

CHRISTIANITY IS "MIRACULOUS" BISHOP SPEAKS AT FAITH AND ORDER CONFERENCE

ECUMENICAL PRESS SERVICE

Montreal, Canada, July 22—The growth in Christian unity in the past fifty years is "miraculous," the Bishop of Bristol, the Right Reverend Oliver Tomkins, told the opening session of the World Faith and Order Conference here on July 12 at McGill University.

The bishop, who is the conference chairman, was addressing 400 Anglican, Protestant and Orthodox delegates from 30 countries.

He called "the positive and fruitful dialogue" between the Roman Catholic Church and the rest of the Christian world "the greatest development in recent years."

Bishop Tomkins said that "in the voice of Pope John XXIII we heard the voice of the Roman Catholic Church speaking with a new accent."

"We realise very well that inherent in the present Roman Catholic position are certain dogmatic affirmations on which there will be no compromise, but it is now true that the Roman Catholic Church engages in a living dialogue with the rest of us in a way that is quite unprecedented."

Part of "our consideration of how we look ahead is to look fruitfully upon a deep understanding of our awareness," the bishop said.

"There was always a certain unreality in the discussion of Christian unity when the largest single communion in Christendom was not effectively a partner in the discussion."

"The world itself has to face something about us that is not its relationship to a body of Christians, however large, who are not members of the fellowship in the same sense as are the member Churches."

It is "in the context of our membership in the World Council of Churches that we must creatively find new ways of cooperation with Roman Catholic theologians in the specific faith and order activities."

The World Council of Churches is now composed of 201 Protestant, Anglican, Orthodox, and Old Catholic bodies.

When the Council was formed in 1948 at Amsterdam, the Roman Catholic Church was asked to join, but refused.

In 1961, the Vatican named five official observers to the council. Third Assembly in New Delhi.

BULTMANN

Bishop Tomkins suggested that the faith and order movement avoid "theological provincialism" and admitted that "certain theological voices... have not been sufficiently attended to in church in recent years."

He mentioned specifically the ideas associated with Professor Rudolf Bultmann, famous for his work on "demythologising" the Gospel.

All who are raising fundamental questions "must be taken into account even though it is difficult to integrate them into the present pattern of work, he said."

He also observed that faith and order "should take a much more responsible interest in the many movements towards actual organisation which are developing in various parts of Christendom."

But he warned that it would

be "calumnious if it were supposed that faith and order were some kind of super-Church tribunal before which unity resolutions were put on trial."

"The Church of local unity is essentially a matter for which the Churches concerned must accept full responsibility themselves."

"At the same time it is to deny the reality of our membership of one another to suppose that in any part of the world can be effectively sought without awareness of the communal repercussions."

The quest for unity is urgently related to the task of evangelisation "scientific man as global civilisation is a mixture of technological achievement becomes more a characteristic of our age."

OTHER DEMANDS

Unity is not the only demand "God lays on His Church," Bishop Tomkins said. "He also demands of us mission, renewal, truth, holiness."

Bishop Tomkins suggested to the delegates that "if we obey God coarsely in His demand upon us, for unity, we shall thereby find that we are being brought face to face with His other demands."

Bishop Tomkins, a former secretary of the Faith and Order Department of the World Council of Churches, observed that there is "clearly no substitute in the printed word for the living experience of participating in a kind discussion of this kind."

GRUBS DO NOT EAT THE ROOTS

THE MOST IMPORTANT EFFECT OF FAITH AND ORDER

The most important effect of faith and order work, he pointed out, is not the printed works, "but the transformation it produces in the outlook of those who take part in it."

TRADITIONS BLENDED AT NORTHERN PAPUA WELCOME

FROM A CORRESPONDENT

Gorgeously painted drums and the siren call of conch shells provided an accompaniment for the song sung to welcome the Bishop of New Guinea on July 13 at a knockout on the doorstep of the Church of the Resurrection, Popondetta, requesting entry as bishop of the diocese, his first visit since his enthronement at Dogura.

A congregation estimated at more than three thousand spilled out of the great church, the Anglican Cathedral which had been considerably enlarged for the occasion, and occupied all available shade under the wide-spreading trees which surround the playing fields.

It is interesting to note that the bishop had himself been responsible for the building of the first part of the church following the eruption of Mt. Lamington some twelve years ago.

The Principal-church of Popondetta, the Reverend Robert Butcher, who had been responsible for the organising of the function, replied to the bishop's request for entry by saying, "Right Reverend Father in God, we bid you welcome. The Lord preserve thy going out and thy

coming in from this time forth for evermore."

The procession then moved to the chancel step where the Archbishop of Northern Papua, the Venerable Hyam Roberts, who was accompanied by the whole body of clergy from the Northern District, both Pagan and European, led the congregation in prayers for the bishop and his episcopate just begun.

The solemn Eucharist was a celebration by the bishop with the Reverend John Sharpe, Priest-in-charge of Erwo, with teacher Ewurin Dide from Erwo acting as deacon and sub-deacon.

The singing was led by a choir of a hundred composed of students from The Martyrs Memorial School and S. Christopher's Manual Training School.

The bishop preached in both Orokaiva and English, taking as his text the words from Psalm 143: 10 "Teach me to do the thing that pleases Thee."

After the Creed the bishop was recognised by representatives of the clergy and laity, in a manner similar to that at his enthronement.

Following the service all assembled on the playing field where the District Commissioner, Mr L. Williams, and Cr B. Araba and Mr W. Urukaka made speeches of welcome, and various presentations were made including an elaborate chieftain's head-dress of traditional Orokaiva design, but including Christian symbols.

After a buffet lunch served under especially-erected leaf shelters, the visitors, who included about two hundred Europeans, many of whom had flown from Port Moresby by chartered planes, were entertained by a series of dances which were performed and used only in honour of a very important personage.

Whether this will die in England last week.

When the title was taken the form of a Lecture, an Essay, a Scholarship, or something else will be decided after consultation with the Provincial of the Society of the Sacred Mission. In the meanwhile, members of the Trust are invited to make any suggestions they may wish about it.

The Trust announced this week the admission of 53 new members, bringing the total membership to 5107.

Work is continuing on the laborious task of submitting the various sections of the Mission Year Book, which is shortly to be published by the Trust. Proof sheets of some of the book are being prepared, and the entries sent to the clergy and others concerned.

SCIENTIST AT MISSION

Professor Charles Birch, of the Biology Department of the University of Sydney, telling Adelaide University students "What Darwin did to God" at a lunch-time address during the S.A.M. Anglican Society Mission this month. (The Anglican)



Adelaide "Newsp" picture. Professor Charles Birch, of the Biology Department of the University of Sydney, telling Adelaide University students "What Darwin did to God" at a lunch-time address during the S.A.M. Anglican Society Mission this month. (The Anglican)

WARDEN OF S. PAUL'S

The Rector of All Saints', Wickham Terrace, Brisbane, Canon A. F. B. Bennie, has been appointed to be Warden of S. Paul's College within the University of Sydney in succession to the Right Reverend Felix Amott.

Canon Bennie was born at Gooling, Victoria, and educated at Scotch College, Melbourne, and Trinity College, University of Melbourne. He graduated with First Class Honours in Philosophy, and then took a First Class in the B.L. Examination.

He was an assistant curate at All Saints', Brisbane, during 1938-1942; Vicar of Mary Valley from 1942 to 1946; then sub-Dean of Carpentaria, Principal of S. Paul's Theological College, Adelaide and Administrator of the Diocese of Carpentaria.

In 1953, he returned to Brisbane to become Rector of All Saints'.

Canon Bennie has been Editor of "The Australian Church Quarterly" since 1953. He is well known to the general public through his appearances on radio and TV programmes.

FR GABRIEL HEBERT

Fr Gabriel Hebert, S.S.M., one of the Anglican communion's outstanding biblical and liturgical scholars, died at Newark, England, last Thursday, July 18.

He was an untiring worker for the revision of the Churches, and during his time at S. Michael's House, Crawley, South Australia, did much to establish the observance for the Week of Prayer for Christian Unity in this country.

A notice appears on Page 8 of this issue.

WOMEN'S WORK

FROM OUR OWN CORRESPONDENT

Melbourne, July 22—The Archbishop of Melbourne has appointed the new Bishop Coadjutor, the Right Reverend Felix Amott, to take charge of the Board of Women's Work in the diocese.

He takes the place of the Right Reverend Donald Redding, who was Warden of the Order of Deaconesses, and Chairman of the Board of Women's Work.

Since the latter's retirement, the Right Reverend G. T. Sinbell has acted as chairman of the Board of Women's Work, and the Reverend A. W. Singleton has been acting as chairman of the Order of Deaconesses. The latter continues as chairman of the Deaconess House Council.

ANNUAL ESSAY PRIZE INSTITUTED

The Church of England Information Trust has decided to institute an annual Essay Prize of twenty guineas, to commemorate the life and work of the late Bishop Francis de Witt Batty, one time Bishop of Newcastle.

The prize will be awarded each year starting in 1964 for the best Essay submitted on a given aspect of the Constitution of the Church of England in Australia by a communicant member of the Church.

The title of the first Essay will be announced immediately after the Toronto Congress has concluded.

It is felt that this would be the most suitable way of commemorating Bishop Batty's independence of mind and courage in 1950, to achieve a national constitution for the Church in Australia.

The terms of the award proposed are that the Trust will publish each winning Essay, and that royalties from sales will be offered to the winning essayist in addition to the prize.

The Council of Trustees has also resolved the principle of the

institute an annual award in some form to commemorate the work of the late Father Gabriel Hebert.

THE CHURCH OF ENGLAND INFORMATION TRUST

Incorporated under the Companies Act of 1947, as a non-profit-making company in the State of Queensland

The Trust is empowered to administer bequests under Will, and property of all kinds for religious and educational purposes, in connection with the duties and activities of the Church of England.

Chairman The Right Reverend J. H. Moyes, C.B.G., M.A., B.D., D.Lit., D.D., Hon. Treasurer Mrs. M. N. Baller.

Postal Address: G.P.O. Box 7002, Sydney.

CLERGY AND WIVES WELCOME BISHOP

NEW COADJUTOR IN MELBOURNE

FROM OUR OWN CORRESPONDENT

Melbourne, July 22

The spacious halls of St. John's, Toorak, provided a most suitable meeting place for an informal welcome to the Right Reverend Ely Arnott and Mrs. Arnott by the clergy of the diocese and their wives on Friday morning, July 19.

Coffee was served to 16.30 and all the people were able to move around freely to their friends. Then clergy remained in the main hall, and their wives addressed to the kindergarten hall.

The Vicar-General, the Right Reverend G. T. Sambell, spoke briefly, welcoming those present, and asking the Ven. R. D. Denny to thank the members of St. John's for their hospitality.

The President of St. Paul's Cathedral, the Reverend R. H. Girvan, as someone who had come from Sydney, then told something of the new bishop's career, welcoming it as a glorious opportunity to say "good-bye" to what he really thought about a bishop.

He mentioned that Koble College, Oxford, where Bishop Arnott took his degree, was designed by the same architect who designed our own cathedral, and that he had been in kindergarten for many babies, to which Melbourne was quite the right thing.

MANY INTERESTS

Mr. Girvan paid a fitting tribute to the new bishop's reputation as a historian, and his splendid work he had done at Brisbane and Sydney among artists, music broadcasting, and the Australian College of Theology. It was noted that he had new work with a great understanding.

In his reply, Bishop Arnott expressed his thanks for so many people who welcome him, and of course being at home in Melbourne already feeling at home in Melbourne.

Because he realised the bishop's work is essentially pastoral, he looked forward to personal contact with the clergy.

At least his experience with

undergraduates had taught him to suggest more suitable hours than the midnight which seemed to be favoured by students.

In the other hall, the President of the Fellowship of Clergy Wives, Mrs. F. H. Morton, welcomed Mrs. Arnott, and presented her with flowers.

Mrs. Arnott spoke briefly, expressing thanks for the warmth of the welcome, and sharing with them in the various social activities.

She then invited the bishop, and they stood at the door of the hall to greet as many as possible who left.

WORK STARTED ON CHAPEL FOR MELBOURNE MENTAL HOSPITAL

FROM A CORRESPONDENT

Melbourne, July 22

After many years of patient striving by a small committee of churchpeople and mental hospital auxiliaries, building has begun on the inter-denominational chapel of the Royal Park Psychiatric Hospital to provide for the use by every Christian denomination within the hospital.

Although a great deal of the work has been done by the Public Works Department and within the mental hospital itself, the building is being built by a private contractor under a private contract and the support of the State Government.

"To see it through" a further £1,000 is required if it is to be completely furnished as intended. Many churchpeople have contributed either jointly or individually, but we are still pinning

the Royal Park Hotel, Toronto, where the delegates to the Anglican Congress will spend most of their time. The largest room is the largest in the Canadian Room, which will accommodate 2,000 people.

It is expected to be finished by October, 1963. The cornerstone is to be set on the occasion of the "Open Day" in Mental Health Week. The stone will be set by Mrs. J. O. Lewis, president of the Mental Hospitals Auxiliaries of Victoria, which has from the outset been one of the main supporters for the movement and development of church services in the mental hospitals of Victoria, and has assisted very generously in this particular project.

One of the unusual features of the chapel will be its relevancy

A.C.U. BRISBANE FESTIVAL

FROM OUR OWN CORRESPONDENT

Brisbane, July 22

The annual festival of the Australian Church Union was marked this year with a Solemn Eucharist celebrated in St. Mary's Church, Kangaroo Point, on July 18.

The Bishop Coadjutor of Brisbane, the Right Reverend R. H. Girvan, was the celebrant. A choir from St. Francis' College sang the Eucharistic Prayers. The Rev. R. H. Girvan, the Reverend R. L. Burrell, presided.

His drew attention to the text in I Samuel 12-23, on the occasion of the "National Apostasy" preached by John Keble in St. Paul's Church, Oxford, before the Jubilee of Assize on July 14, 1833.

He said that day began the start of the Oxford Movement which was now being kept as an act of thanksgiving.

The Church on the eve of the Oxford Movement showed "the most glaring abuse in the world, the inequitable distribution of wealth, aggravated by pluralism and nepotism."

The Reform Act of 1832 had opened a new era in the social and political life of England and the Church could not escape this revolutionary day.

The Tractarian answer to the liberation of the day was the Divine Institution and the Church of England as part of the One,

Holy, Catholic and Apostolic Church of Our Lord.

The emphasis was upon the continuity of the Church in her faith and practice: a full sacramental doctrine was the basis of devotion.

The teaching restored the Holy Eucharist to its proper place.

"We do not face to-day an even greater 'national apostasy,'" the preacher asked.

"Many more feel that sin is an old-fashioned concept, and that psychology shows that sin has no meaning to creation and man in an attitude of non-yielding despair."

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"We must try to understand the modern mind as attempted in the Southern Cross by the word 'God' but we must also like the Church on the eve of the Tractarian answer to the liberation of the day was the Divine Institution and the Church of England as part of the One,

SYDNEY FUND OPENED FOR GRAFTON

In a letter to the clergy of the Diocese of Sydney, the archbishop, the Most Reverend H. R. Gough, has announced the opening of a fund to assist the Diocese of Grafton in helping those who have suffered from the recent floods.

The archbishop has written: "There has been a generous response to the appeal for relief funds but these, of course, cannot be regarded as particularly Church needs."

"I understand that as a result of the floods, many farmers and small holders have lost their livelihoods and will literally have no money to spare for contributions to the fund."

"Many of the clergy of the Grafton diocese are entirely dependent on their stipends during the free-will gifts of such people and there is a very real danger that the clergy will not receive anything like their usual stipends."

"Other dioceses in New South Wales have already come to the aid and I feel that we must do the same."

"I would ask you, therefore, to see what you can do either by making a contribution to your church funds or by taking up a recurring collection one Sunday a week by asking individuals to make some personal contributions to the fund."

"As I shall be overseas during the week of the Bishop Kerle to act as treasurer to this fund, and contributions should be sent to him, c/o Diocesan Church House, Sydney."

"I do hope that you will be able to answer this call so that we may help our brethren in their emergency and fulfil the Scriptural injunction to 'bear one another's burdens.'"

"The position is really serious and I am sure that the members of Grafton itself have no reason to doubt that we must take the initiative and offer any help we can."

NEW TESTAMENT LECTURES

FROM A CORRESPONDENT

Brisbane, July 22

Professor J. H. R. Murray, of the University of Queensland, and Mrs. J. H. R. Murray, of the University of Queensland, are giving a series of lectures on the New Testament in Brisbane, July 22 to 29.

The lectures will be given daily at 7.30 p.m. at the University of Queensland, St. John's College, Professor R. A. Busch, will visit Brisbane on Wednesday, July 24, to give a lecture on the New Testament.

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"WOMEN FOR PEACE"

FROM A CORRESPONDENT

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"Women For Peace" will be holding a series of lectures in Brisbane, July 22 to 29. The lectures will be given daily at 7.30 p.m. at the University of Queensland, St. John's College, Professor R. A. Busch, will visit Brisbane on Wednesday, July 24, to give a lecture on the New Testament.

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HOLY LAND PILGRIMAGE

FROM OUR OWN CORRESPONDENT

Melbourne, July 22

The Holy Land has always had a strong appeal to Christian people, and to facilitate arrangements for visitors to the Holy Land, a new pilgrimage society has been formed in Melbourne, Australia, to organise combined tours or pilgrimages to Palestine.

The society will be holding a series of lectures in Brisbane, July 22 to 29. The lectures will be given daily at 7.30 p.m. at the University of Queensland, St. John's College, Professor R. A. Busch, will visit Brisbane on Wednesday, July 24, to give a lecture on the New Testament.

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It is expected to be finished by October, 1963. The cornerstone is to be set on the occasion of the "Open Day" in Mental Health Week. The stone will be set by Mrs. J. O. Lewis, president of the Mental Hospitals Auxiliaries of Victoria, which has from the outset been one of the main supporters for the movement and development of church services in the mental hospitals of Victoria, and has assisted very generously in this particular project.

One of the unusual features of the chapel will be its relevancy

to the mental hospital itself, the building is being built by a private contractor under a private contract and the support of the State Government.

"To see it through" a further £1,000 is required if it is to be completely furnished as intended. Many churchpeople have contributed either jointly or individually, but we are still pinning

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PIONEERING IN THE WEST

FROM OUR OWN CORRESPONDENT

Banbury, July 22

Close on the heels of the surveyor and the bulldozer, the clearing teams, and the plough, and accompanying the first settlers, with pastures and flocks, is the parish life of God's Church.

In the far eastern corner of the Banbury diocese in Western Australia, where recently we have seen the surveyor and the bulldozer, the clearing teams, and the plough, and accompanying the first settlers, with pastures and flocks, is the parish life of God's Church.

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BOOK REVIEWS

NEW GUINEA—A STUDY

MOUNTAINS IN THE CLOUDS. Our Menos. High Life. Adelaide, 1962. Pp. 26.

AUSTRALIA'S responsibilities in Papua and New Guinea are not matched by informed interest among Australians, in spite of the uncertainty of the future.

This historical study, by Old Ruben, provides a masterly and supplementary to the official records and statements which are available to the interested reader.

Interpretation of the facts and events contained in official sources is usually limited to the re-statement of Australian policy. For this reason, an alternative view is more valuable.

The author argues convincingly that the country has suffered, and continues to suffer, from an unjust reputation for savagery.

This grew from a report of a shipwreck, which reached Sydney in 1852. Most of the survivors were supposed to have been eaten by their captives.

The evidence does not support this story, but it found its way into the British Admiralty's "Sailing Directions," and coloured official thinking. Reluctantly to take over the government of New Guinea left the way open to adventures.

The book evaluates the work of Christian missions from an outside point of view. This is refreshing because much that we read is in the form of missionary pamphlets.

The author considers that the most important contribution made by the missions is the part they have played in the establishment of law and order.

He has reversed the influence of the adventure and blackbirders. He understands the difficulties connected with translating the Bible, but does not appreciate that this is only part of the much wider problem of communication which faces all teachers everywhere. Some religion as a source of social stability; it does not matter to him if it is Christian or heathen.

THE German administration of New Guinea up to 1914 is contrasted favourably with the military administration which replaced it. Shortcomings are illustrated by the destruction of the wireless station at Rabaul.

He questions the justice of the circumstances of the take-over of German properties by the Expropriations Board in 1921. The administration of Papua under Sir Herbert Murray is given a fair appraisal.

Australia's tactics during the Japanese war come under good deal of criticism. The de-

fection of Rabaul, in the face of hopeless odds, is shown to be the result of the British and Canadians being instead on the spot.

He questions the motives behind some of the incidents in the later stages of the New Guinea campaign, and suggests that the disposal completes the picture of "unnecessary wars."

He discusses the natural wealth of the country with a view to its potential development. Education is the greatest need.

Attempts to raise Pidgin to the status of a proper language are rightly condemned, but I suggest that its usefulness will continue as long as there are people learning an English education.

Mr Ruben becomes poetical when he describes the physical features of the country. "New Guinea is a land of mountains abruptly high, mountains so grand and magnificent that they lift the heart and tingles on the senses."

What is otherwise the product of sound historical method is limited by the lack of an index. It is a pity that the author has not been so thorough in his subject and his personal experience make it more than a book interesting and easy to read.

—D.G.S.

VIEW ON CHRISTIAN ETHICS

REASON AND FAITH IN MODERN SOCIETY. Edward Heilmann. Oliver and Boyd, Pp. 262. 4s. 6d. net.

TO say that this is a well-written thesis is not to condemn this now book by an eminent American lecturer in Christian ethics.

Defining education as union of mind and soul, and equality beyond religion, though now a familiar phrase, is not a self-evident source. Dr Heilmann carefully analyses the spiritual weakness not as one of inferiority but as a result of a misunderstanding of spiritual efforts.

As his doctrine of liberty is grounded in a rejection of rational individualism whereby the individual is separated from community and basic equality. Marxian socialism set out to regain this balance.

In turn, it was forced by precisely the same rationalistic logic to reject liberty for equality (often interpreted as uniformity) until it ended in totalitarianism.

His comparison of the two major world systems is clearly set out and shows remarkable spiritual insight.

CARING FOR ABNORMAL PERSONALITIES

THE PASTORAL CARE OF THE MENTALLY ILL. Norman Austin, S.P.C.K. Pp. 224. 4s. 6d.

THE Church as a whole, and every doctor and parish priest in particular, is indebted to this valuable book.

It is written from personal experience and has been verified by the most eminent of authorities, both medical and clerical, and will fill in a marked gap on books on mental illness.

Mr Austin has avoided the obvious, and the not so obvious, pitfalls in a book of this nature, and has admirably succeeded in providing the clergy with a vast amount of information on mental sickness, and has also suggested most fruitfully some lines of pastoral care.

The points on the very large proportion of persons who consult doctors—not suffering from any organic disease—needing treatment for psychological or emotional difficulties.

The average parish priest will run into many such in the course of a normal week's living, and is often at a loss to deal with the person or situation. Mr Austin's book will show how very often these ailments will respond to spiritual treatment. It is refreshing to find this.

While it is unfair to single out any section of this book, it

THE CHRISTOLOGY OF THEOPHORE

MANHOOD AND CHRIST. R. A. Norris. Oxford University Press, Pp. 274. 6s.

"THEOPHORE of Mopsuestia," This Antiochene theologian (c. 350-430) was a friend of St John Chrysostom, and in 392 became Bishop of Mopsuestia.

Rejecting the Alexandrian view of alleged interpretations of the gospels, he had a wide reputation for orthodox learning.

Nevertheless, some critics felt he sailed too close to the winds of Nestorian and Pelagian heresy, and his teaching on the Incarnation was condemned at the Synod of Ephesus (431) and Constantinople (553).

Recent discovery of some missal portions of his literary output has again turned up the spotlight of research and evaluation upon this great thinker.

From Doner and Harnack, through Sellars, Geller, and others, to Gross and Sullivan, we have seen disputes over Theophore's Christology.

Very few of these assessments have been complete because they have mostly concentrated on single aspects of the many works of Theophore, and more often than not trying to assess just one aspect of his subject and his personal experience make it more than a book interesting and easy to read.

—D.G.S.

VIEW ON CHRISTIAN ETHICS

REASON AND FAITH IN MODERN SOCIETY. Edward Heilmann. Oliver and Boyd, Pp. 262. 4s. 6d. net.

Setting eternal peace and peace on earth as the natural end of human aspiration, Dr Heilmann sees no possibility of a real solution to world problems by measures such as the Marshall Plan or Schuman Plan or organisation of Indian liberty or reconstruction of the Middle East.

Nor does he consider that any of the social sciences have made or can make any real contribution to the solution required.

He is a pessimist about the world in theologians (in the widest sense) as they unfold the wide and narrow of the Christian doctrine.

As both present world systems have been distorted, so the worship—"individual freedom" at the expense of all else, and the other results in "freedom for

another exempt from contemporary Platonism. Obviously, the Christology of the Councils to be set in the context of his own times, and relating his conclusions with the current secular philosophic thought.

PROFESSOR Norris does just this, and then proceeds to examine critically and carefully both the Christology of Theophore.

In giving us this splendid major work in patristic theology, Norris is careful not to make generalised statements without giving scholarly and balanced detail to justify his conclusions. One of the most useful aspects of an outstanding book is his comparison of Theophore with Apollinarius.

It may well be said that Theophore's Christology is set in the forms of Chalcedon or Cyril of Alexandria, but it has very different implications.

Incomplete it may be, inadequately worked out it certainly is, but it is worth seriously to recognize the moral reality of Theophore's thought.

No serious scholar of Christology can afford to miss studying this book.

—A.F.L.

VIEW ON CHRISTIAN ETHICS

REASON AND FAITH IN MODERN SOCIETY. Edward Heilmann. Oliver and Boyd, Pp. 262. 4s. 6d. net.

"Dr Heilmann sees the 'real' truth of democratic social peace."

He does not intend this to be an mere synthesis of liberalism and Marxism, but a new, positive synthesis of the best cultural-religious heritage of the West.

In an interesting and plausible thesis, but one that seems at times to be simply skimming the surface of the social problems, at other times to be too good to be true. The man of God's world and one that, with all due respects, cannot be taken as a final answer.

—A.F.L.

OPEN-AIR SPEAKER

TOWER HILL 12.38. Donald Soper. Epworth Press. 10s. 12s. 6d. net.

DONALD SOPER, Methodist minister of Kingsway, ex-President of the English Conference, is an experienced and avowed open air speaker.

At Tower Hill, within sight of the Tower of London for over 35 years, Soper has met face to face for ninety minutes most Wednesdays, carried critics of Christianity as well as those out for five-minute sport or serious intellectual discussion.

Over the years, Dr Soper has found that the strange is neither permanent nor impressive.

In the foreword by one of the crowd who has regular over the years, he indicates that although the speaker has an average of fifty questions hurled at him, Soper has never been stuck for a reply.

Added by a "clear, rich voice," a deep sympathy, an awareness both of the needs of men and the ability of the Gospel to meet them, he has both the courage of his convictions and the humility to turn a situation to his advantage.

No little experience of men has taught him that "all questions of truth and intellect are at bottom prompted by moral and spiritual demands."

While he knows that many of the difficulties brooded against the Church are rooted in the moral degeneracy of the individual life, it remains true that organised Christianity is as yet largely more than a failure.

Soper is a pacifist. It is

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THE UNDER-PRIVILEGED IN AMERICA

PROBLEM FOR ALL OF US

FROM OUR OWN CORRESPONDENT

"Every nation that carries in its bosom great and unredressed injustice has in it the elements of Convulsion." So wrote Harriet Beecher Stowe in the last page of her famous tract against slavery, "Uncle Tom's Cabin."

Writing on the subject of the Negro situation in the United States of America, Reverend R. A. C. Gundry, Rector of St. Paul's Church, Beaconsfield, has this to say in his parish magazine.

Although the American Civil War ended with the official suppression of slavery, the American Negro has remained a grossly under-privileged group lagging far behind the material progress of the white citizens in the wealthiest nation on earth.

Take for instance Philadelphia. It is a city of 4,000,000 people. It has a fine city centre, full of lavish skyscrapers.

Round that centre live 1,000,000 Negroes under squalid conditions - a quarter of the entire population.

Beyond this huge squalid ring, lie the great industries, the magnificent airport and, Mr Gundry quotes, "some of the most beautiful suburbs in the world."

These suburbs consist of large stone houses, with often an eighteenth century favour standing in large gardens among the splendid trees of the ancient forest.

"Originally and in a large measure still, built by and for the upper class. No Negroes of any class - and where the original estate still holds sway, no Jews."

ALL STATES

But Philadelphia is in the north, not the south. The problem is an all-American. It is certainly not limited to the southern States. It recurs upon the whole Union in a similar solution.

One thing is certain. Innumerable farms has been added to the whole Western Alliance by the racial outbreaks created by "unredressed injustice" and the claims continually presented for us to admit "the American way of life" are not going to be accepted by the unthinking with the same readiness as before.

However - and this may just possibly work out for good - some sense of proportion and

really may yet emerge on the American scene to question the light of wide-spread poverty and under-privilege on the home of the "precious" programme of putting no man on moon, what this do to do with? Australia is now, and by present trends will be increasingly be, a cultural extension of the U.S.A.

At the popular levels of literature, music, fashion, cinema television, our standards are already American. Educational standards are following suit. An American type currency which, probably if left to the popular view, would be called

the dollar, is round the corner. American religions spread over the Australian spiritual waste like the prickly pear.

This addition of freethinking also in the midst of spacious sanctuary.

The difference is, of course, that the Australian half-caste and Aborigine is not yet socially able to contend for his freedom himself. This is a moment to quote again the famous words of the Anglican priest, John Donne: "I am involved in all mankind; And therefore never need to know for whom the bell tolls; it tolls for thee."

PLANS FOR OVERSEAS HELP ANNOUNCED IN SYDNEY

A.C.C. SERVICE

Inter-Church Aid and Freedom From Hunger Campaign projects for 1963-65 were announced last week by the national secretary for Inter-Church Aid, the Reverend C. R. Spry.

Australian Churches have given £110,000 for Inter-Church Aid projects and £50,000 for special Freedom From Hunger projects already this year.

Mr Spry said that £200,000 was needed for new Inter-Church Aid projects and £150,000 for new Freedom From Hunger projects.

Under the new programme money will be provided for refugee care and Church social service programmes in Ceylon, the Philippines, Brazil, Tanganyika, Uganda, Korea and India.

Agricultural development projects to be assisted under Freedom From Hunger Campaign are in Japan, Burma and Greece.

In Ceylon the Colombo City Mission will receive £3,200 to help with its extensive social service programme in a slum area.

Local initiative in Ceylon has provided more than £20,000 of the £25,000 needed for this year's programme.

Services provided by the mission include a creche, family planning centre, youth clubs, recreation centre, home visitation and evangelic work. There are seven full-time workers apart from the domestic staff.

In Brazil £25,444 was provided for four small Japanese Christian churches to establish welcoming and service facilities for new-arriving Japanese immigrants. Job counselling and social work facilities are also planned.

In Tanganyika £1,883 will allow a start to be made on youth hostels and community centre at Tabora. Workers, who will be drawn from the town from country areas, will be trained at the community centre and courses conducted for clergy and laymen. Youth work in the community will centre on the hostel and its facilities.

In Uganda £6,275 will be given to enable a Department of Religious Studies to be established at Makerere College, Kampala, which specialises in Medicine and the humanities. A Government grant of £20,000, available through the department to proceed on a similar basis, has also been provided.

The refugee service work of the W.C.C. Division of the Church of Aid, Refuge and World Service will be supported by a grant of £1,298.

Freedom From Hunger Projects will be made to the Tsukuruwa Rural Centre in Japan, where Christians are given a year's intensive agricultural training. The project will be based in Australia's 1963 contribution to the total of £40,035.

In Burma the Government has provided 900 acres of land for a Christian farm project where a wide range of agricultural training is being made available through a programme of scholarships for farm workers. Australian Inter-Church Aid will provide £17,944 for further of the work.

Village programmes of agricultural training, crop and herd improvement and animal husbandry will be developed in the province of 19,673 in Greece.

These three programmes are approved Freedom From Hunger projects undertaken by the World Council of Churches on behalf of the United Nations Food and Agriculture Organisation.

FURNISHINGS CONSECRATED AT WAGIN

FROM OUR OWN CORRESPONDENT

Bunbury, July 22. The Bishop of Bunbury, the Right Reverend R. G. Hawkins, on the week-end of July 6 and 7 visited the Parish of St. George's, Wagin, which has been vacant since Easter.

On the Sunday morning at the Song Eucharist, with the church crowded to the doors, he consecrated the new high altar which has been given by Mr. Jack Davis in memory of his mother and his sister.

This addition of freethinking also in the midst of spacious sanctuary. The addition the bishop also consecrated the new altar in the Chapel of the Blessed Sacraments, which, with amby, has been provided from a bequest by the late Mr. L. M. Molle Boddali.

The bishop consecrated other new furnishings, including a crucifix and altar candlesticks from a bequest by the late Mr. L. S. Dale.

The new communion rails, sanctuary stools, credence and sanctuary lamp have been given by an anonymous donor. The new sanctuary gown has been given by Mrs. Genevieve in memory of her parents.

All these new furnishings were made in Western Australia. The Rev. Mr. J. C. Lawson, who is acting as a locum for the time being.

work of local craftsmen, and they have transformed the appearance of this spacious church and have been admirably enhanced by the gift of wall-to-wall carpeting. The new altar, with its canopy and chancel, with similar carpeting, is the work of the local centre also in the gift of Mr. and Mrs. H. C. Toll.

All this has made a church worthy of our high calling and complete in the beauty of holiness.

On the Saturday evening, the bishop's warden and his wife, Mr. and Mrs. J. B. Paige, entertained the members of the vestry and other leading parishioners in their home, so that all could be present at the appointment of the Reverend P. S. Robinson, new pastor of St. George's, Brook in the same diocese, to be Rector of Wagin.

Mr. Paige will take up his new appointment in November; meanwhile, the parish is being conducted by the Rev. Mr. J. C. Lawson, who is acting as a locum for the time being.

GLEBE RECTORY DEDICATED

FROM A CORRESPONDENT

On Sunday, July 14, 300 people attended the opening and dedication of the new rectory constructed for the Parish of St. John, Binghampton, by the Rev. Mr. R. C. Kerle performed the dedication.

During his address, Bishop Kerle referred to Christian faith and the need for the work of evangelism in the world today, and spoke of the rectory as being dedicated to the service of the community.

The Lord Mayor of Sydney was represented by Alderman D. Booder, and the Mayor of Binghampton by Mr. J. C. Lawson.

Other representatives of other Churches in the district, together with the members of the parish, among whom was a former member of the Rectory of the Reverend J. P. Dryland.

The old rectory was commenced in January, 1873, and dedicated in July the same year, while the new rectory was commenced in January of this year and dedicated in July.

In conclusion of the service, the new rectory was open for inspection by the congregation, who were greatly impressed by the architectural construction of the building.

HOSTEL FOR AGED

FROM OUR OWN CORRESPONDENT

Melbourne, July 23. A new type of accommodation for the aged people has been established by the committee of the Church of England Home for Elderly People.

Instead of the completely institutional type, or the independent type, this new accommodation is on a hostel basis.

The new accommodation to meet the needs of the low-income group and weekly board will be charged on the basis of income. This new hostel is in Clarence Court, and is situated in Clarence Street, Elsterwick. It provides accommodation for 27 people, single persons as well as married couples, and is of the semi-private type.

This construction has been made possible by the request, one of a suitable property, one of which could be used for this purpose, and sufficiently large to accommodate the venture with Government assistance.

Clarence Court was officially opened by the Vicar-General, the Right Reverend the Bishop of Perth, on Sunday afternoon, July 21.

CLASSIFIED ADVERTISEMENTS

The ANGLICAN classified advertising rate is 6d per word (excluding address) per line per week, 4d per advertisement. A special rate of 3d per word (including 2/6) is charged for "Position Wanted" insertions.

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