Rev. A. W. Ethell, who has resigned the Rectory of Laidley, has accepted the offer of the Rectory of Esk.

ST. FRANCIS' COLLEGE, NUNDAH.

The work of beautifying the College grounds is proceeding slowly. The dry weather has greatly hindered its progress, but we hope before very long to have some fine couch-grass lawns near the Chapel and in front of the main building. We are working steadily on our own garden beds and lawns, and in this we are greatly helped by kindly advice from our Vice-Principal. We appreciate his advice very much.

At the time of writing we are looking forward to our Quiet Day on the Tuesday in Holy Week, which will be conducted by the Rev. C. F. Blood, of Auchenflower. The usual Vigil will be observed in the Chapel by the staff and students on Maundy Thursday night, ending with the singing of the Reproaches on Good Friday morning.

We are contemplating further improvements in the Chapel, but more money will be needed to enable us to carry them out—and the Chapel Improvement Fund is still open to receive subscriptions.

The Archbishop paid us a short visit on the 15th March, and hopes to come again for a longer stay before the end of Term.

OUR CHURCH SCHOOLS.

GLENNIE MEMORIAL SCHOOL, TOOWOOMBA.

School re-opened with a full house in January, 1923. Owing to her serious illness at the end of last year the Principal, Miss Lawrance, has been granted six months leave of absence. While Miss Lawrance is away the school is being managed by Miss Fittock, B.A., who was on the staff for ten years before she left to open the Church of England Girls' School, Glen Innes. Misses Catriona Cameron, B.A., and Sheila Cameron, B.A., Mackey, A.R.C.M., and Lanham, L.A.B., have joined the teaching staff and are doing good work. The results of the University Public Examinations of 1922 were particularly gratifying. Fifteen candidates passed the Junior, while the only candidate entered for the Senior gained an open scholarship to the University, and secured seventh place in Queensland. In sport also the school upheld its reputation. At the break-up Bishop Le Fanu presented to the captains of the teams the Challenge Cup donated by Messrs Yates and Provan to the best team in tennis and basket ball in the Darling Downs Secondary Schools Sports Association.

The Debating Club meets weekly and many interesting discussions take place. Each week the cup presented by Mrs Bruche is held by the girl who has distinguished herself most at the debate.

In the Fixture Card for 1923 issued by the Queensland Secondary Schools Association, our two Church of England Schools figure prominently in the list of the Premier-Schools for 1922, which is printed on the back of the card.

The Southport School is Premier in Football A Grade, Swimming and Athletics; and the Church of England Grammar School in Cricket B Grade, Football B Grade, and Rowing.

This is a fine record.

For the season of 1923 the C.E.G.S. takes its place with T.S.S. in the A Grade.

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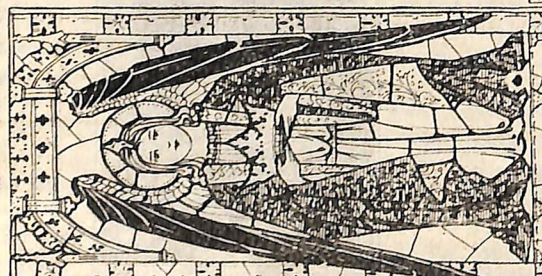
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A.B.M. Notes.

NEW GUINEA LAUNCH.—Two years ago we had to draw attention to the dedication of a launch for the Forrest River, the "Fram." Last year Yarrabah delighted us by building her own launch, the "Dove." Not long ago it was announced that the Bishop of New Guinea planned to sell the "Whitkirk" and the "Albert Maclaren," and replace them by a single boat, as an auxiliary ketch, which should run at a regular monthly timetable. This has at last been accomplished. The "Maclaren-King," for such is the name of the new vessel, is now on the slips at Huskisson, Jervis Bay. Rev. M. A. Warren has thrown himself heart and soul into the planning of this little vessel, and has been very busy ever since his arrival in Sydney arranging the numerous details of her accommodation and equipment.

She will be launched about the middle of March, then will sail to Sydney for her formal dedication towards the end of the month. It is hoped to mark this event with much ceremony.

BISHOP ON FIJI.

The appointment of Rev L. S. Kempthorne, a New Zealander with wide Missionary experience dating from his undergraduate days at Oxford, is good news. At the same time the Church in Australia must realise that his appointment will add to her responsibilities, for she is pledged to assist in Missionary work among the Indians in Fiji, now numbering over 61,000. An Australian, Miss Irene Cobb, is training in India for this very work, and is now only awaiting a call.

Rev. A. R. Holmes, Organising Secretary of Home and Foreign Missions in the Diocese of Newcastle, has accepted the position of Vice-Chairman to the A.B.M., but will not be able to take up his duties until the end of April.

Miss Percy and Miss Waldron, of the New Guinea Mission, arrived home on furlough at the end of February, while Miss Edith Williams and Miss May Groom will sail for New Guinea on March 27th.

The Bishop of Melanesia has, according to latest reports, taken suddenly ill on the eve of sailing from England, and has had to undergo an operation.

Rev. H. and Mrs. Matthews desire to thank all who contributed to the splendid box of gifts for the kitchen at Mitchell River, and also necessities for the "Francis Pritt."

"Church Notes" versus "Church Chronicle."

The former is only our insignificant little Parish paper; the latter is nothing less than the weighty and influential and well-edited Diocesan paper, and yet in our own parish *Church Notes* is winning. Why? Only because it is the Parish magazine. There are a great many sister parishes in the diocese, and a large number of fellow Church people in those parishes, and it would be a great help to us, and we hope some help to them, if we were more in touch with them. The way to get into touch with them is through the Church paper for the whole diocese. Unfortunately the *Church Chronicle* finds its way into only a very few homes in this parish. There must be some who would like to read it. The subscription is only 2/- per annum. Will those who wish to subscribe please give their names to the Rector.

—From a Parish Magazine.

[Although our merits are perhaps somewhat overstated, we heartily commend the spirit of this paragraph.]

News from the Parishes.

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

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

NOTICE.

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

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

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

[A line averages eleven (11) words.]

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

7.30 a.m. (Easter Day)	11 a.m.	3 p.m.	7.30 p.m.
April 1—Allora	Allora	Spring Creek	Allora
8 a.m.			
8—Allora	Glengallan	Goomburra	Allora
15—Allora	Spring Creek		Allora
22—Allora	Goomburra	Glengallan	Allora
29—Allora	Allora		Allora

MEETINGS.

April 4—Women's Guild, Goomburra, 2.30 p.m.
5—Allora, 2.30 p.m.
9—Social Committee, Allora, 8 p.m.
14—Girls' Guild, 2.30 p.m.

Daily Service, Allora, 7.30 a.m.

Intercessions for Mission of Healing every Thursday, 7.30 p.m.

The Rector will be absent in Toowoomba for Clergy Conferences, April 11, 12, 13. Urgent business will be dealt with by the churchwardens. The Archbishop is expected for the purpose of administering the Sacrament of Confirmation, April 29, and arrangements are under way to hold the Parish Easter Meeting at 3 p.m. on Saturday, April 28, so that His Grace may be present. There will be no services at Inver-ransay and Talgai West this month.

April 23 (St. George's Day).—Sunday School Picnic, Show Ground, Allora.

April 25, Anzac Day (St. Martin).—"Solemn Requiem," 10 a.m., Allora, for the soldiers who died for Australia and the Empire. Combined Service, 3 p.m., at the monument. Evensong, 7.30 p.m.

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

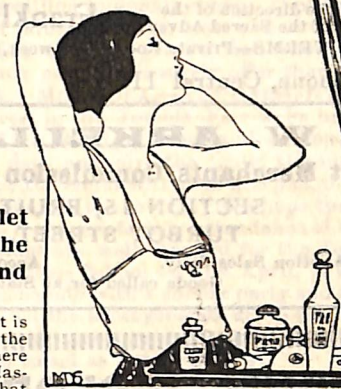
7.30 a.m.	11 a.m.	3 p.m.	7.30 p.m.
Apl. 1* Boonah	Boonah	—	Boonah
(6.30-7.30)			
8—	Maroon	Cannon Creek	Boonah
15—Boonah	Mt. Alford	—	Boonah
22—Boonah	Cannon Ck.	—	Maroon (8)
			Boonah
29—Boonah	Boonah	Mt. Alford	Boonah
May 6	Maroon	Cannon Creek	Boonah

* Easter Day.

C.E.M.S.—11th. G.F.S.—15th and 19th.

Women's Guild—12th. M.O.L.—7th and 21st.

Please note the alteration in the date of the C.E.M.S. monthly meeting. We hope this will not inconvenience members; it is deemed advisable owing to the Ruridecanal Conference in Ipswich on the 3rd, which the Rector is anxious to attend. The Women's Guild and the M.O.L. will begin their meetings again this month after the summer vacation. We greatly regret the departure of Miss Sanders, of the Rural School, who has been transferred to Sandgate. She will be a severe loss to us, but we hope that her health, which has been very indifferent of late, will improve with the change. It is characteristic of her that she is still willing to work a fair-linen cloth for the altar here which she had undertaken, the material for which the G.F.S. is supplying. The Girls' Society

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colouring treatment that is really permanent. For your skin, face massage, and health packs, and the very cream and powder to perfect the complexion. For your hands, smooth massages and polished manicures, and for each of your individual requirements personal consultation, and special treatment. Come in and consult Miss Shaw, who has for so long supervised this department.

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[Copy of Testimonial.]

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I do not know the price of it nor did she for sure, but am forwarding 3/6 and if not enough you might let me know.

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Telegrams: NORMAN BELL, BRISBANE.

has just held a well attended annual meeting, at which several new members were present, with nominations of more desirous of joining. Miss Leah Tow was reappointed secretary. **MT. ALFORD**—The Church here has been supplied with two lamps, so that week-night services can now be held as has been requested. We hope to report a further addition to the furnishing of St. Peter's next month. All good wishes for Holy Week and Easter.

Holy Trinity, Fortitude Valley (Revs. S. WATKIN and A. G. THOMPSON).—There has been much for which we have been very thankful in this year's observance of the sacred season of Lent. For the first time in the history of this parish a daily Eucharist has been offered, and the congregations have been uniformly good. The two Eucharists each Sunday have been well attended, the congregation at the Children's Eucharist at 9.30 a.m. having increased greatly. There have been very large congregations on Thursday and Sunday evenings, much interest having been aroused by the course of sermons on "Christian Healing" on Thursdays. We have great hopes of doubling our last year's contributions towards Foreign Missions, though that constituted a record. Before Easter we hope to place an altar rail in the side chapel, and also a new carpet. Towards the cost of this the sum of £13/14/- has so far been subscribed, the greater portion having been given by the newly-confirmed as a thank-offering. A Sanctuary Guild, formed about three months ago, is doing very effective work in keeping the sanctuary and the altar linen beautifully clean. After Easter the Rector hopes to continue the special Thursday evening services for instruction and intercession in connection with the forthcoming Healing Mission. The Annual Easter Meeting will be held on Wednesday, April 11th, at 8 p.m. On Wednesday, April 18th, the Heralds of the King are giving an entertainment in aid of Missions. They are working hard in preparation for it and appeal for the support of all their friends. On Anzac Day there will be celebrations of the Holy Communion at 7 and 11 a.m., the latter being a Solemn Requiem.

St. Colomb's, Clayfield (Rev. D. MORGAN JONES).—The whole parish is eagerly conjoined in the effort just launched called "The St. Colomb's Free-from-Debt Drive." This little Church has done wonderfully well during the twenty-two years of its existence. By the year 1921, after the Church had been enlarged and continuously improved, it was free of debt. Then came the removal to the new and better site, when the Church building was removed board by board and re-erected so perfectly that one could not realise that it had been moved. At the same time the hall was also moved and enlarged by being lengthened and having a verandah added, while accommodation was provided underneath for the kindergarten. This all cost money, but the result was a very fine hall, useful to the whole district and which is much sought after by all and sundry for meetings and entertainments. We are hoping for a devotional Holy Week and Eastertide.

Lutwyche (Rev. A. HAROLD OSBORN, M.A.; Rev. T. HUMPHREY CLARK); **St. Andrew's, Lutwyche**, and **St. Mark's, Albion**.—The response to the Communicants' Lenten Appeal for Missions has been encouraging. The services for Good Friday and Easter Sunday are as follows:—Good Friday, 7 a.m. Ante-Communion, 10 a.m. Mattins, at St. Andrew's and Mark's; 12.3 p.m. Three Hours' Service at St. Mark's, conducted by the Rev. J. E. N. Osborn, the Rector, Toowoong; 8 p.m. Lantern Service in the Woolloowin Picture Theatre (by kind permission), preceded through streets of choirs and congregation. Easter Sunday: St. Andrew's, Holy Communion (choral) 6.30; Holy Communion (plain) 8; Mattins and Holy Communion (choral) 10.30; Evensong 7.30 p.m. St. Mark's, Holy Communion (choral) 6.30; Holy Communion (plain) 8; Mattins and Holy Communion (choral) 11 a.m.; Evensong 7.30 p.m. St. Andrew's Sunday School are busy rehearsing for a Children's Concert to take place on April 20th, at 8 p.m., at the Imperial Pictures, Lutwyche, by kind permission of Mr. Fenwick. We are particularly anxious for a large audience, as the proceeds go to the Permanent Church Fund, and the building is very commodious and will seat comfortably a great number of people. The work of building the concrete fence at St. Mark's grounds is well in hand and will be finished by Easter. An anonymous gift of additional electric lights, which will brighten up the whole Chancel, has been received this month.

St. Matthew's, Groveley, with St. Mary's, Alderley (Rev. J. P. PARKER).—The mission services at St. Mary's have been fairly well attended, and we have tried to follow Jesus. Those who have been absent have missed much. One notes with thankfulness familiar faces returning to the Eucharist, and we pray that they may be regular, and more yet return. Sunday evening, March

11th, we wished Mr Delve, Godspeed on his trip to England. He has done good work in the choir and will be missed. We thank Rev. Burnett for his visits, also Rev A. E. Taylor for his course of sermons on Sunday evenings in Lent.

Indooroopilly, St. Andrew's (Rev. T. ASHBURNER).—The Archbishop was with us on the 22nd of last month and administered confirmation to twenty candidates. Our Church Easter Meeting will be held in the Parish Hall on Wednesday the 18th. Members are cordially invited to be present. The meeting for the election of three Synodsmen for our parish will be held in the Parish Hall on Monday, the 9th, at 8. The date for the Sunday School Picnic has not yet been arranged, but will be held most likely at the end of this month. Several new families have come here to reside recently; we offer them the hand of our Church fellowship and hope they will take an active interest in all our Church works.

St. Peter's, West End (Rev. J. M. TEALE).—The Rectory is now nearing completion, and we hope soon to fix the date for the blessing of it. There is still a debt of £12 odd on the reedos, and the Vicar would be glad to receive any subscriptions towards paying it off. The Vicar would also remind certain subscribers to the *Church Chronicle* that they still owe for their *Chronicle*, and would be obliged if they would send their subscriptions to him without delay, since in the meantime he has to pay the bill. The Easter services will be as follows:—Holy Communion at 6.30 and 7.30; Sung Eucharist at 11; Festal Evensong at 7.30. The offerings at all the services will be given to the Vicar of the parish. It is with much sorrow we have to record the "passing" of Mrs Whalley, senr., a very old parishioner, and always ready to help her Church. We offer our sincere sympathy to her husband and family. We would remind our people that the O.A.T. Society will be having a Basket Picnic on the 28th April, the proceeds to go to the Rectory Fund. The motor launch "Glen Iris" will leave Wilson's Landing, North Quay, at 2.30 p.m., for 17-Mile Rocks, returning by moonlight. Tickets 2/6, may be obtained from the secretary, Mr T. Holt, or any of the members.

Yeronga, Moorooka, Sunnybank, and Mt. Gravatt (Rev. A. W. GILBERT).—YERONGA.—Most of us were hoping that the Church would be finished in time for Easter Day; the furniture,

however, has caused some delay. Mrs Summerlin has presented a set of white altar hangings and Mrs Holcher a silver paten. The following items have been promised—silky oak altar, silver chalice, prayer desk, and lectern. We are still short of seats, and would be pleased to hear of parishioners willing to donate some. Our Sunday School is very much in need of adult teachers, most of our teachers are very young, and it is not fair that too great a load should rest on their shoulders. Some of our people will surely offer themselves for this most important work. **MOOROOKA**.—The members of the Guild are taking a great interest in the Jumble Fair to be held on Saturday, 28th April, in aid of the Building Fund, and we hope parishioners will remember this date and give the Guild the support they so well deserve. In future the Guild will meet at 8 p.m. instead of the afternoon on the last Friday of the month. We hope the new arrangement will bring about a more satisfactory attendance of members. **SUNNYBANK**.—Preparations are well forward for the Jumble Fair to be held in the Runcorn State School on 21st April, in aid of general funds. The fair will conclude with a euchre party and dance to be held in the same place. All the arrangements are in the hands of the Guild members and we anticipate a good financial result. Mr R. Welch has kindly consented to act as hon. secretary.

Crows Nest (Rev. S. ATHERTON).—We are looking forward to the visit of his Lordship Bishop Le Fanu for Confirmation on Sunday, April 8th. The candidates will meet at the Vicarage, Crows Nest, at 2 p.m., and the service will take place at St. George's at 3 p.m. The Bishop will also celebrate the Holy Communion at Goom-bungee at 11 a.m., and preach at Crows Nest at 7.30 p.m. We ask the members of country congregations to make an effort to be present at these services. Good progress is being made with the erection of the Church of St. John the Evangelist at Haden, and the contractors expect to have the Church completed in time for the April services. We are gratified with the results of the Communicants' Appeal for A.B.M., but still there are many who have not supported the Appeal who really ought to have done so. We hope to give details of results in next month's notes. If you have not yet sent in yours, and feel you ought to do so, there is still time and opportunity. **St. George's, Ladies' Guild** re-assembled for the present year on Wednesday, March 7th. The officers are:—President, Mrs S. Atherton; Secretary, Mrs F. W. Kenny; Treasurer, Mrs F. C. Jefferson. There

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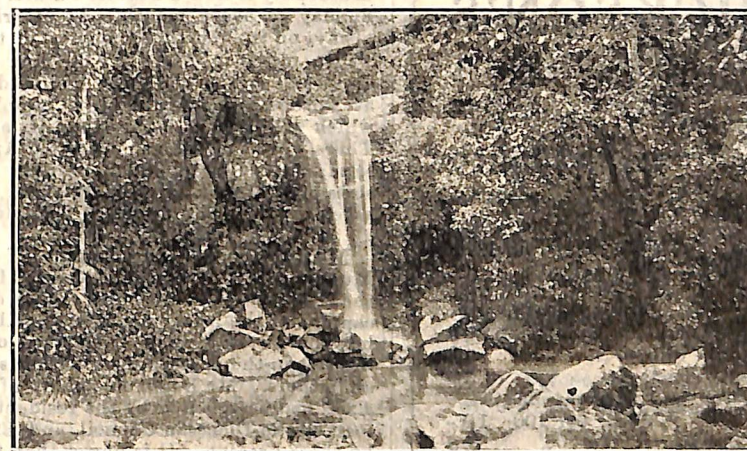
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was a very good attendance of members at the Quarterly Communion at St. George's, Crows Nest, on March 4th. The Church was crowded. The Guild is presenting to St. George's a complete set of green hangings, which will be very beautiful; and Mrs Jefferson is working and presenting a complete set of Altar-linen. The Guild has organised a social evening in aid of "Parish Expenses Fund" for Easter Monday, April 2nd, in the Empire Hall, and all are looking forward to a successful "evening." We hope to arrange the annual meetings of all centres during the month of April. Will parishioners please note the alterations in services for April, owing to Easter Day and the visit of the Bishop. Services for April are as follows:—April 1st (Easter Day): Crows Nest, 7.30 a.m., H.C.; Geham, 11 a.m., H.C. and Sermon; Pechey, 3 p.m., Evensong; Haden, 3 p.m., Evensong; Crows Nest, 7.30 p.m., Evensong. April 8th: Visit of Bishop Le Fanu; Crows Nest 7.30 a.m., H.C.; Goombungee, 11 a.m., H.C. and Sermon; Crows Nest, 3 p.m., Confirmation Service; Crows Nest, 7.30 p.m., Evensong (preacher, Bishop Le Fanu). April 15th: Goombungee, 11 a.m., Mattins; Haden, 2.30 p.m., Evensong; Pine-lands, 7.30 p.m., Evensong. April 22nd: Highfields, 11 a.m., H.C. and Sermon; Geham, 2.30 p.m., Evensong; Crows Nest, 7.30 p.m., Evensong. April 29th: Virginia, 11 a.m., Holy Communion (First Communion of the newly-confirmed); Anduramba, 2.30 p.m., Evensong; Crows Nest, 7.30 p.m., Evensong. May 6th: Crows Nest, 8 a.m., H.C.; Pechey, 11 a.m., H.C. and Sermon; Pine-lands, 3 p.m., Evensong; Haden, 2.30 p.m., Evensong; Crows Nest, 7.30 p.m., Evensong.

Dalby (Revs. F. KNIGHT and E. OERTON).—The institution of Rev. F. Knight took place on March 4th, Archdeacon Osborn officiating. The old Church, reconstructed as a Hall and Sunday School, was used for the first time, and was crowded both at Mattins and Evensong. The hall will be used for all Church services until the new brick Church is completed. At a meeting of the Parochial Council Mr. Knight made reference to the good work which had been done by his predecessor, Rev. B. P. Walker, and urged that the members of the Council should be earnest and active workers, so that the progress of the parish should be continuous and lasting. Though some parts of the parish have had rain, by far the greater part remains in a droughty condition, and much anxiety is being felt for the coming winter. Still, with all difficulties considered, the parish is in a fairly healthy condition.

St. John's, Harrisville—The following officers were elected at the Annual Meeting of St. John's Women's Guild:—President, Mrs Nutting; Vice-Presidents, Mesdames Harsant, Ramsay, Wiggins and Miss Sealey; Secretary, Mrs Kleve; Treasurer, Mrs Atkin; Auditors, Messrs Blackmore and Wiggins. Many folk have left this parish recently, among whom we are sorry to record the names of Mrs Chauvel and Mrs Sweeney. The children's service at Mutdapilly is now a definite fixture. It is held at 10.15 on the first Sunday of every month. At Harrisville the children's service is always on the fourth Sunday. On the second Sunday after Easter Padre plans to have a 7.30 a.m. celebration at Kalbar, and a children's service at 11 a.m., followed of course by the usual services at Roadvale and Mutdapilly. Don't forget the St. George's Ball, which will be held at the Harrisville School of Arts on April 20th. There will be excellent music. On Anzac Day there will be a solemn service at 7.30 a.m., and a military parade at 11 a.m. The front seats of St. John's will be reserved for returned soldiers, who are asked to attend in uniform if possible.

Mundubbera.—The capping of stumps of the new Church at Mundubbera took place on March 11, when Archdeacon Osborn and the Rev. G. A. Luscombe, Vicar of the parish, officiated at the capping of the principal stumps. Although the afternoon was very hot there was a good attendance of residents, who showed great interest in the proceedings. Other stumps were capped by children and others. Mr Dagg, on behalf of the committee, explained that £250 had been raised by the residents, £250 had been advanced as a loan by the Diocesan Council, and £25 was placed upon the stumps by those present. It is hoped that the Church will be dedicated on 30th June.

Roma, St. Paul's (Rev. A. F. EVA).—The Tennis Club by a Moonlight Fete held on February 2nd was able to repay all the loans for the construction of the two courts. Before Lent began a few enthusiasts opened a New Piano Fund for the Parish Hall by making £4/10/- at a Social Evening. Certainly the present piano is a "torture." The parish has paid its voluntary assessment of £120. Services are now being held regularly a Ningeihay, Nalebone, Bengalla, Muckadilla, Mooga, Bungiwoogorai and Hodgson.

Sandgate, St. Nicolas' and St. Margaret's (Rev. S. BAGGLEY, B.A.).—St. Nicolas' choir has experienced a variety of changes of late. Two members have married—Miss Fredda Taylor, who now lives in Rockhampton, and Miss Free, who still remains a member of the choir as Mrs Taylor. The organist, Miss Florence Micheli, has resigned. Several new members have joined up—Miss Barfoot, Miss Warner, Mr and Mrs Anteliff, Mr Wyatt, and Mr Naylor. The organ, together with the choir seats, have been moved to the west end of the Church; the pulpit now occupies the place where the choir sat, and the lectern and reading desk have been moved down to the North side, thus leaving an unobstructed view of the fine Altar and the East end generally. There is a feeling that "something must be done" soon. St. Margaret's Church is much too small for the congregation, and the Sunday School is frightfully congested. Contrary, St. Nicolas' Church is much too big for the congregation. A new centre has been opened at Nudgee College, where services are held in the Progress Hall, while "something should be done" at Deagon, Brackenridge, and Brighton, and that soon. On March 17th the Ministering Children's League presented the Rector with a handsome new white stole; Miss Gloria Lovelock made the presentation. On March 18th St. Nicolas Choir, Sunday School, and friends presented Mrs Taylor (nee Miss Free) with a silver-mounted oak tea tray. At this function Mrs Baggley did the speaking, and Mr Taylor replied for the recipient. Miss Free had been a Sunday School teacher and member of the Choir for several years.

St. Andrew's, Toogoolawah (Rev. K. A. WATTS, Th.L.).—This month nothing objective has taken place, for we have been quietly keeping Lent. The week-night services have been maintained and each centre has at least one devotional service during Lent. There was a very good congregation at Linville. We had to miss one Wednesday at Toogoolawah to go to Blackbutt. It has been hard this time to fit in choir practices with all the other meetings of various bodies, but we hope to be ready by Easter with the Easter music. The Dramatic Society have been practising hard, and will present two short plays on 12th April. Come along and help with your presence, which after all is the easiest part of the work. Will parishioners remember that the Church financial year closes on March 31st, and help the collection by handing in their stipend subscription. We extend our sympathies to the Bell family, whose dear mother passed away on the 13th. Services.—Good Friday, Toogoolawah, 11 a.m., Address on Seven Words; 7.30, Evensong. Easter Day, Toogoolawah, 7 a.m., Holy Communion; 9 a.m., Children, and Holy Communion 7.30; Cressbrook, 11 a.m. April 8th.—Linville, 11, H.C.; Toogoolawah, 7.30 15th.—8 a.m., Toogoolawah; 7.30, Toogoolawah; 11 a.m., Cressbrook. 22nd.—Gregor's Creek, 11 a.m.; Harlin, 3 p.m.; Toogoolawah, 7.30.

St. Peter's, Wynnum (Rev. R. W. SHAND and Mr. MARLOW).—Many parishioners came to St. Peter's Parish Hall to say good-bye to Mr. Teale. Representatives from St. Peter's and Manly made speeches, and wished Mr. and Mrs. Teale every happiness and success at West End. The Wardens presented Mr. Teale with a cheque from the people of the parish. The morning service at Manly has evidently filled a long-felt want, as the Hall has had a congregation every Sunday morning so far. The Rev. J. S. Needham visited the parish on Friday, 16th February. A drawing-room meeting was held at the Vicarage at which about fifteen ladies were present. In the evening he gave an address in the Parish Hall. Mr. Needham gave inspiring addresses on Mission work. We hope he has created a further interest in Missions, so that we may as a parish fulfil our obligations. Self-denial envelopes have been given out this Lent. We hope they will be returned on Good Friday well filled. I had almost forgotten to say that at Mr. Teale's farewell Mr. and Mrs. Shand were welcomed to the parish. The Lenten services have been fairly well attended. It is hoped our lives will benefit spiritually by the quiet time of forty days.

WANTED:

AN ORGAN, pipe or otherwise, for the Chapel of the Order of Witness at Tingalpa. The public are admitted to the services in the Chapel, and on Sunday nights the Church is full. At present there is no instrument at all to lead the singing.

A FONT for Grey Street Mission Church in the Parish of St. Andrew, South Brisbane. This building has a somewhat disreputable past history, but it is now the centre of much-needed Mission work.

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Miss Rankin	5	0
Beadesert—Kingston	13	8
Boonah, Christ Church	5	6 10
Brisbane—St. John's Cathedral	3	12 10
St. Michael & All Angels, N.F.	2	1 2
Holy Trinity, Woolloongabba	1	10 4
School Church, Morningside	1	1 8
Cleveland, St. Paul's	1	10 8
Eidsvold, St. Mark's	9	8
Gympie, St. Peter's	2	3 6
Gin Gin, St. Mary's	3	8 6
Ipswich, St. Paul's	3	4 3
Mt. Crosby	2	10 0
Nanango, St. Michael and All	1	15 1
Angels, Kingaroy	1	15 1
Oakey, St. Jude's, Gowrie Little	1	17 6
Plain	2	17 6
Southport, St. Margaret's, Nerang	1	4 6
Warwick, St. James's, Pratten	1	4 6

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Miss Barker	13	0
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Roma, St. Paul's	15	4

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Gympie, St. Peter's	11	3 10
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M.C.L.	11	10 0
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Brisbane—St. Thomas', Toowong	5	0
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Mrs G. C. Wilson, girl	6	0 0
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