

AUSCAR TO SEND MILK TO CALCUTTA

AN URGENT APPEAL FOR MOTHERS AND BABIES

A ton of Australian skim milk will be flown from Sydney to help feed starving mothers and babies in Calcutta.

The milk is being sent by the Australian Council of Aid to Refugees (AUSCAR) in response to an urgent appeal from the Australian Trade Commissioner in Calcutta.

AUSCAR was formed last year by Australian organisations which took part in the World Refugee Year campaign in 1962 to assist refugee resettlement programmes in Australia and overseas, as well as to provide help in new refugee situations.

The honorary secretary of AUSCAR, the Reverend C. R. Sprackett, said this week that violent racial conflict in East Pakistan has created a situation where thousands of Indian refugees, including young children and babies, are pouring into Calcutta.

He said that after a grueling race for shelter in several weeks, the refugees are reaching Calcutta in a pitiful condition without food or possessions of any kind.

He said that voluntary organisations in Calcutta have been supplying as many refugees as possible with food as well as milk for the babies and small children.

Mothers, these supplies are almost exhausted. "The need is so urgent that AUSCAR has been asked to send a ton of skimmed milk by air," Mr. Sprackett added. He explained that AUSCAR would supply this shipment with a larger quantity, which would fly by sea.

"It is hard for Australians to imagine thousands of people in such pitiful need, and many are so hungry for dairy and nursing mothers cannot feed their babies because their milk has dried up."

Mr. Sprackett said he was confident that help would be forthcoming from Australia, which has frequently demonstrated a willingness to aid the distressed.

A ton of skim milk costs \$21, he said. Several voluntary organisations or other groups would be asked to send a smaller amount of milk, a matter of urgency, it would be of enormous help to Calcutta.

Alternatively, AUSCAR could be sent to AUSCAR, Room 3, Third Floor, 211 Kent Street, Sydney, he said.



These are the teachers who received the award given by the Archbishop of Sydney for their services to the Diocese of Melbourne last week.

Mrs Margaret Lester, a parishioner of St. Silas', North Balwyn, Diocese of Melbourne, revived her dream of Bachelor of Architecture while sitting in her wheel chair at the University of Melbourne last week. Mrs. Lester, the mother of two little girls, has been disabled, due to a car accident, since 1960.

TEACHERS' SERVICE PRESENTATION OF DIPLOMAS

FROM A CORRESPONDENT
On February 24 the annual Scripture teachers' dedication service was held at St. Andrew's Cathedral.

The Archbishop of Sydney spoke on the calling of St. Matthias and of Jeremiah as men who were called and employed by God for the work they were to do.

His Grace pointed out that Scripture teachers were not less called out in that their task was difficult and God alone could enable them and bless their work with the Holy Spirit.

Immediately following the service Scripture teachers gathered in the Chapter House to witness the presentation of the first Religious Instruction Teachers' Course of the Diocese of Sydney.

FIVE TEACHERS

The five lay Scripture teachers who received the award are Mrs D. McDunn, (deceased) first class honours; Mr G. Smyth, Belmore 2nd class honours; Mrs B. E. Hubbs, Westmead; Mrs E. Halliday, Lindfield; Mrs R. Lovett, Resbury.

The certificate awarded a four-year part-time course of study in the theory and practice of religious education conducted by the Diocesan Board of Education.

More than 600 lay people now help the clergy in the schools and of this number 50 have now passed one or more of the seven voluntary subjects in the certificate course.

Training courses for lay Scripture teachers were commenced by the House of Education in 1956 with a lecturing staff of two. To-day an extensive training and advisory programme is carried on throughout the diocese by the lecturing staff of this department's trained teachers.

MOORE COLLEGE APPOINTMENT

The Council of Moore Theological College has announced the appointment of Rev. W. B. Ward Powers as Secretary for External Studies for the college.

Mr Powers will be responsible for revising the present Sydney Preliminary Theological course and for the introduction of other courses for the training of lay workers.

CANON MAYNARD RETIRES

FROM OUR OWN CORRESPONDENT
Melbourne, March 9.—Canon Maynard has been announced that Canon Farnham Maynard, Vicar of St. Peter's Church, Easters Hill, since 1926, intending to retire later this year, has accepted retirement taking effect from Wednesday, February 26, has been announced.

The change of plan has been brought about by ill health. When making plans to retire, the canon hoped to be able to continue as Vicar of St. Peter's until the end of the festivities associated with the Silver Jubilee, and named July 6 as the date for retirement.

Soon afterwards, however, a sudden collapse led to strong medical advice against any thought of continuing with active responsibilities.

With great reluctance, it was decided to make the retirement effective immediately, and this was announced at all services at St. Peter's on Sunday, March 8.

At present, Canon Maynard is resting, and retirement plans will be announced later.

English by birth and training, Canon Maynard was ordained in the Diocese of Southwark, being a member of the House of Commons to Australia whilst a young priest, and has been actively engaged in the Church in Australia ever since.

The first sixteen years were spent in various parishes in Queensland, and in 1926 he came from St. Patrick's, Brisbane, to succeed the late Canon Hughes at St. Peter's, Eastern Hill.

SCHOER

He was Rural Dean of Melbourne City from 1940 to 1958, and was in 1962 appointed by the Synod as a Canon of St. Paul's Cathedral.

Widely read, and with a keen critical sense, Canon Maynard is a member of the Church of St. Peter's, and has written his best known book "The History of the Church of St. Peter's, Brisbane."

After this book appeared, he was a Jesuit priest, who felt called to the priesthood, and was ordained and forwarded a free copy to all members of the House of Education in England in Australia.

Other books by Canon Maynard include "Economics and the Kingdom of God," "Church and State," and "Bishops: What They are and may be."

He was also joint author of "Religion and Revolution."

He was elected a Fellow of the Australian College of Theology in 1941.

Canon Maynard made several trips overseas, his last being as recently as last year, when he was able to go to Jerusalem.

HEAD DEACONESS MEMORIAL

FROM OUR OWN CORRESPONDENT
Melbourne, March 9.—It has been announced by the Principal of Deaconess House, Melbourne, Deaconess Elizabeth Alfred, that it is proposed to place a memorial to her in the chancel for the late Deaconess Kathleen Sheppard.

Deaconess Sheppard was Head Deaconess for the Diocese of Melbourne until her death last year.

The nature of the memorial has not been finally decided, but in the meantime contributions are being invited from the wide circle of those who knew Deaconess Kathleen.

SYMPOSIUM ON ALCOHOLISM

A symposium on alcoholism, arranged by the N.S.W. Temperance Alliance, will be held in the Social Hall, 116-118 Bathurst Street, Sydney, on Friday, April 17, at 6.30 p.m.

Dr. J. McGeorge, president of the Reverend Paul Coleman, Director of the Roman Catholic Pioneer Total Abstinence Society, and Mr. Robert Ham, former magistrate, will speak.

The chairman will be the Reverend B. G. Judd.

MELBOURNE BIRTH-PLACE OF PEACE CORPS, SAYS VISITOR

FROM A CORRESPONDENT
The Director-General of the British Council, Sir Paul Sinker, regards Melbourne as the birth-place of the "peace corps."

He said this during his visit to Melbourne this month. He recalls meeting in Java seven or eight years ago a small group of Australian graduates who, equipped with bicycles as simple means of transport, were contributing their skills to the new Republic of Indonesia.

They belonged to the Melbourne-based Volunteer Graduate Scheme.

Later, with the support of the British Council, Voluntary Service Overseas was set up.

BISHOP GARNSEY FOR A TEACHING MISSION

FROM OUR OWN CORRESPONDENT
Melbourne, March 9.—The Parish of Holy Trinity, Surrey Hills, Diocese of Melbourne, is to have a parish mission with an approach which is rather different from the usual.

The whole emphasis will be on teaching and the fundamental basis of Christianity will be examined and explained in the light of the latest developments of modern knowledge.

The mission is to be the Right Reverend David Garnsey, Bishop of Gippsland, who is greatly interested in contemporary movements of science and religious thought.

The mission will have taken place in connection with the controversial book "Honest to God" shows the wide interest which is being taken in such questions which will be examined by the bishop-in his mission address.

There will be given each evening at Holy Trinity, Surrey Hills, at 8 p.m. from March 15 to 19.

Questions will be answered and discussed and there will be opportunity for private discussion also.

Wednesday evening, March 18, a contemporary religious drama entitled "Christ in the Concrete City" in Trinity Hall will be presented by a group of young people. The Reverend James Murray, Mr. Murray will be remembered as the priest who wrote and produced "Bend Thy Boughs" in 1962 for St. Paul's Cathedral Restoration Appeal.

The children's hour will be conducted each afternoon from 4.30 to 5.30 by Sister Patricia of the Community of the Holy Name.

The mission will conclude with Evensong on Palm Sunday, visitors as well as parishioners will be welcome.

JOINT CHURCH ECUMENICAL PRUSS SERVICE

On Sunday, March 9, in Southport, north of Johannesburg, South Africa, Roman Catholics, Presbyterians, and Anglicans are planning to bury a church to be used jointly by them.

MEM SERVE TABLES

FROM OUR OWN CORRESPONDENT
Melbourne, March 9.—Many parishes, both in the Communion breakfasts, where the ladies wait on the tables, while the men sit back, but it was the other way round at Mrs. Philip's Heidberg West, on March 8.

The breakfast followed Holy Communion at 7 a.m., and the speaker was Deaconess Frances Jones, from the Royal Children's Hospital.



The scattered remains of Archdeacon C. Brown's house after the earthquake "Dora" had passed through the Edward River Mission, Chesham, York, last month. The house was devastated and the archdeacon lost all his personal possessions. The Australian Board of Missions appeal (see page 1) is for the replacement of church property at the missions and release possession, led by the Aborigines and church workers.

Canon F. E. Maynard with the Archbishop of Melbourne in the grounds of St. Peter's, Eastern Hill, during St. Peter's day, 1959.

THE TASK OF THE CHURCH IN LITERATURE

By THE ARCHBISHOP OF YORK, THE MOST REVEREND AND RIGHT HONOURABLE F. D. COGGAN

THE name of Arnold Toynbee is a name to conjure with in the history of reality and of theoretical affairs. In an article published in September, 1962, he wrote: "Famine, with pestilence in its train, is now running a race with atomic warfare for the prize of being mankind's major executioner."

With that disconcerting fact all of us are familiar. Toynbee then went on to point out that "that is not the largest single item on the taxpayers' bill."

He proceeded: "Why not change our style of armaments from hydrogen bombs to wheat and meat bombs and give away these new nuclear armaments, too, without charging for them?" With this genial exasperation we could win, hands down. For this is a style of armament in which Russia is at present incompetent to compete with us... Move on from free hydrogen bombs to free food bombs and we shall win. To think of food as armaments would be a sound psychological practice..."

There is an argument worthy of the consideration of the statesmen of the free world.

LITERARY FAMINE

We met tonight to consider a different kind of famine from that which engaged Toynbee's attention in the article from which I have quoted—and which I may be tempted to plan some means of meeting that famine.

I refer to the famine of Christian literature.

Two facts must at once be faced—the fact of the population explosion and the fact of the growth of literacy. We turn to each in turn, and I bid you face certain figures which, so far from being boring, are startling in the extreme. First, the rise in population. That is what I have quoted—and which I may be tempted to plan some means of meeting that famine.

I refer to the famine of Christian literature. Two facts must at once be faced—the fact of the population explosion and the fact of the growth of literacy. We turn to each in turn, and I bid you face certain figures which, so far from being boring, are startling in the extreme. First, the rise in population. That is what I have quoted—and which I may be tempted to plan some means of meeting that famine.

Other word is adequate to describe what is happening in these decades: the step comes when the scientist who studies man's need for physical sustenance and of the Christian who cares for his spiritual want. The rise in world population is meteoric.

In 1940, the population was two thousand one hundred and twenty-six million (2,126,000,000). In the year 2000, so the statisticians tell us, providing there is no major catastrophe such as atomic war on a vast scale, the figure will be six thousand million (6,000,000,000). That is to say, in sixty years (much less than a average Westerner's lifetime) the world population will almost have trebled—a fantastic rate of growth!

I bypass, with only a cursory glance, the fact that as world population increases, the rate of Christian population decreases. Christians in 1950 constituted about thirty-three

per cent. of world population. In 2000 they will be about twenty per cent. This is only to remind you that the smaller your army the greater the need for strategy, right priorities, and right deployment of forces.

Secondly, the growth of literacy. The Church has had a very big share in raising literacy in the world. In so doing she has struck a spark which has kindled into a flame which is now a raging forest fire. It need not be put out even if that were desirable.

There is a passion to read that is present in multitudes of adults in Africa, in Asia, in all parts of the world. In a hundred million adults can be found here is the "attack from the top" as we may call adult education, but which we are beginning to see. But there is also the "attack from the bottom", that is, the provision of universal primary education. This is an indication—no briefcase outline—of the size of our task. What is the Christian Church doing about it?

There is much to cheer. There are the societies under whose united aegis the word literacy is called to light. The Society for Promoting Christian Knowledge, founded in 1698, is one of the most honoured and vigorous societies in the Anglican communion, and has, since its inception, pursued steadily and with enlightenment the task of printing and disseminating Christian literature which goes far beyond the bounds of the Anglican Church.

The United Society for Christian Literature, which began life in 1799 as the Religious Tract Society, numbers among its chief supporters men of letters from the main Christian denominations and is showing signs of vigorous life. There are other valuable agencies. And behind them is the veteran British and Foreign Bible Society, which spends some £10 million per annum in translating and disseminating the Scriptures.

It is my profound conviction that the Church—and I use the word in its widest sense—must make a new look at the whole matter of Christian literature, must plan a new strategy, and that at once, unless we are to see the Christian battle for the mind of the world lost in our generation. I have weighed those words carefully, and I believe that they are true.

It is not this that they are true our strategy? It is not this that we are to see the Christian battle for the mind of the Churches, the beyond the strict limits of the Churches, the well-disposed public—to the fact, which none can deny unless they shut their eyes, that the real battle to-day is being fought in the realm of ideas, and that this realm is being nourished by literature? Nothing less is called for than the "impregnation" of society, of all levels of culture, by all kinds

of the world, with literature which conveys the Christian message. To think of courses of some Christian theology and philosophy. But I think in much wider terms. I think of books of general ethics, on sex, on family life, written from a Christian angle. I think of novels of children's books.

I think of Christian counterpoints to Aldous Huxley's novels, written to seize the imagination of thinking people who are looking for a satisfying theology and world-view.

I think of the simplest kind of literature, of the strip-cartoon type, which the semi-literate people of these islands (and their number is legion) and the newly-literate people of nations overseas can grasp.

I think of an illustrated edition of the Revised Catechism aimed to help those who cannot easily grasp abstract ideas unless expressed in picture form.

I think of this, perhaps, one of the most important areas for Christian influence—newspapers. I do not refer to papers for Christians, but to newspapers for the general public. "New Day" in Uganda, which present all the news from a Christian angle, is a very costly work in time and in skill; but in view of the well-established fact that the "average man" reads his newspaper more than any other printed matter, the possibility is readily seen. So one could run on.

What practical steps are called for? mention two.

A CAMPAIGN FOR RECRUITS. This, it seems to me, would have to be conducted on two fronts.

(a) The home front. A small army of men and women is called for—people who have caught the vision and are prepared to offer their lives for this task. People who have gained firsts at the university (in English), people with degrees in foreign languages; people who know

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hardment. Russia is wise enough to know that the pen is more powerful than the sword. The Communist fear to loose the atomic bomb, she may get on steadily, remorselessly, relentlessly with the battle for the mind. Every month that passes, tons of Communist literature pour into the hands of the people of India.

This literature is swooped upon by people avid for anything to read and is poured into the mind of a religion (for such Communism is) which offers the lure of a this-worldly satisfaction. Russia is said to be spending some £50 million per year on propagating Communism through means of literature. I wonder how the Church's overall expenditure on literature compares with this.

THE ACTIVISTS

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how to handle ideas and words. But not these alone. Artists and engravers, photographers and technicians, advertisers, bookshop keepers and salesmen—all these are called for. The army has many divisions.

The new universities as well as the old, the technical colleges, the theological colleges, the Church teacher training colleges, must be our hunting ground in a great recruiting drive.

(b) The overseas front. Here we must be on the lookout for new talent. Are Makerere and Ibadan universities producing the men and women we need? Are we prepared to sit down beside them and train them for this very special task? Many years ago Bishop B. F. Westcott predicted that it would be Indian Africa who would produce the greatest commentary on the Fourth Gospel. It has not happened. It is the fault of the Mother Church which has failed to foster vocations in the realm of theology and of writing? I ask the question—I do not know the answer.

"Hot" and "overcast"—two from "Here" in a sense the division is artificial one. Thousands of overseas workers from a Christian angle in this country, and must hear the call here. And abroad what is needed is people from the country who have given themselves to the love and understanding and learning of languages, in order that they belong to the local Church.

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A CAMPAIGN FOR MONEY.

We must "think big" here. We need some princely giving. We need some great benefactors who are impressed by the paths of warped minds and of millions ignorant of Christian truth. We must not follow the tradition of creating a trust on a scale big enough to change the cause of Christian literature. People who have gained firsts at the university (in English), people with degrees in foreign languages; people who know

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A MESSAGE FROM THE PRIMATE

The Archbishop of Sydney, the Most Reverend H. R. Gough, has given the following message in support of Religious Book Week in Sydney:

"I heartily commend to all Church people the Religious Book Week now being held in Sydney.

"Here is a good example of true Christian co-operation on a practical level, with all branches of Christ's Church helping to make it a success.

"It is right and proper that we should all act thus in unity, for we Christians share in common the priceless heritage of the Holy Bible. This greatest of all books has in the ultimate analysis inspired nearly all the religious books that people are writing, reading and talking about to-day.

"Generally speaking, there is a very serious ignorance amongst Anglicans, both concerning the doctrines of their Church and also the work of their Church together with the problems and opportunities which challenge us to-day. If our witness is to be more effective it must be informed and relevant. This can only be so through study, and I hope this Religious Book Week will result in many more of our people starting to read regularly.

"In particular, we all need to know more about such things as the Anglican Congress, the Vatican Council, the discussions about Christian unity in England and elsewhere, and I hope Anglicans will support the booksellers, publishers and the religious Press in their efforts during this Religious Book Week.

High Sydney."

S.P.C.K.

THE PATH TO GLORY

by J. R. H. Moorman. 25/-.

Here is a book of Readings in S. Luke, designed to take the ordinary Christian reader through the whole of this precious Gospel and to make him even more familiar with some of its treasures. Dr Moorman's exposition of S. Luke will have a wide circle of grateful readers.

MARRIAGE

by Walter Boulton. 7/6.

The aim of this book is simple; it is to help people make a success of their married life. It does not follow the majority of books on this subject by supplying well-worn "tips" or "good advice", but presents a readable and clearly illustrated description of what the state of marriage actually involves.

MY CATECHISM BOOK

by Norman J. Hill. 17/6.

This book covers the Catechism in sections of two pages by providing notes, pictures, charts and copious suggestions of "things to do," and will make it easy for every child to enjoy learning his Catechism. It may even have his parents doing the same.

FATHERS & HERETICS

by G. L. Prestige. 20/9.

Dr Prestige's Bampton Lectures for 1940 have become established as a standard work on the dogmatic faith of the patristic period. The author's clarity of expression and ready wit make it interesting to both layman and student of theology alike.

PROCLAIMING CHRIST TODAY

by Norman Pittenger. 14/3.

This is a systematic examination of the Preacher's duty and problems in the world of to-day. Is the task of proclamation neglected in favour of teaching dogma and ethics? Is the preaching office of the ministry confused with its teaching work? What does it mean to proclaim Christ?

A CAMBRIDGE PROJECT

THE CAMBRIDGE HISTORY OF THE BIBLE. The West from the Reformation to the Present. Edited by S. L. Greenleaf. Cambridge University Press, Pp. 590 with 48 plates. 68s. 0d.

THE Cambridge University Press has planned a history of the Bible in English in two volumes. The first two volumes dealing with his- tory in Western Europe and America. The book under review is the first in the programme to appear, and deals with the second half of the "Western" period. Its companion, to be edited by Dr G. W. H. Lampe, will deal with the period before the Reformation.

The Cambridge Press is to be congratulated both on the noble idea of such a project, and on the scope and workmanship of this first volume. The editor is the Regius Professor of Ecclesiastical History at Oxford, and the collaborators are British, American and Continental, Protestant and Roman Catholic. One of the last writings of the late Norman Sikes is here, on the subject "The Religion of Protestants".

Beginning with a chapter on "The Bible in the Reformation" by Bainton (late of Yale), this volume gives an account of the texts and versions of the Bible used in the West; of its many printings; of attitudes towards its authority and exegesis; of its place in the life of the Churches; and something of its impact on the world. The 48 plates are of pages from some of the versions discussed, and two excellent appendices on "Aids to the Study of the Bible" give a historical perspective of the more famous Grammars, Lexicons, Concordances, Annotations, Alasses and Commentaries from the Reformation to the present day. Bibliographies are provided for each chapter.

Although this is a work of reference, packed with information and detail, it is, for the most part, very easy to read, and absorbingly interesting. Professor Bainton's opening essay is unfortunately confined to the Continent and tells nothing of the rôle of the Bible in the Reform-

ation in England (beyond a bare quotation of Article IV) though this scholar has made an interesting study. On the other hand, the extensive treatment of Great Britain, Cambridge, on "Biblical Scholarship, Editions and Commentaries" is perhaps restricted to European scholars, and says "almost no grammar, lexicon or commentary by an English scholar on a European subject before the seventeenth century", despite the "solid foundation" for biblical studies laid in the English universities by Bucer, Fagius, Tremellius and Martyr, not to mention Erasmus. By the mid-seventeenth century the position was recovering, with the publication of "the noblest of the Polyglot Bibles" by Walton, and its counterpart the *Criticæ Sacrae*, edited by John Pearson and others in 1660, which reproduced a great number of those commentaries which had effectively established the literal and grammatical sense of the Scriptures. As a matter of interest, there are copies of these famous works, and of many others mentioned in this book, in the Broughton Library at Moore-

The history of the Continental versions is told by a number of contributors, and that of English versions—some-what better known—by Professor Greenleaf and Luther A. Weale. A note on the New Testament has a leading part in the production of the American Revised Standard Version. A note on the New English Bible is contributed by one of the Englishers, Professor C. F. D. Moule, of Cambridge.

M. H. Black tells a fascinating story of "The Printed Bible" from the time of the invention of printing to the threat of their elimination by the "new" media—Metals, paper, ink, prices, sizes, monopolies, imprints, types, editions, quantities, family Bibles—it is all here, and much more; some facts important, others merely curious. In the case of a New Testament being set in gold on a loaded and glazed tray, it weighed 11 lb. 6 oz., and is an example of the Victorian gift for making the unpeakable out of the ordinary. In 1864 a New Testament was being produced which

sold for a penny, and eight million copies of it were sold by 1913.

While this volume does not concern itself with the history of doctrine, and the attendant polemical influence of theories of biblical authority and of scientific theories on biblical scholarship, it does not write on "The Criticism and Theological Use of the Bible, 1700-1800" and Alan Richardson on "The Rise of Modern Biblical Criticism and the Discussion of the Authority of the Bible,". His title is a misnomer, as he does not really deal with the theological use of the Bible at all, and while what he says is interesting as far as it goes, it does not concern itself with the real issues raised by the impact of the new theories on the Bible. For example, his superficial judgements in his statement on p. 285 that "it was difficult to maintain the Burgon position (namely, of the verbal inspiration of Scripture) when it was faced with the historical and social background, in compellingly vivid fashion.

Not the least interesting sections deal with the application of modern scientific techniques to establish the date of the books of the Bible, and the authenticity of which might be in doubt.

It would be a particularly suitable book for presentation—and one which would be read.

—T.S.S.

QUARTET OF THE BIBLE

DARWIN AND THE MODERN WORLD VIEW. John G. Green. 200 pp. 12s. 6d.

THE BIBLE AS LITERATURE. Frank B. Stagg. 200 pp. 12s. 6d.

THE BIBLICAL PERIOD FROM ANTIQUITY TO THE PRESENT. 2 vols. Harper Torchbooks.

I BELIEVE IN GOD. K. Rumb. Tyndale Press. 70 pp. 7s. 6d.

THE basic flow of superlatives (and hard backs) seems to indicate that publishers are willing to take any risks over the study of religion and the Bible. This might mean that religion is being discussed more widely than it has in some twenty years ago; certainly there is both dialogue and dialectic about the content of the Christian faith in parish churches. They are simple and straightforward, embody much of the findings of biblical research over the past seventy years, and are neither controversial nor obscuring.

Dr Rumba is determined to come to blows with Tillich, Robinson, Barth, and Bultmann. He seeks to show that the modern liberalism is especially dangerous because it harbours subjective elements and the cloak of credal conformity. It is by no means evident that he does justice to the content of the faith as practised, and he lays himself open to serious attack by falling to identify the technical words he uses.

His "faith" for the anthropologist or theologian has a restricted meaning that is removed from the popular use of the word. It is true that modern theology has been affected by the existentialists—to some theologians as well as to some philosophers—"metaphysics" has been abandoned, and there is substantial and enlightening truth in Tillich's presentation of the "faith" of the modern man in work in Christ: acceptance of the biblical phrase "Jesus Christ is the Son of God" is not necessary, and does not necessarily mean that we deem Jesus as a non-historical myth.

But fundamentally Rumba is right. The Church must guard itself against the tole deposit of the Truth and watch out for excesses in expression.

—Professor Peter A. E. Taylor of Edinburgh University, who scientists accepted the Darwinian theory on the selection of the Continent, and is now available in an English translation by Margaret Shorrock.

—A.F.I.

STORY OF THE BOOK

6000 YEARS OF THE BIBLE. G. S. Wegner. Hodder & Stoughton. Pp. 224. 6s. (hard). 3s. 6d. (pb).

First published in Germany in 1958, this magnificent work has run through several editions in the Continent, and is now available in an English translation by Margaret Shorrock.

"Magnificent is not an exaggerated word to apply to this book, in terms

of its scope and production. It is an interesting fact that, of all the books which read this volume, I found a proportion just as how it is intended, what the sources are, and how the Bible has spread across the world.

The book is printed graphically, contains 223 illustrations which, with the letterpress, present vividly the story of the Flood—Babel—Tower of Babel—as well as the well-known biblical account—and other aspects of the early development of the Bible.

The illustrations, in consequence, are usually of 16. 5s. There are 223 of them, covering subjects as diverse as Babylonian tablets recounting the story of the Flood, medieval MSS., Gutenberg Bibles, and the Dead Sea Scrolls.

It sets the actual production of the Bible, and those who made it against a wider historical and social background, in compellingly vivid fashion.

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THE IMPOSTURE**CAN WE IMITATE JESUS CHRIST?**

F. W. Right, S.P.C.K. pp. 93. 7s. 6d.

The author answers his question by giving a descriptive piece about the variety and uncertainty of human behaviour. He declares from that the answer is in the negative. He does not refer to the redeeming-redemptive promises to "sanctify you wholly . . . your whole spirit and soul and body be preserved blameless and without spot."

It would be easy to be critical, but might not it be the case as a child of our time and our Church . . . —A.L.G.

AN OUTLINE**AN OUTLINE OF THE BIBLE**

BOOK BY BOOK, Benson, by Linds, Barnes & Noble (Everyday Handbooks, pp. 188, 15s. 6d.)

THIS is a useful reference book for those who desire a concise overview of the books of the Bible. A summary of the content of individual books as an introduction to further more detailed study, attempting to get a taste in so confined a space, it suffers from what can at times be misleading.

Despite the tedious repetitiveness of the opening sentences, the introduction to each book, commenting on authorship, historical background, literary style, provides a concise and useful guide to the understanding of the summary of its own glossing. Diagrams and maps are also provided. One wonders at the choice of the cover design.

—A.A.L.

USEFUL COMPARISONS**LITURGIES OF THE WESTERN CHURCH**

Selected and introduced by Bard Thompson. (A Living Age Companion, pp. 434, 2s. 6d.)

Here, in an American paperback edition, for two dollars, are the texts of the liturgical ranging from Justin Martyr and Hippolytus, through the Roman Mass (in Latin and English) to the reformations and the liturgies of Luther, Zwingli, Bucer, Calvin, the first and second Prayer Books of Edward VI, John the Middleburg Liturgy of the English Puritans, the Westminster Directory, Richard Baxter's Savoy Liturgy and John Wesley's The Sunday Service of the Methodists in North America.

Each text is introduced by some brief historical and/or evaluative notes, and there are useful bibliographies, covering both the history and nature of Christian worship and the modern Liturgical Revival, as well as each of the several liturgies. To have compressed all this within so small a book and at so modest a price is a notable achievement. The text is clearly and simply set, and the only criticism to be offered concerns the minuteness of the asterisks to the text directing attention to the footnotes. One has to search diligently to find them.

There is a misprint on page 348, where 1537, instead of 1637, is given as the date of the Scottish Prayer Book.

The book will be a valuable addition to the libraries of all students of liturgy. —A.W.H.

MISSION SURVEY**MISSIONARY OPPORTUNITY TO**

Leslie Lyall. Intro-Vivian Fellowship, pp. 160, 8s. 6d.

Leslie Lyall has added a successor to C. S. Lewis' Christian Witness Today. As it is designated on the title page "a brief survey," one is surprised that the text is so long, that follows dealing with the growth of the Christian Church and opportunities for evangelism in all parts of the world.

Many will find the bare bones disappointing. This, however, is unavoidable in a work of this scope. On the other hand, for the person desiring a first-hand, rapidly changing world situation this book is important.

The pungent remarks in the open-

ing chapter entitled, perhaps anachronistically, "The Home Base," perhaps should be read last of all. The quotations from the World Mission to the rank of an "optional extra" by the clergy, and the quotations from "The Home Base" is justifiably and well questioned.

—M.T.C.

THE HOLY LAND**IN THE HOLY LAND. A Journey**

along the King's Highway. Geoffrey Robinson and Stephen Winward.

Nature Union, pp. 128, 14s. 6d.

HAVING acted as co-authors of a book of earlier knowledge of the "king's highway" of which being "The Way," Robinson and Winward have developed a new and very readable. Their Land is an account of their journeyings "Along the King's Highway" or, quoting the section titles and chapter headings, their journey down the "Way of the Sea" (around the Lake of Galilee, through Nazareth and Capernaum, to Caesarea, Tyre and Sharon), along the "Ways into Jerusalem" (to Bethlehem), and "Ways out of Jerusalem" (over the "Ways In and Around Jerusalem").

The authors' stated aim is to "help you see the Holy Land as you read the Holy Scriptures." To this end the text "describing life in the Holy Land today with its incongruous combination of old and new" is a most readable and interesting account of both Old and New Testaments as they relate to each place visited. These references are brought together in an index, and there is also a detailed general index.

The book is designed for "day and Sunday school teachers, youth workers, lay preachers, and indeed all those who are interested in the Bible." Its value for such users is greatly enhanced by the thirty-eight black and white photographs of modern Palestine and historical sites, or ruins, and by the six maps, many containing legends or other comments.

With both enjoyment and profit the book is designed for "lay use" is held to "see the Holy Land in the land together." —A.A.L.

COMMON CHURCH MUSIC**CHRISTIAN HYMNS, Edited by**

Leslie Nis. Meridian Books, pp. 285, 2s. 6d.

HERE is a pleasing paperback to delight both church musician and hymn-lover. The latter will rejoice to have 118 "Great Hymns of the Christian Church," in such precise presentation; the former will be enthralled with the footnotes concerning the hymns. He will enjoy the information given about the text and authors.

Most of the hymns are present Deane of Music at Yale, Luther Noss is to be congratulated for his selection of a number of famous hymns in so scholarly a manner. He says in the preface, "they are all of the same genre, favorite hymns, and it is hoped the collection will bring a broader understanding of the hymn tradition and of its continuing significance to the life and worship of the Church throughout the world."

The text presents many as paragon of the most beautiful and authors, and the musical settings comprise examples from all of the hymn-tune traditions. Over three-fifths of the texts are set to the excellent tunes with which they have already been identified in Anglican anthems and Composites are well represented, from Beethoven's "O God, How Good Thou Art" to the important 1906 English Hymnal, and from Gibbons to Sullivan and Vaughan Williams.

One interesting footnote tells that recent research now ascribes the words of the "O God, How Good Thou Art" to John Francis Wade, an English professional musician of the first tradition, to whom it was made up by Oakley, 1841. Another gives us a glimpse of the "open and night of chivalry" at Agincourt, 1415, to which song Bede's 8th century "Ascension Hymn" is set.

Many poems are well represented, including Addison, Bridges, Cowper, Herbert, Milton, Spenser and Tennyson, to that of the lover of literature, is well catered for.

A comprehensive table of contents, with the names of the authors, composers, arrangers, sources and compilers, is a book any organist, choirmaster and worshipper will be proud to possess. In short, "Christian Hymns" will fulfill the long-standing hope of helping us to "a full realization of the rich heritage that is ours in the book of Christian hymns for women, from many times and places, who have given us our finest Christian hymns." —E.H.

MORE MARSHALL**JOHN DOE, DISCIPLE: Sermons for**

the Young in Spirit. Peter Marshall.

Westminster Press, pp. 128, 10s. 6d.

Catherine Marshall, Peter Davies.

Pp. 216, 22s. 6d.

WE are told that one may hold the views of the late Dr. Peter Marshall, they will more than likely have been held by the American who has screened and collected probably the mid-fifties film, "A Man Called Obedience." Richardson Prentiss, of the dynamic Presbyterian Church of Washington, U.S.A., with his own superbly illustrated and good presence, either provoked continuing admiration for the man whose life and work are so tragically cut off or increasing feeling, supported by a tide of post-Marshall publications, that the book is a capitalisation of an event. This will possibly be reinforced when one realises that this book is published shortly after Mrs Marshall's second marriage. It is still, however, Catherine Marshall who edits the work with an acknowledgement to "my husband, Leonard Lee Le Sourd, who first introduced the idea for this book."

For the first time, Peter Marshall's book, who after some years of comparative rejection of his message—he was only nine at his death—and who is now a student for the ministry at the University of the story of the Scottish migrant who rose to be Chaplain of the United States Senate is fairly known. It is told again, with varying degrees of emphasis, in the twelve sermons in this volume, addressed to young men and women, and edited by Catherine Marshall, with an autobiographical account. Of the 600 manuscripts remaining on Dr Marshall's death, his widow has combined several on the same topic, being guided by what she thinks her first husband would have done had he published them.

These sermons are set in the unusual form of Dr Marshall's own devoting—in blank verse with the stair-step style for easy use in preaching. Each sermon is alive with the language of post-war America, floundering in a sea of moral relativism, and with no parts, with each. Each presents a Christ alive, vital and relevant.

Peter Marshall was an apt exponent of pictorial preaching. He captured the imagination of his congregation not only by his voice, but also because he involved them with him in his sermons. He spoke to their felt needs, capturing making the biblical scene come alive. As it became real to them, the personal needs, the insistent temptations, the came clear-cut to his listeners. They knew that he was speaking to them as individuals. They were involved.

Preachers may not find ready-made ideas here: but what they will find is a method of preaching, making the eternal Christ relevant to the needs of the youth of to-day. His "Walls of Street" on modernism is one of the most moving your reviewer has read.

One's view of Peter Marshall, who reviewer cannot help but reflect, will possibly be very much coloured by the film and the rather sickly sentimentality that has surrounded far too many of the books about him, but that the man is greater than the portrayal, and his words greater than what is said about him. —A.V.M.

PAUL AND THE JEWS**PAUL AND RABBINIC JUDAISM:**

Some Rabbinic Elements in Pauline Theology, W. D. Davies, S.P.C.K.

pp. 392, 35s. 6d.

When Deane wrote in 1919, that S. Paul "was ready to fight to the death against the Judaism of his day," but was willing to take the first step, and a long one, towards the Paganism of it," he was expressing in a mild form a commonly accepted view. But even as he wrote, the winds of change were blowing and the inevitable reaction set in.

Dr D. W. Davies, now Professor of Theology at Princeton, has done his best to demolish the Liberal-Protestant view of S. Paul. In 1948 he brought out his detailed examination of the problem in his book, "Paul and Rabbinic Judaism: Some Rabbinic Elements in Pauline Theology." The book before us is a recent paperback edition, and we must be grateful to S.P.C.K. for it.

Some will feel, no doubt, that Dr Davies has overthrown his case, but his general thesis would be hard to overthrow. To him S. Paul was not the man who had forsaken his Judaism. He was ever the loyal Jew, first seeking out the Jew wherever he went: he may be the Apostle to the Gentiles, but he is always also the Apostle to the Jews. "For the Apostle to the Christian Faith was the full flowering of Judaism."

The author selects some of the dominant features of Paulinism—First and Second Adam, Old and New Israel, Redemption and Atonement, the Lord the Spirit, the Death and Resurrection of Christ—showing the extent to which the Apostle's thought moves within the circle of contemporary Judaism, rather than that of Hellenism with its mystical currents.

Dr Davies does not hesitate to cross swords with great names, such as Montefiore and Weiss, and to have a more friendly tilt at Dodd and Manson.

The book is well documented and

—C.M.G.

SPIRITUAL INSIGHT**THE NIGHT AND NOTHING, Gale**

D. Webb, S.P.C.K., pp. 119, 25s. 6d.

This book is really very good. The writer speaks to our condition with Peter's words, "Master, we have talked all night and taken nothing." He points out that it is common Christian experience to begin with much blessing, but this tapers off as self becomes proud of what God is doing. Most Christians in speaking of spiritual blessing can only refer to the blue remembered hills.

Mr. Webb has a sure touch as he exposes the hindrances to the development of the spiritual life and as a corollary points the way into the power of the Holy Ghost. He is concerned "to hold the blade of self against the whetting stone of the special value of the book probably lies in the way he enables the seeking reader to convert his present daily experience and even the very reality of his spiritual (sic) life into the means of drawing upon the reality of divine grace.

There isn't a page which hasn't got some precious insight and a memorable way of expressing it. Every Christian would profit from its powerful reading and many would find as a result that their desert would blossom as the rose.

It has more than personal value; it bespeaks the wisdom of God to the Church; which is a great advance over Toronto with its message of "do-it-ourselves". —A.L.G.

The book is well documented and

—A.L.G.

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SEMANTIC PROBLEM

RELIGION & SCIENCE: Conklin & Washburn. L. F. Ramey, N.Y.C., Pp. 98, 7s. 6d.

PROFESSOR L. F. Ramey, who is a Nottish Professor of Philosophy of Christian Religion at Oxford, has been at the centre of the modern debate between the philosophy of religion and science in the universities of Great Britain.

He has contended with the linguistic philosophers that religious language does refer to a being who exists in the world "Religious Language" he tries to show both in personal and impersonal situations. Ramey's aim is to be a depth to experience which in itself cannot be verified totally by empirical means. In the world of ethics he has analysed with the same tool of "intuition" the reference for the use of the word "Freedom".

In this book he is seeking an answer to the question as to whether a convinced scientist can be a Christian or not. His conclusion is that science is not incompatible with religion but that the religious view is the one view that can give a world view to the different models used in the separate sciences.

Ramey is not a person who says that religious knowledge only stands within the gains of scientific knowledge, nor is he one who says that the religious is one who looks at the world in a different way from that of the scientist.

His method to support his conclusion is to show that the scientist looks at the world in exactly the same way as he looks for the truth about persons. The bases upon which systems of truth are built, in either case, become the focus of the examination.

In the case of the "invariants" of science they are not visible to the senses. Yet the scientist as he looks at the world may have a disclosure which convinces him about the reality of the invariant. This can be compared with disclosures which we all experience in both personal and impersonal situations. Ramey does illustrate three types of disclosure from human experience which he links to disclosures in chemistry and physics.

This becomes the bridge to an analysis of man. Can man be fully described in third person statements? He defends the view that the ultimate "I" is not reducible to the principles of psychiatry or psychology. Even in the field of cybernetics he insists that it is logically impossible for any machine to be all that we understand by "consciousness".

After suggesting that the scientist obtains his depth information about the world in some "personal" way, he then poses the question whether the word "personality" requires a religious view. He answers this positively by looking once again at man. It is in the "first person" disclosures that subjectively and objectively we are assured of our religious individuality. It is our obligation to respond to moral demands. Such knowledge is not really subject to the verification of scientific method.

It is when the scientist realises the implications of the disclosures that give birth to the assertion of

"invariants" that he sees that religion can give to science the vision and single map for which the world of the scientist remains in the dark. The book of the most must keep in mind that Professor Ramey is one philosophical theologian who is competent to make statements about the logic of the scientific viewpoint, but from an attempt to appraise the pride of the scientific viewpoint, but from a removed position he endeavours to tell us what is the logical relationship between religion and science.

The crux of the whole argument is centred on the analysis of the disclosures as given by intuition. It would appear that intuition seems to have solved every problem faced in his books, but at least in this book he is intrinsically challenging to the reader.

—J.O.R.

MUSIC REVIEW

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These three interesting discs have been produced by the students of S. John's Theological College, Morpeth, in the college chapel. Technically, the quality of each recording is good. The singing is uneven and, in parts, bad. In other respects it is excellent. The reason for this unevenness is that it was decided to record "warts and all". Of the sixty odd students, some are musically highly proficient, some some deaf, some enthusiastic, others apathetic, about Church music. This all gives rise to the first two discs.

Argument about this "warts and all" policy will no doubt be heard all over the college. Inside S. John's, which has an excellent liturgical choir, the question was debated hotly over the merits of the "warts and all" policy. Of the three discs, "Music for Priests" is likely to become most popular, for reasons which not many people brought up in the tradition of conventional Church music will understand. The fact is, apparently, that this music has been most successfully used by the students during the evangelistic missions.

—B.R.S.

ROYALTY PARSON

THOUGHTS AND CONTEMPORANEOUS. Thomas Fuller, Edited by James O. Wood, M.T.C.M., Pp. 146, 7s. 6d.

In the Ecclesiastical Antiquary of the Seventeenth Century was at the same time a tragedy and a triumph. The tragedy was the Civil War, the triumph was the Restoration. The persecution during the Protectorate and Cromwell's triumph was the saintly lives lived by the persecuted during the martyrdom of those times. We are all familiar with the works of George Herbert, Jeremy Taylor,

Lancelot Andrews and Thomas Ken. Therefore, this small book is welcome as introducing us to the lesser known writers and sufferers of these periods.

Thomas Fuller was the priest of the parish of the Savoy in London in 1642 when Charles I (the first of his set up his court at Oxford).

Twelve months later, after preaching a Royalist sermon, he was forced to flee London. He threw in his lot with the King's Party and spent the years until 1660 in opposition to the Parliamentary Party. Where he had no pulpits in which to air his views he used his pen, and produced a number of works.

This book contains two of his works. First, "Good Thoughts in Bad Times", first published in 1661, and second is "Mist Contemplations in Better Times", published in 1660, shortly before Fuller's death.

"Good Thoughts in Bad Times" consists of two parts: Personal Meditations and Historical Appendix. The first part is a series of meditations addressed to our Lord; the second part is a collection of thoughts upon historical events with a moral drawn from them. The second pamphlet consists of two series on much the same lines as the first pamphlet. They make interesting reading and could be used today.

The editor is Professor James Wood, a member of the faculty of the State College, California. He became interested in the works of Thomas Fuller while a student at Yale, and has made several visits to England in connection with his research. He has modernised the spelling and brought the punctuation closer to modern English usage. The notes at the end contain explanations of Seventeenth Century word forms as well as explaining the allusions and topicalities of the time in which the pamphlets were written.

The book makes interesting reading and also stimulates a desire to have more of the writings of the 17th century available.

—J.G.S.

TO THE ROMANS

READING THROUGH ROMANS. Dr. K. Barrett, Epworth Press, Pp. 94, 17s. 6d.

The Epistle to the Romans would to many Christians be a difficult one to read and to understand. Dr Barrett, whose fuller commentary on the Epistle is well known, has reprinted twenty short articles on the meaning of the Epistle which he wrote in an English magazine. He avoids the more difficult passages and endeavours to make plain to the ordinary reader what St. Paul is saying in this classical letter.

The Anglican who is prepared to read this book with the Epistle, preferably in a modern version, in his hands will find that it is useful and worthwhile one. Its conciseness, however, means that the material has to be read more than once if the meaning is to be understood.

—A.V.M.

THE CHURCH AND LITERATURE

(Continued from page 7)

mastatory strategy. I make no bones about this. I have always believed that we must think in world terms, that we must recruit internationally. And that of no use unless behind such thinking and such recruiting there is big and generous financing. And that primarily good money should be called for recruits, for it is useless to call the recruits if we cannot train, equip and support them.

I see this financing being done, both by those who can afford to give munificently by a great multitude of less privileged people who catch the vision of what is waiting to be done. This is what we must have at its heart a core of deeply committed Christian men and women whose passion it is to make Christ known and to extend the sound of his message. But beyond this "core" and within this "great multitude" will be very many men and women of goodwill who will see at least the importance of ousting evil ideas by the infusion of good ones, and of training malleable minds in thinking on what is true and honest and just and pure and lovely and good, and which is made to stand alone not lacking in people like gold.

Our case in approaching people is overwhelmingly strong. Negatively, we are at war against all philosophies and all letter men's fictions and present them growing up after the pattern of manhood which we see in Christ. We combat all that warps young minds, whether by false indoctrination or by filthy suggestion. And we are not totally ignorant of the size of the forces arrayed against us.

Positively, we are out to reach Christ. St. Paul, in Ephesians, chapter 2, verse 20, in a memorable phrase never repeated in any other apostle, spoke of "learning Christ". If it is possible to "learn Christ", it must be possible to "teach Christ". That, in two words, is our task.

It is not for me to say how this campaign for grace is to be carried best but in these fields. One is conscious of a great urgency and immediacy about our task. The opportunity now knocking at our doors will not last indefinitely. In Christian literature going to be the literature which makes the first impression on newly-literate minds? This is a question of great importance; for what a man first reads is a thing which makes the deepest impression on him.

THE CONTRIBUTORS

ROLAND H. BANTON
The Bible and the Reformation
BASIL HALL
Biblical scholarship: editions and commentaries
Continental Versions to c. 1600.
H. VOLZ (German)
K. HERTEL (Italian)
E. A. SAYS (French)
S. VAN DE WOUDE (Dutch)
E. WILSON (Spanish)
J. P. J. VAN DER LINDEN (Dutch)
B. NOME (Scandinavian)
ERIC FENBY
S. L. GREENSLADE
English versions, 1525-1611
NORMAN SYKES
The religion of Protestants
W. H. W. H. JONES

The criticism and theological use of the Bible, 1700-1950
ALAN RICHARDSON
The rise of modern biblical scholarship.

him. But perhaps I may be allowed to indicate how my own mind has been working. I would think that the donation of a few large gifts might well initiate fresh giving on the part of a great company of people who have not yet thought much about this subject, and might perhaps lead to the founding of a trust and the initiation of a "Christian Literature Year", which might evoke a response somewhat similar to that which was made to World Refugee Year.

"Life is commitment." This is the title of a striking book written by J. H. Oldham some nine years ago. His thesis, in a word, is that "man is not simply or primarily a creature who acquires knowledge and manipulates and arranges things, but a being who responds. Multitudes are waiting to be touched into life by response to the God who has made himself known in Christ. Some in this hall tonight will find newness of life when commitment is made to the demand which I have been trying to expand, and to which you have so patiently listened.

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SOUTH-EAST ASIA SINGAPORE MEETING

FROM A SPECIAL CORRESPONDENT

Singapore, March 6
The Council of the Church of South-East Asia convened on February 18 in Singapore, at Tanjong Pagar, University of Singapore.
A chapel was set up beside the conference hall for the use of the Diocese of Hong Kong and Hainan was represented by the Right Reverend R. O. Lam, the Reverend Cheung Wing Ngee and the Reverend Yip Kwok Jessell by the Right Reverend James C. Calhoun, the Venerable Archie Briggs and Mr Lee Eui Min, Korea; the Right Reverend John S. Daly, the Reverend C. E. J. Smart and Mr Abraham Lee Chi Min, Kuching in the Philippines by the Right Reverend Lyman C. Ogbly, the Right Reverend Benito C. Calahorra, the Right Reverend Edward Long, Rev. Rex Botenga; Singapore and Malaysia by the Right Reverend Kenneth C. Sombury, the Right Reverend Roland Koh, the Venerable D. D. Chelliah and Mr Yip Tung Tuen, Taiwan; by the Right Reverend Charles Gilson and Mrs Gilson.

CHAIRMAN
The Right Reverend Stephen F. Bayne, the Anglican Executive Officer, was in attendance and Canon Noel F. Davy, director of the Anglican Centre, also attended several sessions by invitation.

It was most regrettable that the Burma delegation that was in attendance and the delegates of the Philippines Independent Church.
The meeting was presided over by the absence of the Right Reverend Victor Shearburn, C.R., Bishop of Rabaul, the chairman of the council, the Right Reverend John S. Daly was elected deputy chairman of the council.

The topics included such important issues as "Mutual Aid and Unity" and "Rabaul," the Regional Office for South-East Asia, the publication of Chinese Christian literature for the use of Chinese Christians in this area and other parts of the world and the division of the Diocese of Korea, etc.
The conference concluded with Evensong in St. Andrew's Cathedral and a procession of thanksgiving when prayers at the various stations were said by delegates in their respective languages. The Right Reverend Stephen F. Bayne presided.

OPEN LETTER ON UNITY

ANGLICAN NEWS SERVICE

London, March 9
Thirty-nine leading Evangelical clergymen have sent an "open letter" to the Anglican Methodist Report for the archbishops and bishops of the Church of England.
The signatories, while "warmly welcoming" the report, urged that the final decision on its proposals be postponed for at least a year.
It is stated that the sections in the report on scripture and tradition, episcopacy, priesthood and the sacraments be revised.
That representatives of the other English free Churches be brought into the reunion negotiations immediately.
That the service of reconciliation is unacceptable in its present form.

THE ECUMENICAL SAMARITANS

ANGLICAN NEWS SERVICE

London, March 9
Anglicans, Free-Churches and Roman Catholics have united to form a Branch of the Samaritans at Folkestone and Hythe, Kent. Since its inception at the beginning of last month a working group, which claims to be the first of its kind to be established in Kent, has recruited more than 80 voluntary helpers.

BROADCAST ASIA, AFRICA, AMERICA

ECUMENICAL PRESS SERVICE

Geneva, March 9
The Reverend Edwin H. Robinson, Director of the first executive director of the World Association for Christian Broadcasting, announced that the association was formed in Nairobi, Kenya, to promote the proclamation of the Christian Gospel through radio and television. Its membership is open to agencies, organizations, and persons.
The association's chairman is the Right Reverend Fredrick Birrell, (Lutheran) Bishop of Savannah, Georgia.
Mr Robertson, who is at present minister of the Baptist Church, Weymouth, Somerset, England, has had extensive broadcasting experience.

EUROVISION

From 1949 to 1956 he was assistant head of Religious Broadcasting for the British Broadcasting Corporation with special responsibility for the religious services. He is a regular programme on the German service.

He also took part in the development of religious television in Switzerland in 1961 by a study Society of the United Bible Societies with officers in Geneva, Switzerland. He is the author of 13 books and is at present writing a regular programme on the German service.

His offices as executive director are located in London. He will take over his new position gradually, working on a part-time basis until August 1, when he will become the full-time director.

EXPANSION

Since its formation the association has been directed by an executive committee headed by the Reverend Michael de Vries, Geneva. Provisional arrangements have enabled it to begin operations on a large scale by organizing work of religious publishers and providing a programme of information exchange.

A meeting of the association's executive committee is scheduled for May 10 to 13, in Amsterdam.

"THE OLD CATHOLIC MOVEMENT"

ECUMENICAL PRESS SERVICE

Geneva, March 9
The long-awaited revised edition of the standard work on the English entitled "The Old Catholic Movement" by Dr C. B. Moss will be published on April 1. The Society for Promoting Christian Knowledge, London.
The new edition, which traces the movement from the 17th century, includes an epilogue on the ecumenical significance of the Church which is in full communion with the Churches of Anglican communion.

ORTHODOX SERVICE REPRESENTATIVES

ANGLICAN NEWS SERVICE

London, March 9
For the first time the Pope was represented by Cardinal 1 at an Orthodox Church service.
The Apostolic Delegate in Britain, Archbishop of Canterbury, represented him at the enthronement of the Archbishop of Athens, Athanasios, at the Atheneragoras, Thessalonica, on the Greek Islands, by the Archbishop of York, Winchester represented the Archbishop of Canterbury. The Bishop of London was also represented.

ANGLICANS AND METHODISTS DISCUSSION PERIOD

ANGLICAN NEWS SERVICE

London, March 9
In view of widespread wish for more time to consider the implications of the Report on Conversations between the Anglican and Methodist Churches, the bishops of Canterbury and London have agreed to extend the final date for receipt of comments on the report from the end of the year to the end of December, 1964.

It is intended that the views of the dioceses will be considered by a Joint Committee of the two Convocations which will report back in May, 1965, in order that a reply may be ready for the Methodist Church by May 31, 1965.

The archbishops, in making their announcement point out that it has not been felt necessary to convene a Joint Committee to agree to postpone the date for either Church to report to the other by the end of May, 1965.

A resolution approving the arrangements proposed in the Joint Committee will be considered at their next sessions in April, in order that the Committee may start its work as soon as the views of the dioceses are available for its consideration.

SECOND STAGE

The Archbishop of Canterbury, Dr Michael Ramsey, is writing a report on the Methodist Report in the March edition of the Canterbury Diocesan Notes comments.
"I would draw attention to the emphasis placed in the report upon the necessity for the second stage—an actual union of Churches in the view of the dioceses of the first stage which is the establishing of inter-communion.
One of the things which Archbishop Temple taught us was that the necessary is not merely a means of providing correct orders but a basis of unity for the Church of God in a locality, and its true meaning is a stability to create parallel episcopates except as a temporary step towards a more true unity."

Dr Ramsey, together with Dr Eric Baker, Secretary of the Methodist Conference, spoke on the Anglican-Methodist Report at a Synod of the London South-East District of the Methodist Church, on March 7.

EXPULSION FROM HAITI

ECUMENICAL PRESS SERVICE

Geneva, March 9
Haiti has rejected a proposal by the Canadian government which has been expressed in 18 Jesuit missionaries from the French speaking embassy sent by the government of President Francois Duvalier had no alternative but to reject the protest, considering that the entire Jesuit mission plot "arranged by the Jesuits, which was obviously aimed at stirring up serious trouble."
The Canadian Jesuits—congregations of the entire Jesuit missionary force in Haiti—were expelled after having been charged with anti-State activities. The missionaries branded the expulsions as entirely unfounded.

NEW CHURCH ARMY COLLEGE

ANGLICAN NEWS SERVICE

London, March 9
Lieutenant-General Harold Redman, chairman of the Board of the Church Army, set the foundation stone of the new Wing Centre Military Training College at Blackheath on March 2.

REFUGEES IN ASSAM CHURCH AID INCREASING

ECUMENICAL PRESS SERVICE

Geneva, March 9
Relief supplies to aid East Pakistan refugees flooding into Assam in north-east India are being made available through the aid of the United Christian Council of India.
Reports received from missionaries on the scene in India, the World Council of Churches here estimated that between fifty and eighty thousand refugees have already crossed the border. They said many of these were infants and young people.
They reported that West Bengal (India) officials "anticipate a continued flow of refugees which might reach as many as a million people."

News reports have said that many of the refugees are Christian, and that the majority of these are Protestant. They are said to be fleeing religious persecution in East Pakistan.

The Churches have set up a special relief committee under the chairmanship of Dr E. S. Lewis, superintendent of the American Baptist Mission Hospital, Tura, Assam.

Supplies sent by Churches agencies thus far include construction materials for temporary shelters, multi-vitamin tablets, powdered milk and blankets. Many of the supplies were donated by Church World Service relief agency of the National Council of Churches (U.S.A.).

There is also a Church-sponsored medical team on the scene fighting mass inoculations against cholera and smallpox.

Leaving behind co-ordinated with aid given by the Indian government which also has a relief team on the scene supplying rice and various grants and subsidies to set up temporary shelters.

The exodus into north-east India is believed to have started in the end of January, but news of it has been reaching the outside world.

CHURCH IN VALENCIA

ECUMENICAL PRESS SERVICE

Geneva, March 9
For the first time in Spanish legal history the Spanish Court of State Affairs has rejected the government and authorized the opening of a Protestant church in Valencia.

In the landmark decision the court held that the government had erred in refusing to reject an application made on behalf of about fifty Protestants to open a church in that city.
The government argued that the permission had been denied because there was no need to open a Protestant church in Valencia, since that if such a church were established it would serve as a centre for public proscription which is prohibited by the Spanish constitution.
Further, the government held that the granting of permission to open new churches falls within its discretionary competence and that it is under no legal obligation to accept such requests.

THE NEED

In specific answer to those points the Supreme Court, ruling in favour of the Protestant applicants, stated that the existence of fifty Protestants in Valencia was sufficient proof that the church was needed.
Further, it said, there was no proof whatsoever that they had or would ever practice public proscription.
Finally, it ruled the constitutional guarantee to all non-Roman Catholic citizens of the right of private worship means that the government cannot exercise discretionary competence by withholding such permission.

FRENCH TO FAST FOR GREEKS

ECUMENICAL PRESS SERVICE

Geneva, March 9
In Moushelien, France, Roman Catholic citizens of the city of private worship means that the government cannot exercise discretionary competence by withholding such permission.

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DAVID JONES' OWN BRANDS

DIOCESAN NEWS

ADELAIDE

PASSION PLAY
Owing to bad weather, the Passion Play was held in the Adelaide Town Hall on Friday 27, that the Passion Play was cancelled on Saturday 28. The play was held on March 29 instead of March 31.

BATHURST

TORONTO STUDY
The Reverend Norman Ferguson, Diocese of Promotion in the Diocese of Bathurst, has announced a study programme on the Toronto Canon. This is a study programme used throughout the diocese as a Lenten study. The study is a good analysis, making Anglicans realize the need for a more practical approach to the lives of their own dioceses.

GILGERRA

The New England Theatre Trust (Armaly) will present the modern Passion Drama "Christ in the Concrete City" at the local St. Luke's Church, parish. This professional group is presented by the St. Luke's Church, last November.

N.S.W. PARISH AND PEOPLE

A silent conference with the theme "Christ and His Church" will be held last month at St. Barbara, East Orange. Six speakers, two of them laymen from Dubbo, gave papers and led discussion on the theme. The chairman, the Reverend Philip Curran (Nyngan), advocated another such conference. His will be held at Forbes on June 1. The annual N.S.W. conference will take place at the Diocesan Centre, Bathurst, in October.

BRISBANE

STRING QUARTET FOR S. JOHN'S CATHEDRAL
On the Wednesday afternoon of next week, March 18, the Paragon Quartet will perform at St. John's Cathedral. The quartet consists of four young men, two of whom are laymen from Dubbo. The chairman, the Reverend Philip Curran (Nyngan), advocated another such conference. His will be held at Forbes on June 1. The annual N.S.W. conference will take place at the Diocesan Centre, Bathurst, in October.

SUMMER SCHOOL RE-UNION SERVICE

Many of those who enjoyed the fellowship of the summer school teachers will be re-unioning at St. John's Cathedral on Saturday, March 14, for a summer school re-union service. The service will be conducted by the newly appointed diocesan Chaplain, the Reverend E. Duggan, and the archbishop, who is an enthusiastic member of the scheme, gave the address.

PUBLICITY SERVICE

The corporate Commission of the Public Service Anglican Society was celebrated in St. John's Cathedral on Thursday morning, March 5, at 7.45.

MELBOURNE

INDICATIONS
The archbishop indicated the Reverend D. A. Radford to be the new Parish Priest of St. Paul's, Albion on March 11. The service for the installation of the new parish took place at the time.

On Thursday, March 12, at 8 p.m. the archbishop will indicate the Reverend W. H. Coffey to be the new Parish Priest of St. Paul's, South Melbourne.

TEACHERS' GUIDE

The Anglican Teachers' Guild will hold its corporate Commission in St. Paul's Cathedral on Saturday, March 14, at 8 a.m.

NEWCASTLE

BISHOP'S ENGAGEMENTS
On Sunday morning last, the Bishop of Newcastle, the Right Reverend A. G. Hayes, took part in the silver jubilee of the Reverend Robert Maxwell, Rector of Gloucester, and preached at the Gloucester church at 10 a.m. In the evening the bishop led the reunion group at the Wallendong church on the significance of the Toronto Anglican Conference and preached at a mission service before the diocesan synod. On Wednesday night he preached and administered the Sacrament of Holy Communion at the home of Canon Harold Marshall and his wife, and rector of St. Peter, East Maitland. On Thursday evening, March 11, the Girls' Friendly Society will send representatives from all parts of the diocese to their annual meeting at which the bishop will preside.

NTH. QUEENSLAND

DIOCESAN MISSION GATHERING MOMENTUM
During February and March, the Diocesan Mission has concentrated on youth and students. At the end of a campaign throughout North Queensland to deepen the understanding of Anglicans in their faith.

UNIVERSITY OPENING SERVICE

On Sunday, March 1, in the cathedral, a special service to mark the opening of the academic year was held. This was attended by undergraduates, members of the staff and graduates of Torrensville. The preacher was Brother R. Waddington, B.S.H., who spoke on the occasion of the Anglican student. "This vocation," he said, "is not to retire into a number of religious activities separated both from the university and life as a whole." "Rather, it is to find the sacred in the secular by being wholeheartedly involved in the whole life of the university. In personal relationships, in chosen studies, in university life as a whole," it was the task of the student to find other nothing — or God.

ANGELICAN SOCIETY

On the Anglican Society's inauguration ceremony, a number of undergraduates and some graduates held a lunch at which it was decided to develop the life of the Anglican Society of the University College of Torrensville in such a way that the Diocesan Mission Society may have a special reference to Anglican students in the coming year.

The officers of the society were appointed as follows: joint chairman, Mr Peter Moore, of Townsville, and Miss Nicola Horfall, of Cairns.

A special musical combination is being used and the theme of the service covers the main points of the creed. The experiment is proving abundantly worthwhile and young people are coming in growing numbers.

SECONDARY SCHOOLS

Study groups in preparation for the mission have been established amongst members of upper forms in secondary school groups in nine centres by the director of the mission, the Reverend Michael Brown. Groups have already been established at Townsville, Cairns, Mareeba, Innisfail, Ingham, Bowen, Mackay, Sarina, and Proserpine. Further groups are planned for Mt. Isa, Atherton, Gordonvale and Bahndra.

WEEKDAY SERVICES IN TORRENTIA

Later in the year special mission services will be held in these centres incorporating the use of modern religious films.

WEEKDAY SERVICES IN TORRENTIA

On the Thursday in Lent, in the Royal Despatch, Townsville, midday services for the young people who work in the city are being held.

A special musical combination is being used and the theme of the service covers the main points of the creed. The experiment is proving abundantly worthwhile and young people are coming in growing numbers.

PERTH

LABOUR DAY SERVICE

People who worked in factories, schools and offices must be made to feel that they counted the Dean of Perth, the Very Reverend John Payne, said in St. George's Cathedral on March 2. He was addressing a congregation which included trade union and Labour leaders at a special Labour Day service — the first to be held in St. George's Cathedral.

He said, behind the facade of every workman was a person. He added: "For our own human time, or a certain number of men, cannot be enthusiastic, unfeeling, and joyless." The dean said he hoped to make the cathedral Labour Day service an annual event.

SOCIAL WORKER

The Archbishop of Perth has appointed the Reverend Norman Hall to be the Anglican social worker among unemployed and

homeless men, with headquarters in East Perth. He will use the hall and rectory in Kensington Street and be available for men who wish to consult him. It is hoped to adapt the hall as a men's club with kitchen, restaurant, clubroom, and showers as soon as money is available. Mr Hall was formerly a social worker with the Salvation Army; he will keep in touch with the Army and other organisations, and it is hoped that he will have strong support from the members of Tró, H and the Church of England Men's Society.

LABOUR PARK

The Archbishop named S. Clement's Hall at Labor Park last Saturday evening. Labor Park is in the Provisional Parish of Seven Hills, of which the curate-in-charge is the Reverend P. R. Watson.

CANON KIRBY APPOINTED

The Venerable of St. John's, Fremantle, has launched an appeal to erect some kind of memorial to the thirteen years' ministry of the late Canon W. B. Kirby. Donations will be welcomed from any who wish to share in the project. The form of the memorial cannot be indicated until the amount available is known. Any contributions or en-

quiries should be directed to the Churchwardens at S. John's, Fremantle.

SYDNEY

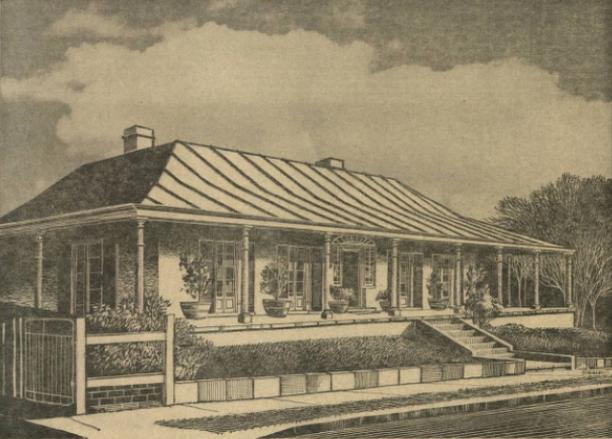
The Archbishop named S. Clement's Hall at Labor Park last Saturday evening. Labor Park is in the Provisional Parish of Seven Hills, of which the curate-in-charge is the Reverend P. R. Watson.

CONVENTRY CHOIR FOR BAVARIA

Anglican News Service London, March 9. Coventry Cathedral choir will leave on August 29 for a visit to Bavaria where it will give concerts in Munich, Nuremberg, and Würzburg and will take part in the 1200th anniversary celebrations of the foundation of the Benedictine monastery of Ottenbergen.

CONVENTRY CHOIR FOR BAVARIA

The Abbot of Ottenbergen has said that he wishes to celebrate the monastery's anniversary "in the spirit of Coventry Cathedral," that is to say in the spirit of international and ecumenical reconciliation.



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"Experiment Farm Cottage"
PARRAMATTA

Stands on part of the first land grant in Australia, made by Governor Phillip to James Ruse, a Cornish farmer, "in order to see in what time a man might be able to cultivate a sufficient quantity of ground to support himself." Settled there in 1790, Ruse, with the help of his wife Elizabeth Perry, was self-supporting by 1792 and, one year later, after a bad drought, he sold the land to Surgeon John Harris of the N.S.W. Corps who built the present house some time before 1820. Colonial Georgian in style, its charm lies in its well proportioned symmetry. The low spreading roof extends over the stone flagged verandah where it is supported by slender wood columns, while it placed

in relation to the wide french windows which once looked onto fields of corn. This breadth of proportion gives a sense of space to the interior with its well-finished joinery. Acquired by the National Trust in 1960, it has been restored and furnished to illustrate the life of the early 19th Century.



The objective of the National Trust of Australia (N.S.W.) is the preservation of the Historic Buildings and Natural Reserves as a heritage for future generations. We believe it deserves the support of all who love Australia.

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