

THE AUSTRALIAN CHURCH RECORD

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ON FASTING

(By the Rev. B. R. Horsley)

At the beginning of the Christian era, fasting has always played a part in its systems of worship. Yet the least interesting fact is the injunction to fast in the New Testament. Fasting has been called "the doctrine of the practices of asceticism"; and in every age it has been too possible for men to mis-apply the doctrine of the world and of the negation of the devil, as the article on "Asceticism" in the Dictionary of Christ and the Church so aptly phrases it.

Fasting in the Old Testament.

There is nothing distinctively Christian about fasting; some of the religions of the pagans show signs that they were one of their observances. Fasting was unknown amongst the Jews. There was only one fast day prescribed by the Law, and that was the Day of Atonement (Lev. xvi-29; Acts xxvii-9), but after the time of the prophets, other fasts, four in number, were introduced (see Zech. viii-19). It appears to have been the only fast publicly observed; but it is evident that the more pious amongst the Jews were accustomed to fast from time to time. By the time of Christ, fasting was an accepted part of every religion, at least for the Pharisees (Matt. ii-18; Luke xii-1). It is noticeable that public fasting was intended to be a sign of sorrow for sin, and privately observed fasts had the same object in view. It was not so easy, however, to reverse the order of sorrow, and therefore fasting, and to try to make sorrow the product of fasting. From here, it is but a step to make fasting an end in itself.

Fasting in the New Testament.

We turn first of all to the Gospels to learn what our Lord did and taught

in this matter of fasting. The Gospels are perfectly clear upon the fact that the Lord Jesus Christ was not an ascetic. And this is the more remarkable, because the Gospels present Him as the very personification of self-denial and self-forgetfulness. He is depicted as One Who showed no disposition whatever to flee from the world; He took part in the social life of His time, accepted the hospitality of rich and poor alike, was present at meals, was a guest at a wedding feast. He clearly enjoyed the atmosphere of the home at Bethany, evinced a deep love for children, was at ease in the society of women. He did not deliberately impose hardship and suffering upon Himself, though He met these things with steadfastness, courage, and equanimity when the necessities of the task which was His forced them upon Him.

Nor was His teaching different from His example. The spirit of self-denial is absolutely basic in all His teaching, yet it is never self-denial for its own sake. The whole duty of man was to do the will of God and to promote His Kingdom, and everything else must be subordinate to this duty. This would entail the denial of self (see Matt. vi-33; Luke xii-31). Subordination, not asceticism, is the very core of His teaching. In the Judaism of His time, fasting played a most important part; all too often, it was a mere matter of self-display, as in the parable of the Pharisee and the Publican. True fasting, said Jesus (Matt. vi-16/18) was merely the outward expression of the inward and personal relationship between the soul and God. "Moreover, when ye fast, be not, as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and

wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret . . ."

Such fasting as this which He enjoins, could never be the result of compulsion, or prescription, or external ordinance. The Lord Jesus Christ steadfastly refused to make fasting obligatory for His disciples; no fast of obligation would ever be needed by men who were in the grip of real emotion. Without an inward experience of God, and a keen sense of personal sinfulness, fasting was only make-believe, pious pretence which would never deceive God, though it might deceive man. But our Lord did foresee a time when His disciples would find in fasting the outlet for the sorrows of their hearts. Mark ii-18/20 makes this quite clear.

Apostolic teaching on this subject is very meagre, though there is evidence that the Apostles and their immediate successors in the Church of New Testament times included fastings among their practices. Peter was evidently fasting in Joppa (Acts x-9) when Cornelius' messengers arrived. Cornelius himself, though then only an earnest enquirer, combined fasting with his praying (Acts x-30). Fasting formed a part of the Church's preparations for the ordination of Paul and Barnabas as the first foreign missionaries (Acts xiii-3). Paul and Barnabas themselves coupled fasting with prayer in the ordination of the elders for the infant Churches of Pisidia and Lycaonia (Acts xiv-23). Paul again mentions fasting and prayer as complementary the one to the other in I Cor. vii-5.

Enough has been said to justify the conclusion that the Apostolic Church

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was accustomed to fasting, but always with some definite object in view. It was evidently a practical matter, abstinence from food was not regarded as having any intrinsic efficacy per se, but it did allow for more time to be concentrated on prayer for the work of the Kingdom of God. But fasting as an ascetic exercise, especially when certain foods only were abstained from, was regarded as a sign of apostasy (see I Tim. iv-1/3).

Fasting in the Early Church.

In the sub-Apostolic Age, fasting on stated days became common. In the Third Book of Hermas, Similitude V gives instruction on fasting. "The true fast is this: Do nothing wickedly in thy life, but serve God with a pure mind; and keep His commandments and walk according to His precepts, nor suffer any wicked desire to enter into the mind. But trust in the Lord, that if thou do these things, and fear-est Him, and abstainest from every evil work, thou shalt live unto God. If thou wilt do this, thou shalt perfect a great fast, and an acceptable one unto the Lord."

It is still the spiritual and practical elements that are uppermost in the mind of the writer of "Hermas," rather than the ascetic element.

A late Bishop of Bristol comments "... in Tertullian's time, the bishops exercised the power of appointing days of fasting, whenever the circumstances of the Church seemed to require such outward marks of sorrow and humiliation; and the councils or general assemblies, which were held in Greece for the purpose of regulating the affairs of the Church, were opened by a solemn fast. ..."

It was not very long before the Friday fast and the Lenten fast became almost universal in the Church, and the custom of fasting communion was also fairly general.

What Does the Church of England Teach about Fasting?

No rules for fasting are laid down by our Church, nor is fasting obligatory on its members. Certain fast days, or days of abstinence, are "to be observed"; but nothing is said as to the manner in which they are "to be observed." These are:—

- i. The forty days of Lent.
- ii. The Ember Days, at the four seasons: viz., the Wednesday, Friday, and Saturday after Lent I and after Whitsunday; also September 14th and December 13th.

- iii. The Rogation Days: Monday, Tuesday and Wednesday before the Ascension Day.
- iv. All Fridays in the Year, except Christmas Day.

The "Homily of Good Works. And first, of Fasting," warns against the idea of merit attaching to fasting, and in Part II, it is stated that the Statute of Edward VI which it mentions, was framed for political reasons; its object in ordering fish as a food instead of meat on Fridays, was to ensure the constant supply of trained seamen to man the Navy, and as a measure of keeping food at a more equitable price.

Further, fasting communion is not so much as mentioned in the Book of Common Prayer.

What Ought Modern Churchmen To Do?

We cannot do better than follow the example and teaching of our Lord Jesus Christ, especially as the Prayer Book is silent on the matter of our obligation to fast. Fasting appears to be of value only when it is resorted to as a means of making extra time for prayer; it is useless as a means of "punishing" the body, still less as a way of storing up merit. It is merely a means to a moral end, though it may easily substitute itself for that moral end, if every precaution is not taken to prevent this from happening. It is a matter to be decided by the individual, but is not to be regarded as an end in itself; its efficacy depends upon its object.

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NEW REREDOS FOR THURSDAY ISLAND.

A young Sydney artist, Colin B. Tress, has just completed a striking reredos for All Souls' Cathedral, Thursday Island. The inspiration of the design was derived from the story of a vision reported to have been seen by the natives of the different islands during the worst year of the war. The painting depicts a brilliant horizon stretching from Boign Island to the Island of Mer. In the centre is a figure of our Lord. (It may be regretted that the robes in which He is depicted are the vestments which came into use in the Church in the Middle Ages and which have been retained in the Roman Catholic Church, but which the Church of England has forbidden her ministers to wear.)

In the foreground of the painting a pearl-ling lugger drifts on a sea of black while close by a native kneels in adoration of Our Lord. The whole is painted from a red-saturated palate.

The painting, which is nine feet long and three feet high, is a remarkable piece of work. The artist is the son of the late Rev. Broughton Tress, and the brother of Deaconess Nora Tress, of the Pallister Girls' Home.

Proper Psalms and Lessons

Feb. 12. Sexagesima.

M.: Gen. iii; Mark ix 33 or I Cor. vi. Psalm 139.

E.: Gen. vi 5 or viii, 15-ix 17 or Eccus. xv 11; Luke xvii 20 or I Cor. x 1-24. Psalms 25, 26.

Feb. 19. Quinquagesima.

M.: Gen. xii 1-8 or Eccus. i 1-13; Matt. v 1-16, or I Cor. xii 4. Psalms 15, 20, 23.

E.: Gen. xiii or xv 1-18 or Eccus. i 14; Luke x 25-37, or 2 Cor. i 1-22. Psalms 30, 31.

Feb. 22. Ash Wednesday.

M.: Isa. lviii; Mark ii 13-22. Psalms 6, 32, 38.

E.: Jonah iii or Prayer of Manasses Heb. iii 12-iv 13. Psalms 102, 130, 143.

Feb. 26. 1st Sunday in Lent.

M.: Gen. xviii or Eccus. ii; Matt. iii or Hebrews vi. Psalm 51.

E.: Gen. xxi 1-21 or xxii 1-19 or Baruch iii 1-14; Mark xiv 1-26 or 2 Cor. iv. Psalms 6, 32, 143.

NOTES AND COMMENTS

The cult of "Bright Services" tends to produce an ill-proportioned religious sense. The Call of Lent is a challenge to self-examination and a thorough going repentance in relation to sin. It reminds us of that wholly unpopular fact—the fact of sin, and sin's curse. It has been said, "The modern man is not bothering about his sins." To which the late Bishop Handley Moule made this rejoinder: "So much the worse for the modern man."

Sin is the great hindrance to pure religion, and it has to be faced. We may well be thankful for the Lenten message, for only a very real conviction of sin can lead to a due appreciation of the sacrifice of the Cross. We are not wise in seeking to ignore the thing which is at the root of the world's sufferings and which is designed to de-throne God Himself in human life. Our Church has most wisely struck the true note in providing the Communion service, a service grossly misunderstood and mishandled by some who have not stopped to think of the great souls who prepared our Book of Common Prayer, men of great faith, rich in scholarship and holy in life. As the exhortation shows, they were not placing on our lips prayers for the condemnation of other people, but were anxious that Christian people should be deepened in the sense of need as they reviewed the strong condemnation by God of those whose lives were unloving and unholy.

Our lives to-day are too hurried. Meditation is rare indeed even in Christian lives. But our lives are the poorer for its absence. The Lenten challenge is to call us back to meditation on some of the great facts of life that so we may be strengthened in our lives and in our witness to the world around us of the reality and greatness of Redeeming Love.

In the Communion Service, as one commentator well puts it, "The curses of the law are to lead us to Christ. I know nothing in the Prayer Book more awfully warning, and yet more sweetly comforting to the penitent Christian, than the exhortations of the minister which follows."

The Dean of Newcastle, in the columns of a recent "Church Standard," appears as a protagonist for the S.P.G. in the controversy concerning the Church of South India and claims to have a superior knowledge of the matter by which he hopes "to clear up some of the misconceptions that are being given publicity at this time in Australia."

Curiously enough he makes the statement that a considerable number of them (the ordinary supporters of S.P.G.), perhaps more than half (!) were not prepared to support the C.S.I." We should like to know the basis of such a judgment. At a later stage in his article giving "The Real Facts about the S.P.G. and South India"—the dean says "The separate account of S.P.G. has not received anything approaching the £25,000 a year that the Society formerly granted to South India, because a large number of S.P.G. supporters cannot in conscience support the C.S.I." A strange kind of loyalty to their Lambeth Fathers, as our later quotation from the official Report will indicate. Again we ask for the basis in "real facts" of this statement concerning the conscientious (?) scruples of so very many of S.P.G. supporters.

Curiously enough, the Editor of "The Church Standard" takes the C. of E. Newspaper to account for the statement that "there was a majority vote of the Lambeth Conference in favour of complete communion with the Church of South India" because he avers that no such vote was taken.

We reprint again what the Lambeth Conference did say—

(e) In regard to the bishops, presbyters, and deacons consecrated or ordained in the Church of South India at or after the inauguration of that Church, the Conference is unable to make one recommendation agreed to by all. It therefore records the two following views:—

- (1) One view (held by a majority) that such bishops, presbyters and deacons should be acknowledged as true bishops, presbyters, and deacons in the Church of Christ and should be accepted as such in every part of the Anglican Communion, subject only to such regulations as are normally made in all such cases by the responsible authorities in each area;
- (2) Another view (held by a substantial minority) that it is not yet possible to pass any definite judgment upon the precise status of such bishops, presbyters, and deacons in the Church of Christ or to recommend that they be accepted in the Anglican Communion as bishops, presbyters, or deacons.

The Conference records the fact that no member of the Conference desires to condemn outright or to declare invalid the episcopally consecrated and ordained ministry of the Church of South India. It recognises that there will be differences in the attitude of Churches, Provinces or Dioceses regarding the status of the bishops, presbyters, and deacons of the Church of South India, but it expresses the unanimous hope that such differences may never in any part of the Anglican Communion be made a ground for condemnation of action taken by any Church, Province or Diocese.

(f) That lay communicants who in the Church of South India have received episcopal confirmation should, in Churches of the Anglican Communion, be received as communicants, subject to the approval of responsible authority, but should not thereby acquire any new status or rights in relation to the Anglican Communion as a whole; and

(g) That other recognised communicants of the Church of South India, should, in Churches of the Anglican Communion, be subject to the approval of responsible authority and to any such regulations as may locally obtain, be admissible to communion by an exercise of the principle of "economy."

Surely the mind of the majority of the Lambeth Fathers is clearly in favour of complete communion.

Evidently the judgment of the conference, as a whole, does not support any supineness in one of our oldest

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and most revered Anglican societies. The situation has some appearance to our petrol position, in which our Prime Minister is meeting a lack of sympathy on the part of some who at present are out of sympathy with his government.

The Editor of the "C.E.N. and Record" is quite outspoken in reference to those who, he believes, are the

The Real Trouble-makers. real trouble-makers. In a later editorial he says, giving some really "real facts:—

Every subscription sent for the S.P.G. missionaries abandoned in South India is a vote for Church reunion. It is also an implied censure on the decadent sectarianism which, by standing in the way of schemes such as C.S.I., is enfeebling the dynamic of Christian progress. That so great and honoured a society as S.P.G. should have become the centre of storm and that so well respected a man as Bishop Roberts, its secretary, should be forced into protagonism of reaction is regrettable. Both are ill-suited to their role. The rank and file of S.P.G. supporters have never had an opportunity of expressing an opinion and the present impasse is the work of a clique. Had the Separate Account been organised on a basis of contracting-out instead of contracting-in the situation now might have been very different. If the public concludes that certain influential persons did not want it to be different, an attitude of pained surprise is unreasonable.

Reunion will be achieved when enlightened Christian opinion demands it in the interests of that final objective of all endeavour — Christian effectiveness and world evangelism. This enlightened opinion has, indeed, been most splendidly vociferous during the past fortnight. It has talked in sterling currency; for what is acknowledged in our columns represents only a proportion of the gifts made. Money has also been flowing into the Separate Account, to the Church of South India Committee and the Missionary Council Fund. The real opponents of reunion are neither the S.P.G. nor Bishop Roberts, nor the Church's leadership. They are those extremist theologians and journalists, apostles of disruption, who erect barrier after barrier to Christian fellowship.

THE SPIRIT OF LAMBETH.

The spirit of the Lambeth Conference was totally different, and for most people that

is good enough authority. "We give thanks to God," said the Bishops, "for the measure of unity locally achieved by the inauguration of the Church of South India, and we pledge ourselves to pray and work for its development into an even more perfect fulfilment of the will of God for His Church; and we look forward hopefully and with longing to the day when there shall be full communion between the Church of South India and the Churches of the Anglican communion." The majority took the view that the bishops, presbyters and deacons consecrated or ordained in the Church of South India "should be acknowledged as true bishops, presbyters and deacons in the Church of Christ and should be accepted as such in every part of the Anglican communion." Above all it was recorded that no member — we repeat for emphasis — no member "of the Conference desires to condemn outright or to declare invalid the episcopally consecrated and ordained ministry of

the Church of South India." Eighteen years earlier another Lambeth Conference had promised: "For our part we assure our brethren that they will never be disowned or deserted (sic) by the Anglican communion. It will preserve for them unimpaired their welcome to its love and fellowship, to its altars and pulpits."

These are wise and generous statements. Would that the same attitude were universal! Even if for technical theological reasons Convocation were not able to recommend full communion, in the light of this endorsement by the Lambeth majority there would still be no moral justification for withdrawal. To do so is mean and unworthy. During a noble past S.P.G. has brought to birth many spiritual children in South India and it should not disinherit them because they now wish to find their own way. Their only offence is to be pioneers in the love of Christ and for that they are penalised. We repeat that this is an act of treachery.

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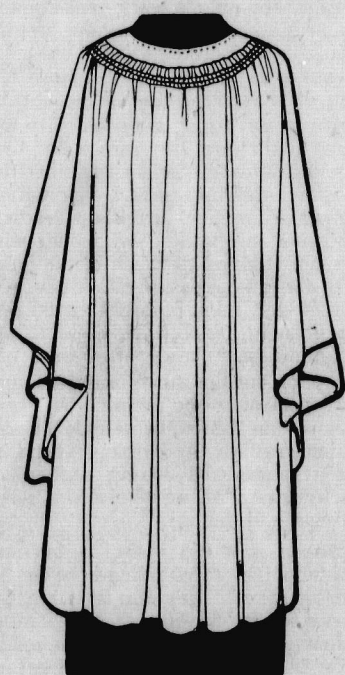
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The Church of St. Barnabas, Chatswood, and Roseville East

In the year 1914 conferences were held between the parishes of St. Paul's, Chatswood, and St. Stephen's, Willoughby, to consider boundaries and the desirability of a new Church in the East Chatswood district. Early in 1915 the Rev. G. H. Cranswick (afterwards Bishop Cranswick) was appointed to St. Paul's, and he showed his interest in the scheme by arranging that his curate, the Rev. W. V. Gurnett, reside in the area of the suggested new parish. It was not long before a site was purchased at the corner of Macquarie and William Streets for £483. A local committee was formed and the first meeting was held at the residence of Mr. Dakin. The next step was the formation of a Sunday School which met on October 3rd, 1915, on the verandah of the home of Mr. Newland, seventeen scholars and two teachers being present. Sunday evening services were started on November 7th of the same year at the same place, and there was a congregation of 59 people.



The Sunday School showed steady growth and Mr. R. C. Atkinson was appointed first Superintendent. By April, 1916, a contract for building the new Church was signed, the price being £620. The foundation stone was laid on July 15th, 1916, by the then Archbishop of Sydney, the Most Reverend J. C. Wright. Nineteen clergy were present. The following day the first services were held and the Rev. W. V. Gurnett, who had so much to do with the commencement of the work, preached the first sermon. The Rector, the Rev. G. H. Cranswick, preached in the evening and by a strange coincidence both took the same text—Psalm 122: 1, "I was glad when they said unto me, let us go into the House of the Lord."

The work went ahead thanks to some splendid efforts put in by devoted laymen, and also by various curates of St. Paul's, including the Revs. C. P. Brown, A. J. Gardner, and R. Harley Jones. In November, 1920, the Rev. W. V. Gurnett returned as curate after serving for a two-year term as a C.M.S. missionary in India.

St. Barnabas was formed into a Conventional District in 1922, and the Rev. C. P. Brown, M.A., was appointed as minister-in-charge, being inducted on November 17th by the Rural Dean, the Rev. C. A. Stubbin. At this time the parish paper, St. Barnabas' Review, was born and has grown steadily throughout the years, as a healthy infant should.

The Ministry of the Rev. C. E. Adams, Th.L.

After the resignation of Mr. Brown, Mr. Adams was appointed to the charge and was inducted on July 2nd, 1925, by Principal D. J. Davies, of Moore College. At that time there was no rectory belonging to the Church, a cottage being leased and used as a rectory. The foundation stone of the new rectory was laid by Sir Kelso King on September 26th, 1925. The following two years saw great progress in the parish life, and it was realised that a new church and kindergarten hall must be built. Great difficulties were encountered but a start was made with the church, and sectional contracts were let at an approximate cost of £5,035 in August, 1927. The architect was Mr. W. A. Nelson. The foundation stone of the new church was laid on November 26th, 1927, by the Rt. Rev. G. H. Cranswick, Bishop of Gippsland. The church was completed in September, 1928, and was dedicated by the Archbishop of Sydney, Dr. J. C. Wright, on the 27th of the month, eleven clergy were present. St. Barnabas' was formed into a parish by action of Synod on October 2nd, 1928.

The Ministry of Canon Rook.

Mr. Adams was appointed rector of All Saints', Petersham, in November, 1931, and an interregnum of several months followed until the appointment of the Rev. Canon Rook, who was inducted on April 14th, 1932, by the Archbishop in the presence of thirty-seven clergy. The following years proved very difficult and Synod appointed a commission to govern the parish. It held office for nearly four years. During his time in the parish Canon Rook exercised a very helpful and fruitful ministry, and it must be recognised that he carried off a difficult situation with much acceptance.

The Ministry of the Rev. J. W. Ferrier, L.Ph.

Mr. Ferrier was rector for five years from 1936 to 1941. His ministry was a most happy one and he won the affection and esteem of the whole Parish.

The Ministry of the Rev. A. W. Morton.

Mr. Ferrier was followed by the Rev. A. W. Morton, from New Zealand, Minister in charge of the Garrison Church, Miller's Point, and Registrar and Lecturer at Moore Theological College. He was rector for only a short time, resigning in November, 1943, to become a chaplain in the R.A.A.F. and afterwards proceeding to England for further study. He obtained the degree of Doctor of Philosophy in 1949.

The Ministry of Archdeacon G. T. Denham.

Archdeacon Denham, who had worked in China for a number of years with the China Inland Mission, and who, on coming to Australia, was appointed to St. Paul's, Harris Park, was inducted on December 1st, 1943 by Archdeacon H. S. Begbie. The Archbishop of Sydney, Dr. Mowll, preached the sermon.

During the next six years great efforts were made by the parishioners to wipe off the remainder of the big debt on the church hall and rectory, amounting to about £3750. A seven-year plan was evolved to pay off £530 a year of the Capital Debt by means of free-will offerings. Interest was, of course, in addition to this. By the blessing of God the desired end was attained in just under six years. Organisations helped towards the payment of interest, and at the end an advance was made from the General Fund, but practically the whole of the Capital Debt was paid by free-will offerings of the people. The Church of St. Barnabas was consecrated on December 18th, 1949, by the Archbishop of Sydney, to the great joy of a very large congregation.

A new development is the opening of a branch Sunday School in the East Roseville District on a private verandah kindly lent for that purpose. Is history repeating itself? The district is bound to go forward as soon as more building becomes possible. Archdeacon Denham accepted a call to Katoomba and ended his ministry on Christmas Day, 1949.

St. Barnabas is a beautiful church and has a goodly number (eleven) of stained glass windows, some being of real beauty. It possesses a good, though small and incomplete, pipe organ. Visitors often comment on the beauty of the tone. It was built by Messrs. B. B. Whitehouse. The church owes much to the sympathetic playing of the organist, Mr. J. Maxwell, and to the devoted efforts of the choir.

A great feature of the work is the large and flourishing Sunday School under the Superintendence of Mr. T. A. B. Dakin, well known as C.M.S. Treasurer. Work among young people generally is most encouraging and is in a very healthy condition. St. Barnabas is still a young church, but it possesses real spiritual life. If such things could be recorded it would be seen that during its short history sinners have been converted to God and saints built up in the most holy faith. Missionary interest is quite strong, and the church has recently adopted its own missionary, Mr. Stuart James, who, with Mrs. James, is working in the C.M.S. at Oenpelli.

Progress has been made in many directions since the work was started in East Chatswood and it is due, by the grace of God, not only to the faithfulness of the ministers of God's word in preaching Christ and Him Crucified, but also to the earnest prayers and splendid work of lay men and women.

St. Barnabas' has been richly blessed in this regard, and those who have acted as rectors for longer or shorter periods will be the first to say that they could have accomplished little without the loyal co-operation of zealous Christian men and women. Loyalty and co-operation have been forthcoming in generous measure, and although at times there may have been great difficulties, yet now all would forget the things which are behind and stretch forward to the things that are before, and press on toward the goal unto the prize of the high calling of God in Christ Jesus.—G.T.D.

(Much has been made in the above article of the historical survey written by Mr. T. A. B. Dakin at the time of the Silver Jubilee of the Church in 1941.)

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ELECTION SERVICE IN GREAT BRITAIN.

A service in preparation for the impending general elections in the United Kingdom was held last Thursday in St. Paul's Cathedral, London. It was attended by political party leaders and election workers. The preacher was the Archbishop of Canterbury, Dr. Geoffrey Fisher.

"The knowledge that the day approaches when nations will have the power to disintegrate the very world we live in is perhaps the strongest defence against that happening," Dr. Fisher said.

He told the political leaders that those who sought election sought power; those who voted gave power.

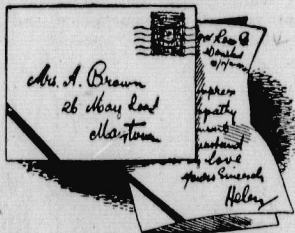
"But power is of all things the most dangerous to possess unless it is utterly subordinated to responsibility."

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NEW ENGLISH BOOKS.

(Written for the "A.C.R.")

It is twenty years since the first book of Barth's to be translated into English appeared. In the meantime he has met with some approval, much criticism, and even more misunderstanding. It is the misunderstanding, born of ignorance, which is the greatest bar to the just appreciation of his work. Barth, like Calvin, is regarded as some strange heretic or half-heretic, whom we must fear, but not know too much about. This attitude has been shown even by those who should know better — professional theologians. Gradually, however, Barth is becoming better known in England. And few things will contribute more to this end than the appearance of a little book of lectures given at Bonn in 1946 — "Dogmatics in Outline," translated by Professor G. T. Thomson (S.C.M., 12/6, pp. 155).

"Dogmatics in Outline" is not an abridgment of the great Dogmatik, which is yet unfinished. It consists of lectures given to students drawn from all the faculties, and delivered extemporarily. The audience and the manner of delivery, dictate the form of the book, which is intimate and informal. Dr. Barth necessarily repeats many things that he has said before, since this is his third exposition of the Creed; but he does not so much say them again, as afresh.

I have said that "Dogmatics in Outline" should make many English speaking Christians more favourably disposed to Dr. Barth. It shows us that in many matters he has been popularly misunderstood. For example it is generally glibly assumed that he emphasises the transcendence of God to the virtual exclusion of God's immanence. But what about this: "Where God is imagined in any sort of apartness, in great remoteness, He is not the one who is meant, but rather

a being who is fundamentally weak" (p. 47). Or again, this theologian who is determined to keep himself to the Bible alone, shows himself nevertheless to have a deep reverence for the tradition of the Church: "There have been very many complaints and murmurings over this formula" — in the Nicene Creed — "and probably, sooner or later in your studies you will come up against men of letters and even teachers, who also do the same . . . I should be happy to think that, when you meet such complainers, this hour at college may come back to you and release a tiny check in you. This inveighing against so-called 'orthodoxy' is just a 'wolf's snarl,' which an educated man should have nothing to do with. For there is something barbaric in this scolding at the Fathers" (p. 85).

A caution may here be suggested. While it is true that a theologian must always be prepared to stand by his words, it would not be fair to Dr. Barth to bind him too closely to the form in which ideas are presented in these extemporarily lectures. They should be related to his fuller and more precise works, before we say "Karl Barth says . . .!"

There we may leave caution, and end with a magnificent passage typical of the book in its immense geniality and power: "Do you understand what monotheism in Christian faith means? God knows not the foolish delight in the number 'one'. It has nothing to do with the number 'one', but with this subject in His sheer uniqueness and otherness over against all others, different from all the ridiculous deities whom man invents. Once we have realised this, we can only laugh, and there is a laugh running through the Bible at these figures. Once the true God has been seen, the gods collapse into dust, and He remains the only One" (p. 40).

It used to be said that Credo was the first book of Dr. Barth's for non-theologians to begin with, I think "Dogmatics in Outline" supersedes it in that function. Clergymen who introduce their Christian laity to it will be doing them a real service.

One of the best of the books put out to commemorate the fourth centenary of the Prayer Book is "The booke of common prayer of the Church of England; its making and revisions M.D. xlix—M.D. clxi. set forth in eighty illustrations, with introduction and Notes by Edward C. Ratcliff . . . Londini in edibus Societatis Pro Christiana Fide Propaganda vulgo S.P.C.K. dictae. (Yes, in the banal idiom of our day — S.P.C.K., 10/-, pp. 120.)

This is a really beautifully produced booke (sorry!—book), and one wonders at the very low price. The illustrations are photographs, very easy to read and showing clearly the details of pictures, of pages in the various prayer books, from the Sarum and York uses, through 1549 and 1552, by way of Merbecke's "Booke of Common Prayer Noted," to 1661-2. The illustrations of this last are extraordinarily interesting, consisting of an earlier Prayer Book with emendations in the handwriting of John Cosin and William Sancroft. Professor Ratcliff's short introduction tells the story of the development of the Prayer Book, and explains the illustrations.

I recommend this book "in my most hearty wise," as Thomas Cromwell used to say.

T. H. L. Parker.

"The Western Political Tradition," by R. H. Tawney (S.C.M., 1/6, pp. 24).

The Burge Memorial Lecture for 1949 is by a well-known authority on a well-tryed theme. Nevertheless, Professor Tawney finds quite enough in the contemporary European situation to match a profound analysis of a long-developed historical conception with an acute perception of the demands and imperatives of the present critical conditions. This is a searching commentary well worth study.

G. J. C. Marchant.

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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN.

CHRISTIANITY AND HISTORY

This is the title of a new book by the Professor of Modern History at Cambridge (H. Butterfield).

In this book the attempt is made to state and to resolve as far as they can be resolved some of the problems that arise in any thoughtful mind that tries to understand the meaning of European history during this twentieth century. The century is not yet fifty years old and yet in that time we have lived through the horrors of two World Wars. All men and women past middle life to-day have witnessed these two great world-conflagrations each, to the ordinary person as meaningless and destructive as an uncontrolled bush fire.

The prophets of the Old Testament give light to the reading of history. Professor Butterfield recognises this. That means, of course, that there is a providence in history because God is in history. Faith can see the hand of God in events; and in the light of our own Christian experience we are enabled to give meaning to what we see. It does not follow that we understand everything.

But in appraising world events, and especially world catastrophes there is the constant temptation to misjudge ourselves and to apportion the blame partially. No one can doubt Hitler's guilt; but were he, and his confederates the only guilty people? It is so easy to be blind to our own faults.

Light Needed to Read By.

We need the lamp of Divine Revelation to read the story of man's history. "Hitler in 'Mein Kampf' pointed out that nature is ruthless since she is prodigal with individual lives and considerate only for the development of the species; and because he had taken nature as his pattern or first principle, because he envisaged primarily man-in-nature (and then transferred his conclusions or his inferences to man-in-history) he regarded this inhuman principle as one that was applicable to the human race itself. That attitude is more understandable, more dangerous, and more likely to recur than many people realise; for it is liable to be the facile heresy of the self-educated in a scientific age."

Marx, Too, Misread History.

"The principle threat and the most formidable challenge to Christianity

to-day, namely, the Marxian creed, is wisely based upon an interpretation of history—one of a type which is calculated to produce a shaping of the whole mind. I personally am disposed to treat that challenge as both a dangerous and a respectable one, not to be dismissed as though it were the mere plaything of a gang of crooks, even if—like Christian history itself on occasion—it is liable to fall into the hands of unscrupulous men."

Disarmament.

The problems of our age are not so easily solved as some might imagine. It is often impatiently asked why do not the nations disarm? The Professor suggests that the seventeenth-century philosopher, Thomas Hobbes, may help us here. Hobbes pictures two men who had been at bitter enmity suddenly finding themselves locked in a room each with a loaded pistol. Neither may wish to go to the length of killing his enemy; but how can they disarm? If they agree to throw their pistols through the window can each trust the other to carry out the compact? If they make such an agreement and swing their arms simultaneously one may be honest and let his pistol go; while the other retains his. In that case the first man is at the mercy of the second. This is hardly a solution.

First Principles.

It is perhaps unfair to say that the Professor attempts to solve the world problems of our age. He analyses these problems and searches them with penetrating insight. He seeks to lay bare the underlying basic principles. He also takes account of the hand of God in human history and in so doing suggests the way out. There is no doubt that there is only one way out for sinful man and that is God's way. All nations must return to Him.

And as we see it judgment has already begun at the House of God. If the House of God shuts out the Master of the house and insists on managing its own affairs it cannot be used of God to lead the nations aright. Recent world catastrophes certainly call us all to repentance.

Final Advice.

We welcome the writer's closing counsel, found in the last sentence of

his book: "Hold to Christ." Here is the rock. This rock cannot be moved either by the changing winds of philosophy, the luring promises of ideologies, the raging storms of war or the bitter blasts of adversity. We may lose the gifts but are still rich if we retain the giver. We hold Him and He holds us. "No one shall snatch them out of my hand."

Jesus said, "I am the light of the world, he that followeth me shall not walk in darkness but shall have the light of life." This is true both for men and nations.

ROYAL VISIT TO BIBLE HOUSE.

Their Majesties the King and Queen paid a visit to Bible House, in London recently. They were received by the Bishop of Lichfield and Mrs. Woods, and a tour of the House followed, beginning in the packing department, where the King was greatly interested in the Korean Bible, a consignment of which was being sent off to Japan. They saw part of the film, The House of the Book, visited the Stamp Corner and Sale of Work Room, and then the Library. The Library at Bible House contains over 20,000 volumes; it is unique in being the largest library in the world devoted exclusively to one Book, and has specimens of the Scriptures in over a thousand languages.

Their Majesties were greatly interested in some of the ancient MSS — especially the Codex Zacynthius, an eighth-century palimpsest—and in the English versions of Wycliffe and Tyndale. They passed to the sub-library, where they saw the work being done to prepare Union Versions and Literacy Gospels. The Queen took particular interest in the plans for an illustrated Bible for Youth which Mr. John Stirling is preparing for the Society.

The King and Queen then adjourned to the Committee Room and met guests and heads of departments informally over tea. Before they left they were able to meet all the members of the staff who had served the Society for thirty years or more. An indication of their interest is given by the fact that their visit lasted forty-five minutes longer than had been expected. It was also apparent in the questions they asked.

Their gracious reception of even the humblest member of the staff made a visit which would in any event have been a great honour into a singularly happy occasion, which will long live in the memory of the Society.

A MATTER OF VISION.

Stressing the need for adequate lighting and clear cut definition on the screen when using film strips for teaching purposes, an expert recounts how he was present when a film strip on the Bush Brotherhood was being shown. The screen was large, and the lighting bad. An old lady was heard to say to her companion, "Look, a kangaroo, I knew we should see one," just as the lecturer's voice boomed out, "And this is Brother Kenneth on his bicycle!"

SIR BERTRAM STEVENS ON
JOSEPH ALOYSIUS LYONS

(A Lecture given at St. Andrew's Cathedral, Sydney.)

At the outset I would call to your minds the precept of Edmund Burke:—

"It is our business to bring the dispositions that are lovely in private life into the service of the Commonwealth, so to be patriots, as not to forget we are gentlemen, and rather to run the risk of falling into faults, in a course which leads us to act with effect and energy, than to loiter out our days without blame and without use."

Perhaps no other man of his generation more faithfully carried out this precept than did Joseph Lyons; for throughout his long political career, he unswervingly put principle before party and consistently stood by his ideals. Although he had a large family with heavy family obligations and no financial resources behind him, he resigned his portfolio in the Federal Cabinet and broke with his political friends in order to stand by his convictions.

Joseph Lyons was born at Stanley, in Tasmania, on the 15th September, 1879. He was one of eight children. His father had been a successful farmer; but going into business he suffered heavy reverses, and lost both his health and his competence. Thus it devolved upon young Joe to do his bit towards the family budget. When only nine he was a messenger boy in a drapery store; later he was a printer's devil in a small newspaper office, for which he drew the princely wage of 6/- a week; but his duties were so numerous that his sense of justice was outraged and he left after voicing a bitter protest. Next we find him scrub cutting and doing all sorts of heavy farm work quite unsuitable and far too laborious for so young a child. But young Joe so impressed two maiden aunts at Stanley that they gave him a home and paid his school bills from the time he was twelve until at seventeen he qualified for the teaching service in the Tasmanian Education Department.

Within the next five years he was moved frequently from the charge of one small school to another; never staying long enough in one place to get to know his pupils and to plan and work objectively. This irked him greatly; as he declared it was largely due to mismanagement in the executive ranks of the Department. Being ambitious to succeed he could not get good results in such circumstances. At first he protested mildly and politely, but, receiving what he described as "anything but civil treatment" his Irish blood was roused and he attacked the department vigorously. Then a new and more liberal minded Director of Education was appointed; and although Lyons was mildly reprimanded, the justice of his protests won for him valuable recognition; he was allowed a year at the Teachers' Training College at Hobart where he took every chance through libraries and intercourse with men in all walks of life, to inform himself on public questions. He had previously gained experience in speaking by debating in various village clubs and had joined the Labour Party; but in accordance with a policy that denied to teachers membership of a political party, the Education Department of that day forced him to resign. However, he continued to advocate educational reform with such vigour,

while teaching in small country schools, that his conduct became the subject of a special debate in the Tasmanian Parliament.

At this time a friend suggested to him that he should enter Parliament himself and fight the battle from the inside, to which Joe Lyons replied, "If ever I should be lucky enough to get into Parliament, schools fees will be abolished, teachers will get living salaries, and be decently housed, and the ramshackle barns used as school houses in the country will be replaced by buildings fit for the kiddies." Twelve months later he had resigned from the Department and had announced his candidature for Wilmot, in the Labour interests. This was in 1909, and until his death thirty years later he remained the member for Wilmot in either the Tasmanian or Federal Parliament. "One little known incident of his first campaign was related by an old friend of his at his death. I will quote his words:—

"His outspoken utterances raised some bitter opposition. The most noteworthy incident was at Dunorlan when one of the audience left to acquaint a large landholder with the strictures Lyons had just passed concerning his properties. The burly old 'blighter' rushed to the hall, seizing a whip from a buggy on the way, strode to the platform, and, quick as Gee Wingling, laid several strokes about the young political aspirant's back. It cost the aggressor a fair amount in court, and Joe told me that he firmly believed that it gave him the required number of votes to win the seat. Strange if that mis-timed flogging was the God-send which gave Australia its outstanding Prime Minister."

After five years as a private member in the Tasmanian House of Assembly Lyons became Treasurer, Minister for Railways, and Minister for Education in the Earle Government. During this time he was very active in fulfilling, through legislative action, his dreams of educational reform. He was able to restore harmony in the place of discord among the teaching profession; and he fought a successful battle for the widening of educational facilities and the establishment of high schools throughout the State. The hard way that he himself had travelled as child and boy had imbued him with a passionate keenness to secure for the children of the poor, the same opportunities to qualify for the University or the higher technical college, as those open to the well-to-do. These early struggles played no little part in moulding the character and inspiring the objective policy of the future Prime Minister.

All his life Lyons was a fervent anti-constitutionalist. When the Tasmanian Labour Leader, Earle, severed his connection with the Labour Party in April, 1916, on this vexed question, Lyons was elected Leader of the Opposition, a position that he held until 1923, when he became Premier, Treasurer and Minister for Railways. Although in his two years of office during the days of World War I, he had shown amazing ability in managing the State's finances even his friends thought his position untenable when he became Premier, as his party numbered only 12 in the House of Assembly, with none at all in the Upper House. Also he had inher-

ited an accumulated deficit of over £600,000 and much unemployment. By dint of hard work and an ability to ride over storms of protest when he applied the pruning knife, he wiped out the deficit and went to the country two years later with a Budget surplus—the first for seven years. This time he was returned with a party of 16 — noteworthy as the first time that the hitherto conservative Tasmania had transferred its support to Labour administration. He remained in office until June, 1928, having passed much valuable legislation for the encouragement of mining and the development of wood pulp, paper and other industries. Acts were also passed authorising advances to British settlers, compensation to employees contracting occupational diseases, and the provision of retiring and death allowances to public servants. His ministry was defeated in 1928 and the next year at the urgent request of Mr. Scullin, the then Leader of the Opposition in the Federal House, Lyons resigned from his State seat and successfully contested the Federal seat of Wilmot. Labor was successful and immediately on his election Lyons was made Postmaster General and Minister for Works and Railways in the Scullin Government. A few months later Mr. Scullin went overseas to the Imperial Conference, leaving Lyons as Acting Treasurer. Overnight he achieved fame by successfully floating a £28,000,000 conversion loan when the country was deep in the throes of depression. Mr. Scullin returned and reappointed Mr. Theodore, Treasurer, and Lyons resigned as a protest. His reasons were several, the two main being that as Theodore had previously resigned because of the finding of the Royal Commission on the Mungana leases, he felt that he should not again hold office until he was cleared. Secondly, many members of the party had decided to fling orthodox finance to the winds and support a policy which Lyons agreed must bring about inflation. Mr. Scullin decried this and Lyons pleaded with the hot-heads; but for him there was no compromise on an issue of major importance and he resigned from the Ministry though not from the Party.

I think I cannot do better than to give you an account of this dramatic period in Australian history by an eye-witness in the Federal House—a man for whose memory we all have a great respect. I refer to the late Sir Henry Gullett, M.P., who wrote this of the man who put principle before party.

"As Mr. Lyons saw the position in 1931, if Australia and the people, and especially its workers, were to be saved, the Scullin administration, now hopelessly divided against itself, must be replaced by a new Government fresh from the people. Although Mr. Lyons had retired from the Government he did not at once cross the floor of the House. Meanwhile the new United Australia Party was in the course of formation.

"From his temporary place on a back corner ministerial bench, Mr. Lyons one morning after an all night sitting, delivered his speech of vindication. It was the speech of his life and of its kind perhaps the most dashing, brilliant and effective speech the House of Representatives has heard.

"It was passionate, yet restrained, eloquent yet closely pointed, at two or three stages when luckless ministers interjected, it was annihilating in its crushing rejoinders. A great occasion was greatly served. And that dramatic overwhelming speech had instant and far reaching consequences. Until that hour it was not certain that Mr. Lyons if he crossed the House would be offered anything better than the Treasury in a new Government. The opposition at the time was

well pleased with Mr. Latham. Without Mr. Lyons, however, and the Labour members who were expected to do as he did, there was no prospect of defeating the Scullin government which still had more than a year to run. Indeed until Mr. Lyons electrified the House that morning there was honest doubt whether he was qualified for national leadership. But the speech settled all doubts. He crossed the floor to the leadership of the new United Australia Party. A highly sensitive man, he was acutely conscious of his new position of leader of the forces uncompromisingly opposed to his old personal friends and political colleagues of the Labour Party.

"Further labour breakaways led to the famous 1931 elections. In his speeches to the people in nearly every settled part of the Commonwealth, Mr. Lyons delighted his enthusiastic audiences and a thousand times settled all doubts as to his talents and abilities as a national leader. His campaign was an outstanding personal triumph. His great appeal in that wonderful month was, in his homeliness and his spontaneous practical patriotism. He was of the people and with the people. He handled affairs of the greatest magnitude in terms of the simplest English. His appeal was to the inmost heart. He was rich in magnetism and he had a pretty and a constant courtesy which seemed naturally to find as strong play towards those in humble circumstances as to those in high places. Devotion to Empire was in his bones."

I have recorded at length this excellent account by Sir Henry Gullett so as to convey a first hand expression of opinion from a contemporary colleague who had been opposed to him politically and whose life was cast in such a different mould. That Lyons allayed every suspicion that such a man as Sir Henry originally entertained for one who changed his party and that he could transform that suspicion into such unstinted praise is a rare tribute in itself!

What came to be known as the Premier's Plan owed a very great deal to the financial acumen and tact of Joseph Lyons. In the period 1928-1931 Commonwealth and State accounts were in debit over 30 million pounds whilst trade was decreasing and unemployment rapidly assuming alarming proportions. Something had to be done and done quickly; and the task of bringing the States into line with the Commonwealth in an agreement to cut expenditure by 20 per cent. as one of several measures to help recovery, was full of personal and political problems.

When Mr. Lang—then the intractable Premier of N.S.W.—was called upon to fulfil his part he replied by a series of acts which, in spite of the fact that he was equipped with the complete stock-in-trade of the demagogue, frightened even the members of his own party. Perhaps the most notorious of Lang's measures was the one which imposed taxation upon mortgages. It was regarded generally as a Bill to confiscate all real property upon failure to pay a capital levy of 10 per cent. Under one section the Crown could on failure to pay the levy within 14 days, step in and possess both the mortgage rights and the property. This measure was characterised as "an act of pillage against all private enterprise and industry as well as against property owners." It called forth swift action by Lyons who introduced and passed through both the Federal Houses a Bill to nullify completely the Lang legislation and thus safeguard alike the rights of individuals and the credit of the State.

Following Lang's dismissal for issuing regulations illegally instructing his officials not to pay money into the Commonwealth, I be-

came Premier of N.S.W. and from then onwards, I was closely in touch with Lyons. This State could not possibly have recovered as it did had it not been for his practical co-operation. And although the position of N.S.W. was worse than that of any other State, to Lyons must go the main credit for the speed with which Australia as a whole recovered from the depression. Until the elections of 1934 he had not been able to secure the co-operation he sought from the Country Party, but after the 1934 elections he formed a coalition government which lasted until his death. This coalition undoubtedly lightened his burden which, during 1932 and 1933, must have been almost unendurably heavy. But he remained completely optimistic of the final outcome; and in 1934 he launched a successful £15 million loan for rural rehabilitation and re-employment purposes; and this year, too, saw the establishment of an Agricultural Control Council for primary products—an achievement that added greatly to his prestige. At all times he was less interested in providing temporary stimulants to recovery than in providing sound financial conditions under which private enterprise could expand, and he had one reward in the extraordinary development which took place in the iron and steel industry at this time.

But European trade generally was contracting and, realising that Australia must look for fresh contacts he appointed trade representatives in many new fields. When in England for the King's Jubilee Celebrations in 1935 he managed to secure better conditions in the English market for Australian meat producers.

The following story is told by Sir Henry Gullett of this English visit:—

On the occasion of the Jubilee, the Dominions' delegates, together with representatives of the British Government, went to St. James' one morning to express their

congratulations to the King and Queen. Leaders of the other governments formally read their messages; but Lyons stepped forward with no paper and spoke for Australia with an ease and grace and a "touch" which brought tears to Queen Mary's eyes. We Australians were then, as so often, exceedingly proud of our leader."

After his return from England his time was more and more occupied with questions of defence. He was a very tired man in the 1937 elections but the Government policy of co-operation in defence with the Empire, and especially with Britain thrilled him into the greatest sustained effort of his career. "He electrified his audiences with his fiery combativeness and a sincerity that no man or woman ever doubted."

One of Lyons' greatest qualities was his genius for conciliation, his capacity to make men of widely differing temperaments and views work loyally together under him. Few Australian leaders have inspired such loyalty in his followers—"My mates," he invariably called his Cabinet Ministers.

He possessed a simplicity of approach, a human understanding, an ability at once to get into the very heart of his fellows, that disarmed suspicion and often blunted the edges of aggressiveness. It was impossible to be angry for long with Joe Lyons. These qualities enabled him to keep working in harmony a coalition government that possessed all the seeds of quick dissolution in the varying outlooks of its components. And when Lyons died the coalition ended.

It is probably true that much of his simplicity of manner, his common touch, his ability to mix with all classes—literally from kings to beggars—was studied and deliberate; though it was fundamental to his nature. It would be wrong to underestimate his shrewdness. Like Lincoln, he was not only a patriot but an astute politician. His political judgment was almost invariably sound.

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PETER'S BONES.

(By the Rev. L. L. Nash, Hobart)

Archaeology is a fascinating line of enquiry, and in many parts of the world the spade has revealed most interesting information concerning the people of the past. Many scholars have spent a lifetime making the sands of Egypt, for example, give up their secrets. But two places in particular, of great importance in the story of the Christian religion, have so far been closed to independent investigation. The Dome of the Rock in Jerusalem where the Jewish Temple stood is now occupied by a Mohammedan mosque, whose authorities refuse to allow excavation. In Rome, also, some of the Churches stand upon sites of early Christian activity, and all excavations are conducted by the officials of the Roman Church.

Recently there have been quite a number of newspaper reports about the discovery of the bones of the Apostle Peter 20 feet below the pavement of one of the Churches in Rome. Press reports of this nature are notoriously unreliable because they depend upon some information which is alleged to have leaked out. A Roman Catholic weekly in one of the States of the Commonwealth definitely contradicted this report of the secular press, but at the same time inferred that interesting discoveries were pending. The press reports have continued throughout this year, suggesting that 1950, a Holy Year according to the Church of Rome, would see an official announcement which will clear up the matter finally.

But the majority of readers follow the daily press, not the religious, and what is found written in this great medium of the world's information cannot be taken lightly, in spite of the cynics who say that the memory of the public is exactly 12 hours long, until the next edition.

According to the officials who released the information or were unwise enough to allow it to leak out, the discovery of Peter's bones disposes conclusively of non-Catholic contentions that St. Peter never lived, that if he did he was never in Rome, that he was not therefore founder of the Roman Catholic Church, and that the Pope as Bishop of Rome is not his successor.

None of these affirmations of the papal officials is of very far reaching importance for the truth of the Christian religion, or indeed for the organisation of the Christian Church. But they are phrased in such a way as to confound the unlearned and to trap the unwary.

No reliable historian has maintained that the Apostle Peter never lived. Even Marxist apologetics has never seriously tried such a wild theory, however much it might have been advantageous to atheism if it were true. The modern Rationalist press has given up purveying the wild guesses of their eighteenth century predecessors. One of their contemporary prophets, A. D. Howell Smith, said in 1943: "The Encyclopedia (edited by Canon Cheyne) leaves little to be desired from the point of view of the Rationalist." Now, if there's one thing as dead as the dodo, as far as modern Biblical

scholarship is concerned, it is the wild theorising of Cheyne in the last century. Rationalisation will one day have to abandon the vagaries of 19th century German theology just as it has abandoned the Voltaireism of the previous century. Modern papal apologists, therefore, are certainly doing the opposite of gilding the lily if they think that the discovery of Peter's bones will kill something which was dead long ago. Perhaps they want to celebrate long drawn-out and elaborate obsequies.

There are still a few of academic standing and influence who claim that Peter never went to Rome, and that the references in the New Testament of Peter being in Babylon must be explained literally and not symbolically. But the tradition of Peter's connection with Rome is too strong and early not to be taken quite seriously. All historical documents we have are more easily understood if we assume that the Apostle spent his last days in Rome and not Babylon on the Euphrates. A very few scholars have argued for a place now forgotten, Babylon on the Nile in Egypt; and the theory is attractive, but the strength and cohesion of the tradition is such that it is unlikely. Thus the claim that Peter never lived in Rome is seldom seriously put forward, and his death in that city at some uncertain date is as well established as many of the leading facts of history.

The third affirmation of the papal officials would appear impressive, but on further examination proves not to be so. Many Christians in the first century must have helped to found the Christian Church in Rome. The tradition of the eastern Orthodox Church, not lightly to be dismissed, is that the Apostles Paul and Peter were joint founders of the Church in Rome. An impartial examination of the Epistle to the Romans results in the conviction that when St. Paul was writing this letter to the Chris-

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CORRESPONDENCE.

A COUNTRY MINISTRY.

(The Editor, "Australian Church Record.")
Dear Sir,

I read with real interest the article on "The Advantages of a Country Parish," in your recent issue. As one who has spent some years in the outback and am now some few miles out I can speak from experience, and from happy experience.

It is, however, in connection with the tragedy of the opening paragraph I am concerned here. How true it is, as "Andreas" has suggested, that the generality of young men in the Ministry prefer the metropolitan parish with all the advantages mentioned in the article! How sad that we find the Bush Church Aid Society, to mention one organisation, constantly able to place more men than they can get to offer for service.

One wonders whether the evangelical name of the Sydney Diocese is not in danger of being over-emphasised in recent years or whether the name has lost some of its meaning. It is not for me to question the divine guidance of individual men but things become sadly suspicious when the majority of professedly evangelical young men are "led" to go to a keen evangelical parish with plenty of possibilities rather than to take their coat off, and, perhaps, take it off to stand alone.

My only regret concerning my own country service, apart from my own failures in the ministry, is that we did not spend 10 years in the outback instead of 5. With all the consciousness that by that time we would have been forgotten to some extent in the Dioceses that some at least of our most valued friends would have moved far afield, that men who were barely in college when I left but who had preferred the shelter of the metropolis, would have long since become rectors, with the knowledge of all the disadvantages, I have yet to learn from my Bible and from history that following Christ means following Him with a proviso—the proviso that we will not be too far from the fellowship of other Christians and necessary secular advantages.

Are there advantages in a country parish? Yes, undoubtedly, but there is need, too, and that calls loudest of all, but if Christian fellowship means more to you than Christian duty you probably will never hear the call.

Yours, etc.,

H. R. SMITH.

DOCTORS NEEDED IN COUNTRY.

(The Editor, "Australian Church Record.")
Dear Sir,

For twelve months now, the combined efforts of this Society and the local District Council have failed to secure the services of a medical practitioner for a hospital and district in a country area of South Australia. This unhappy experience is, of course, shared with many other country areas in all states of the Commonwealth. In this particular case, members of the B.M.A. have described the financial terms and other conditions offered as being "very attractive." The failure to secure a doctor has been ascribed to "the prevailing shortage of doctors." Therefore, it has been with a sense of deep shock that we have witnessed the degrading spectacle of a lottery being conducted to decide whether qualified men

should be permitted to practise in this country. Naturally, one cannot help wondering "just how real is this alleged shortage?"

Further, a profession which adopts lottery methods to decide who shall be permitted to serve the community, cannot hope to retain for long the respect of that community. Nor must members of the B.M.A. complain at the growing demand in country areas for some form of discipline of the profession, either from within or without, which will ensure the medical service which many country areas need so desperately.

I am,
Yours faithfully,
(Rev.) DAVID LIVINGSTONE,
Actg. Organising Missioner,
Bush Church Aid Society.

CHORUSES IN YOUTH WORK.

(The Editor, "Australian Church Record.")
Dear Sir,

I am sure many will have profited by Archdeacon Denham's article entitled "The Rector and Work Among Young People" (A.C.R. 12.1.50).

Being in agreement with his remarks concerning the right use of hymns and choruses may I mention what I consider to be an undesirable trend in youth work in general, the excessive and indiscriminate use of action choruses.

It would seem that this misuse of choruses tends to destroy their main function and purpose, the impartment of doctrine, and makes for shallowness and instability.

Some of the more recent choruses, with their accompanying actions, besides having a deleterious effect on the participants, can appear quite ludicrous to unsympathetic persons, and smack of the pantomime.

If choruses are to be used (and no work amongst youth is complete without them), I think it would be a wise plan for leaders to adopt a standard collection such as that compiled by the Children's Special Service Mission, a collection which has been proved in many countries of the world for nearly 30 years. The enforcement of a rule that these choruses be solely used would constitute an adequate safeguard against the introduction of inferior choruses, of which the "Fruit Salad" is one of the least objectionable.

Yours sincerely,

K. HARRIS.

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"STORMY WEATHER AHEAD."

(By Rev. R. C. Kerle.)

At the Third Jubilee Annual Meeting of C.M.S. in the Sydney Town Hall in 1949, one of the Society's Vice Presidents declared that the Anglican Church owes its world missionary vision to the Church Missionary Society. This is not a biased opinion—there is ample evidence to support it.

The establishment of the principle, in the year 1799 "that it is incumbent upon every Christian to propagate the Gospel among the heathen" was revolutionary. But then Christianity is a revolutionary creed. When it ceases to be revolutionary it ceases to be Christian.

The churchmen who convened the Society's first Committee appreciated the labours of the S.P.G. and S.P.C.K. but also recognised the limited scope of their work—"the British plantations in America, and the West Indies." The Church of England had no world vision, and no established Society contemplated work in Africa, the scene of the vicious slave trade.

This lack of missionary vision was evidenced by the reluctance of the Church to give its blessing to the infant Society, whose aims were so consistent with the whole message of Scripture. Yet, undaunted by this indifference the founders proceeded prayerfully to the task of finding men and money and selecting fields of service. It is a tribute to their faith and assurance that God had laid this work on their hearts that the infant Society did not freeze to death in the icy indifference in which it was nurtured. Being convinced Christians these "enthusiasts" resolved to infuse warmth into the Church rather than be frozen out.

One hundred and fifty years have now passed, and from small beginnings the Church Missionary Society has grown into a world-wide missionary organisation, with the largest expenditure of any British Society, and the largest medical work of any Protestant mission. It has established over thirty Anglican Dioceses, and has contributed in a large measure to "the

miracle of the nineteenth century—the world church." This century has been called "the Golden Age" of Christian Missions. Yet we should be careful to avoid exaggeration. Bishop Stephen Neill has stated the sober fact: "In the century that has passed, we have mapped out the extent of our task; we are still only in the first phase of trying to fulfil it."

Looking Round.

Bishop Moule expressed the Society's ultimate function as being to "carry the Gospel out to the world." A thousand other things subsidiary, assistant, resultant have to be done in the missionary campaign, but this is the one thing, to preach Christ Jesus. To-day world forces are making every effort to stifle the voice of the preacher.

"The Bamboo Curtain" has descended over China; reports from behind it are so conflicting that one scarcely dares to make observations. There have been few incidents of violence towards missionaries, and C.M.S. missionaries in occupied areas are still continuing their work. But where the Communist regime has become established preaching has become difficult, if not impossible, and Chinese Christians dare not worship in public.

As Communism depends so much on the indoctrination of the people with its teachings, there is little likelihood that its leaders will allow the Christian Gospel to be preached. This is to take the most optimistic view. Relentless persecution of the Christian Church may yet prove to be the policy of the new regime.

Few people realise the growing power of Islam. Like Communism, Mohammedanism is working towards world domination. With the partition of India in 1947 the largest Moslem state has come into existence, namely Pakistan. It is the power-centre of the great Islamic bloc, which includes Turkey, Arabia, North Africa, and is gradually widening its influence. In common with Christianity, Islam maintains missionaries all over the East. Its doctrines, with easy moral codes, appeal to the Eastern mind; its brotherhood cannot be under-estimated. But it is a violent opponent of Christianity. A change of attitude must be ex-

pected in Pakistan, whilst Egypt has already forbidden preaching, and in Hyderabad street preaching is no longer permitted.

It is interesting to conjecture whether Islam, capitalistic in essence, and Communism will eventually clash, or will make uneasy peace. It seems unlikely that Islam will embrace Communism.

Civilisation, in the guise of industrialism and rural development has come to the continent of Africa. Political agitators and a strong spirit of nationalism threaten to lead the people—ill-equipped for this sudden change—into stark materialism. Already the agitators associate the Church with Imperialism, and a harder attitude to the missionary and the Gospel he preaches is observed. South Africa's policy towards the native population has greatly aggravated the situation. Communism is entrenched, and Mohammedanism and Christianity are locked in battle. All three have as their objectives world domination. Certainly there is a tremendous divergence of motive, for Christianity seeks the Kingdom of God and not political power.

Yet something has happened—the world fellowship of the children of God is a reality. Christ has taken possession of the souls of men of many different nations, and is moulding them individually after His own image, and collectively into His Body, the Church. We must not underestimate the power of survival which this Body possesses. In China the Church cannot die, in India it has drawn together in unity to meet such a time as this. Africa is experiencing an ever-increasing revival. The tree has taken root and grown, and to-day there are sounds of movement in the branches, as the winds of the Holy Spirit begin to blow.

Looking Up.

There are undoubtedly stormy days ahead. Yet as we see these things come to pass in the world we look up in confidence. The Kingdoms of the world will yet become the Kingdom of the Lord and His Christ. Darkness is descending on many lands, but light must dispel darkness. God is still in control. "The Lord reigneth; let the people tremble."

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PERSONAL

Rev. C. W. J. Gumbley left on the "Stratheden" for India. He is going to relieve Rev. Eric Bellingham at St. George's, Hyderabad for one year. Mr. Bellingham has not been to Australia for nine years. An Ordained Graduate is urgently needed for the Hyderabad Mission. Mr. Gumbley's daughter and son accompany him, also Canon Phillip's son, George (who is doing Medicine in Sydney) on a short visit to his parents.

The Venerable J. Best, Archdeacon of Ballarat, has announced his resignation from active duty to take effect on his 70th birthday in May.

The Parish of St. Luke, Junee, in the Diocese of Goulburn, has had only two rectors in its sixty years' existence. Canon James Studds went to the parish in 1883 and served it till 1916. He estimated that he travelled 220,000 miles within the parish by buggy. The Rev. Henry Staples has served the parish for 38 years, outstripping his predecessor.

The Rev. Alan L. Whitehorn, M.A., F.R.G.S., who was recently Senior Resident Chaplain to the Missions to Seamen at the Port of London, was instituted and inducted on December 9th last to the Vicarage of Holy Trinity, Springfield, Chelmsford, Essex, England, in the Diocese of Chelmsford.

We regret to announce the death, on February 4, of Mr. R. S. (Rex) Hughesdon, as the result of an accident. Mr. Hughesdon was the son of the late Rev. C. H. and Mrs. Hughesdon, and was for some years on the staff of the C.M.S. at St. George's, Hyderabad, India. We express our sympathy with his wife, formerly Miss Daisy Webster, of St. George's, Hyderabad, and other relatives. Further reference will be made in our next issue.

The Rev. W. S. McLeod who has been locum tenens at St. Peter's, Burwood East, will act in a similar capacity in the parish of Clarence Town, Diocese of Newcastle, N.S. Wales. He has accepted same for twelve months to enable the Rev. W. E. Weston to proceed to Great Britain to study spiritual healing. Mr. Weston, with Mrs. Weston, will sail in the P. and O. R.M.S. "Strathnaver" on the 17th February.

The Rev. E. L. Millard, Rector of Holy Trinity, Dulwich Hill, Sydney, sails for England on the "Georgic" on 19th Feb.

The Rev. W. K. Deasey, will be instituted by the Archbishop of Sydney, and inducted by Archdeacon A. L. Wade, M.A., B.D., at All Saints', Balgowlah (West Manly) on Wednesday, 1st March.

The Rev. R. G. Gray is to be inducted at St. Peter's, Cook's River, by Archdeacon R. B. Robinson on Thursday, 2nd March, at 7.45 p.m.

The engagement is announced of Miss Ailsa Musgrave Lane, second daughter of Dr. and Mrs. Rex Lane, of Pymble (N.S.W.) to Rev. D. B. Knox, the eldest son of Canon D. J. and Mrs. Knox of Gordon (N.S.W.). Mr. Knox is a resident tutor of Moore College, Sydney.

THE LATE
MR. WALTER J. MEYER.

The death occurred at Tudor House, on Saturday morning, January 14, of Mr. Walter James Meyer, who has been headmaster of Tudor House School, Moss Vale, N.S.W., for the past eight years.

The late Mr. Meyer was educated in Queensland, at Ipswich Grammar School and Queensland University. On graduation he began his life's work at Toowoomba Grammar School where he was sports master for some ten years. During this period of his career he married Helen, eldest daughter of Mr. G. P. Barbour, then Headmaster of Toowoomba Grammar School.

In 1922, Mr. Meyer joined the staff of King's School.

For the next twenty years he served as housemaster of Thomas House, as sports-master in charge of cricket, and was associated with the coaching of the school's football teams, and in this work and in his teaching, helped to guide many hundreds of young men wisely and firmly along the right roads of life.

When in 1942 the council of The King's School took control of Tudor House, Mr. Meyer was appointed Headmaster. He took charge at a difficult time, but by wise and sympathetic guidance he steered the school through the war years, and he has been responsible for establishing it on a still more solid basis. The school developed considerably under him; during his time additions were built to senior house and to the dining hall, and he was responsible for the new dormitory block which is to be built this year. He was also responsible very largely for the War Memorial Appeal and for the Jubilee Fete, as a result of which nearly £7,000 was raised.

Amongst his most endearing qualities were his patience, sympathy and generosity of mind, qualities that won him a very large circle of friends amongst all with whom he came in contact.

He is survived by his widow and four children.

THE NEW DEAN OF SALE.

The Rev. Dr. C. B. Alexander, now Rector of Bega, has been appointed Dean of Sale, succeeding the Very Rev. J. D. Sansom, who is just taking up work at St. James' Old Cathedral, Melbourne.

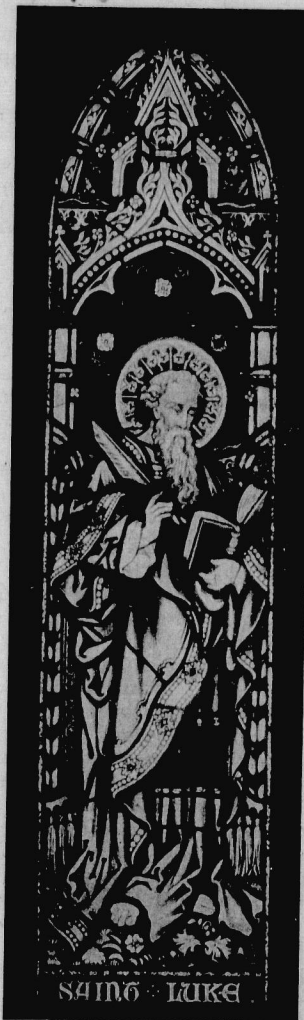
Dr. Alexander is one of Australia's most distinguished clergymen. He, and the former Bishop of Wangaratta, the Right Rev. J. S. Hart, are the only two Australians to gain the Th.D.—Doctor of Theology—of the Australian College of Theology by examination.

He was trained at Moore College, Sydney, where he gained his Th.L. in 1930, following up by obtaining Th.Schol. in 1933, his B.A., University of Sydney, in 1934, and M.A., Sydney, in 1936.

He began his ministry as Curate of St. John's, Ashfield, Diocese of Sydney, then going to an educational appointment at Darjeeling in India, teaching in St. Paul's School under the Indian Church Establishment Scheme, 1934, 1935, 1936.

Coming back to Australia he took up work in the Diocese of Goulburn, working at Albury, Tarcutta, and Adelong, prior to taking up his present position as rector of Bega in 1948.

He is a leader in the Youth Work in the Diocese of Goulburn. He hopes to take up residence at the beginning of March. He has a wife and four children.

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CLASS LISTS FOR 1949.

Scholar in Theology (Th.Schol.).—Pass. Alwyn Charles Blaxell, Riverina.

Passed in Single Subjects.
(In Alphabetical Order.)

Old Testament.—Edwin James Bennett, Perth; Wenman Allison Bowak, Assam, India; Raymond Leopold Kerdel, Riverina; Philip Sydney Lawrence, M.A., Melbourne; Ernest Kenneth Leslie, B.A., Newcastle.

Moral Theology.—James Anthony Knife, Melbourne; Raymond Leopold Kerdel, Riverina; Colin Leslie Ware, Brisbane.

Church History.—Philip Minton Connell, Willochra; Richard Mortimer-Tanner, Brisbane.

Hebrew.—Harold Frank Ault, M.A., B.D., Christchurch, N.Z.

Licentiate in Theology (Th.L.).

All Classes in Order of Merit.

First Class.—Desmond John F. Williams, St. Francis' College, Brisbane; Robert Ira Page, Moore Coll., Sydney.

Second Class.—Gordon Allan Brown, B.A., Trinity Coll., Melbourne; Gordon George Garner, Ridley Coll., Melbourne; Peter Frederick Newall, Moore Coll., Sydney; Bruce Herbert Reddrop, B.A., Trinity Coll., Melbourne; Edwin Angus Cooper, Ridley College, Melbourne; Neville James Chynoweth, Moore College, Sydney; John Stoddart Elliot, Moore College, Sydney; Keith Lynden Brown, Ridley College, St. Arnaud; Leslie William Hahn, St. John's College, Perth, and Albert Ernest Turner, North Queensland; Douglas Guthrie McCraw, Moore College, Sydney; Mervyn Richard Stanton, Christ College, Tasmania; Miss Hilda Kent, Melbourne; Neville Cyril Bathgate, Moore College, Sydney; Kenneth W. Campbell, A.S.T.C., Moore College, Sydney, and Walter Henry Newmarch, Moore College, Sydney.

Pass.—Miss Jean Denise Standfield, Sydney; David Thomas Pritchard, Ridley College, Melbourne; Bruce Mosman Harrison, Bathurst; Jock Lugton Ryan, Ridley College, Melbourne; George William Phillips, Ridley College, Melbourne; Phillip Revett Cooke, Ridley College, Melbourne; Stanley Evan Ray, Ridley College, Bendigo, and William James Mitchell, Ridley College, Unattached; John Stewart H. Bootle, Moore College, Sydney; John Leslie Richards, Ridley College, Unattached, and Keith Henderson Marr, Sydney; Arthur Lloyd, Brisbane; Samuel Donald Smith, St. Francis' College, Carpentaria; James Roy Brown, Christ College, Tasmania; Alexander Geoffrey Adams, Tasmania; Thomas Walter Doyle, St. John's College, Bathurst; Allen Gerald Ryan, St. Francis' College, Brisbane, and Douglas Arlington Simons, Perth; Noel Ludlow, St. Francis' College, Brisbane; Miss Dorothy Ruth Sharpe, Moore College, Sydney; Gordon John Coad, Ballarat; Denis George Johnson, Moore College, Sydney, and Frederick Hugh Bashford, Unattached; Warren Hugh Barnes, St. Barnabas' College, Adelaide; Allan William Bosser, Sydney; Anthony Bensley Williams, St. Barnabas' College, Adelaide; and Douglas Milton Sutherland, St. Barnabas' College, Adelaide; Robert-Oswald Nichols, St. Barnabas' College, Adelaide; James Richmond Payne; Grafton; Alexander Melver Wright, Bendigo; David Clifford Hayes, Sydney; Alfred John Garlach, Moore College, Sydney; Leslie Guy Harmre, Gippsland, and Donald Walter Draper, Ridley College, Unattached; Neville James Eley, St. John's College, Armi-

dale; Ian Howard St. Clair, Ballarat; William John Studds, B.A., Sydney.

Passed in Part II of the Examination.
(In Order of Merit.)

Leslie Hamilton Burrows, St. Francis' College, Brisbane; Barry Russell Marshall, B.A., St. John's College, Bathurst; Harlin John L. Butterley, Moore College, Sydney; *Rex Wonder Reynolds, B.A., Moore College, Sydney; John William A. Brain, B.A., St. John's College, Goulburn; *William Alex. Reid, B.A., Trinity College, Melbourne; *Leon Marshall-Wood, Ridley College, Melbourne; *Stanley Charles Moss, B.A., Trinity College, Melbourne; Thomas John Johnstone, St. John's College, Newcastle; *Ronald Edw. Marks, B.A., Dip.Ed., Trinity College, Melbourne; *Miss Frances Jean Northrop, Ridley College, Melbourne; *Adrian Owen Charles, St. Francis' College, Brisbane, and David Brooke Warner, Trinity College, Melbourne; Gerald Bruce Muston, Moore College, Sydney; Miss Nancy de Save P. Lewis, B.A., Moore College, Sydney, and Francis George Hawkes, St. Barnabas' College, Adelaide; *Kenneth Rodwell Le Huray, Moore College, Sydney; Douglas Donald Bushby, Moore College, Sydney; *Arthur G. Fellows, St. Francis' College, Rockhampton; Alfred James Glenon, Moore College, Sydney; *Maxwell L. Redmond, St. John's College, Riverina, and *Norman Barry Butler, Moore College, Sydney; Jack Richard Nyman, Moore College, Sydney; *Alan Neil Appleby, Ridley College, Melbourne; *Donald William Hardy, Trinity College, Melbourne; Frederick Searle Ingoldsby, Moore College, Sydney; Desmoine Wayne Brockhoff, St. Barnabas' College, Adelaide; Ian Edgar Booth, Moore College, Sydney; Wilbur Angus Doak, Moore College, Sydney; *Ralph William J. Fraser, Moore College, Sydney; Phillip Halford Armstrong, St. Francis' College, Brisbane; Stephen William Holmes, St. John's College, Goulburn, and Keith Carl Nancarrow, Ridley College, Unattached; *Harold George Richards, Ridley College, Melbourne; Ernest Dudley Allitt, Ridley College, Gippsland; Thomas Allen Baker, Moore College, Sydney; Raymond Morton Cowan, Moore College, Sydney; Andrew William Donald, St. John's College, Perth; Donald Norman Shearman, St. John's College, Bathurst; John Frederick S. Campbell, Moore College, Sydney; Francis Alfred Saunders, L.Th., Waikato, N.Z.; David George Cobbett, St. John's College, Newcastle; William Booth Gill, St. Francis' College, New Guinea; Harry Joseph A. Edwards, Sydney; Keith Noel Grisdale, Moore College, Sydney; Alan Berryman Rich, St. John's College, Unattached; Peter Stanley Prentice, Ridley College, Ballarat, and Peter John Witcomb, Moore College, Sydney; Noel David Bevan, St. Francis' College, Brisbane; Kenneth Allan Patfield, St. John's College, Armidale; James Joseph Goodman, Sydney; William Richard Dowel, Melbourne.

*One extra subject.

Held Over.

(In Order of Merit.)

Henry Taylor, St. John's College, Armidale; Noel Delbridge, Moore College, Sydney; Jack Madden, St. Francis' College, Brisbane; Leonard Wallace Long, Moore College, Sydney; David William Black, St. John's College, Goulburn; William John Stockdale, Moore College, Sydney; Arthur Maxwell Kimmorley, Moore College, Nelson, N.Z.; Arthur Stanley Goldsworthy, St. Columb's Hall, Wangaratta.

Prizes.

The Hey Sharp Prize.—Awarded to Desmond John Francis Williams, St. Francis' College, Brisbane.

The John Forster Memorial Prize.—Awarded to—Desmond John Francis Williams, St. Francis' College, Brisbane, and Bruce Herbert Reddrop, B.A., Trinity College, Melbourne—Equal.

The Frank and Elizabeth Cash Essay Prize.—No award.

On behalf of the Council of Delegates,
FRANK CASH,
Registrar.

Christ Church, North Sydney,
1st February, 1950.

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AUSTRALIAN CHURCH NEWS

NEW SOUTH WALES.

DIOCESE OF SYDNEY.

NEW HOME OF PEACE BUILDINGS.

The Archbishop will lay the foundation stone of extensions to the nurses' quarters at the Home of Peace, Petersham, on February 21, at 3 p.m.

The extensions will make possible the residence of a number of nurses at the Home. All interested are invited to the ceremony.

APPEAL TO COMPLETE CHURCH.

The Parish of St. Alban's, Epping, is to launch an appeal to complete the existing church building.

The appeal will be commended by the Rev. O. V. Abram, of St. Jude's, Randwick, at the Morning Service on February 19, and the Archbishop will officially launch the appeal at Evensong.

SYDNEY DIOCESAN SCOUT AND GUIDE COUNCIL.

The Diocesan Scout and Guide Council at its Annual Meeting for 1949, re-elected the Very Reverend the Dean of Sydney, Dr. S. B. Babbage, as its chairman. The Reverend W. J. Owens, who has rendered most valuable service to the Council as its Honorary Secretary since the inception of the Council in 1931, resigned from that position, and the Assistant Secretary, the Reverend J. J. Goodman, elected to succeed him.

Other members of the Council are the Reverend the Precentor (Rev. M. C. Newth), the Rev. G. Tooth, Mr. H. J. Stoddart, Mr. A. J. Tyler, Mr. A. J. Glennon, Mrs. A. Gilbert, Miss G. Moir, Miss B. Stevens, Miss M. Attwater.

The purpose of the Council is "with the authority of the Synod to work in conjunction with the Boy Scouts' and Girl Guides' Association for the extension of these movements among the young people of the Church in this Diocese and for co-ordinating the Parish units of these Movements on a Diocesan basis."

VICTORIA.

DIOCESE OF BALLARAT.

RETIREMENT OF ARCHDEACON.

The Venerable Joseph Best, Archdeacon of Ballarat for the past 24 years, who has been a member of the Ministry for nearly 50 years, is to retire on his 70th birthday, May 12. By an act of Synod passed by the Ballarat Diocese last year, 70 was fixed as the compulsory retiring age for clergy, and his will be the first retirement under it.

In the current issue of the "Church Chronicle," the Bishop of Ballarat (Dr. Johnson) said: "The Archdeacon has given single-minded service and whole-hearted devotion to the Diocese of Ballarat. I want to place on record the deep gratitude I feel for all that Archdeacon Best's service, advice and friendship have meant to me personally."

When he retires, Archdeacon Best will, at the Bishop's request, write the history of the Ballarat Diocese, in preparation for the celebration of the 75th anniversary of the enthronement of the first Bishop of Ballarat.

QUEENSLAND.

DIOCESE OF BRISBANE.

CLERGY CONFERENCE.

Clergy from the rural deaneries of Wide Bay and Burnett held a conference at Pinalba from Jan. 30 to Feb. 3.

The Principal of the Bush Brotherhood of St. Paul, Archdeacon F. Knight, presided.

The Annual Clergy Summer School will be held at the Toowoomba Boys' School from Feb. 23 to 27.

SOUTH AUSTRALIA.

DIOCESE OF ADELAIDE.

It is with regret that we learn of the death of Warren Alexander Swan, rector of St. Agnes' Grange, at the age of 61. He was well known throughout the State as a loved minister of the Church of England. He was the son of the late Canon Swan, of Semaphore, and brother of Canon Cecil Swan, of St. Columba's, Hawthorn.

Mr. Swan was ordained priest by Dr. Kennion, Bishop of Bath and Wells, in 1910 and served as a curate in Somerset until he returned to Adelaide in 1912 to serve at Christ Church, North Adelaide. After seven years' service with the Franklin Harbour Mission, Eyre Peninsula, he became rector of St. Agnes'. He took his B.A. at Adelaide University and M.A. at Selwyn College, Cambridge.

CLASSIFIED ADVERTISEMENTS

POSITION VACANT.

TYPISTE-STENOGRAPHER. Applications are invited by the Home Mission Society (Diocese of Sydney) for the position of typiste-stenographer and general office secretary. Kindly apply by letter to the Rev. R. G. Fillingham, General Secretary, Home Mission Society, Diocesan Church House, George Street, Sydney, stating age, qualifications, etc.

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