

THE EAST ASIAN

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CALL FOR MORE TALKS ON MALAYSA CONFECT THE EAST ASIAN CHRISTIAN CONFERENCE

A.C.C. SERVICE

Bangkok, Thailand, March 5

The Second Assembly of the East Asia Christian Conference, which ended today, has called on the governments of the Maplilando countries to settle their conflict by resuming immediate negotiations and by avoiding all moves of a provocative nature.

The conference was attended by 150 Church representatives including several Australians. The Right Reverend G. T. Sambell was the Church of England delegate.

Discussion also took place on evangelisation, Christian responsibility to society and lay training. A missionary fund was set up.

At the opening of the first primary session of the Assembly, the following statement, addressed to the governments of Indonesia, Malaysia and the Philippines, was unanimously adopted:

"The East Asia Christian Conference, meeting at Bangkok and representing Churches in Australia, Burma, Ceylon, Hong Kong, India, Indonesia, Japan, Korea, Malaysia, New Zealand, Pakistan, the Philippines, Taiwan and Thailand, and believing in God's call to all Christians to reconciliation in all situations of human conflict, most earnestly and prayerfully urges the governments of the Maplilando countries to settle their conflict by resuming immediate negotiations, and avoiding all moves of a provocative nature."

The Christian Church could be in danger of being "party to the betrayal of the ultimate stuff of human existence," M. M. Thomas, of India, told the assembly when delivering one of the John R. Mott lectures.

He noted four rising tides of history in Asia which called for Christian response. They are: a new revolutionary tide in culture and politics against personal values and the idea of a personal community; the coming to self-consciousness of traditional groups of all kinds, with resulting inter-group frays threatening the development of nationalism; an ever widening gap between the richer and the poorer countries, increasing secularisation and secularism, as throughout the entire world.

CENTRAL ASPECT

The speaker said unless the Churches accepted their "responsibility to generate politics, economics and culture with the idea and reality of the personal," the Christian revolution would "strengthen the impersonal and authoritarian structures and values at all levels."

"The danger in Asia is that we may pass from the traditional conformist conservatism to the modern technicalism of the great without having truly discovered the human person and the personal community."

If this happens, Asia "will have missed the central human aspect of revolutionary ferment."

In standing against the forces of conformity, the Christian was called to realise that it was possible to find the "center of the great God by which men, being and becoming, are anchored in the secular sphere, and the Christian is called to be the channel of this unity of forgiveness and reconciliation."

At the same time, Christians must feel free to "bring concern to bear on the life and every aspect of their own government, including those

matters about which there is a high sensitivity."

They must "cease to be a self-conscious and too often nervous minority in religious affairs, in loyalty to national policies, in order to be accepted as part of the nation."

"We live in a time of ambiguous revolution," said M. Philip, Mayor, Director of the Department of Information of the World Council of Churches, delivering one of the John R. Mott lectures.

The speaker listed three main tides of historical change in which revolutionary men are caught: "a physical revolution in man with nature in extending human dominion over nature, and, conversely, while at the same time man realises more than before the limits of his known world and the relativity of facts," a social revolution in which revolutionary men which gradually substitutes collective organisation for individualism, and, and a mental revolution in which revolutionary men leads to the substitution of psychological and sociological values for the traditional values of personality and dignity."

REVOLUTIONS

In each of these revolutions, positive as well as negative elements can be found; that is to say, said M. Maury, elements contributing to the fulfilment of God's purpose for history and revealed in Jesus Christ who is both centre and end of that history.

The task of the Christian in the midst of these great tides of change is to fight for their fulfilment in the right manner.

"This calls for theological as well as technical study and reflection, and for the systematic training of Christians to be able to participate actively in these revolutions and for the restructuring of Churches to fit with their time in faithfulness to the gospel."

(Continued on page 16)

LARGE CONGREGATION AT THE ROCKHAMPTON ENTHRONEMENT

FROM OUR OWN CORRESPONDENT

Rockhampton, March 9

More than 800 people witnessed the enthronement of the Right Reverend Donald Shearman as the seventh Bishop of Rockhampton in S. Paul's Cathedral last Monday night.

He was enthroned by the Administrator of the Diocese, the Venerable J. B. R. Grindrod, in the presence of the Metropolitan of Queensland, the Most Reverend P. N. W. Strong.

In the congregation were Mr Justice J. A. Sheehy; the Mayor, Alderman R. B. J. Pillemer, M.L.A.; and representatives of Parliament, civic and school bodies, and of other Churches.

Girls from St. Faith's School, Yppoon, attended, and nuns in uniform from St. John's Hospital.

There were still many people outside the cathedral when the procession of clergy, cathedral dignitaries and provincial officials entered with the Archbishop of Brisbane, the Archbishop of Adelaide, and the Archbishop of Melbourne.

The cathedral doors were closed and the bishop-elect, accompanied by the Registrar, Mr M. Meaker, and the Chancellor, Mr E. A. M. Palmer, deacons and chaplains, knelt three times on the door. The door was opened by the Archbishop of Brisbane, the Archbishop of Adelaide, and the Archbishop of Melbourne. The door was opened by the Archbishop of Brisbane, the Archbishop of Adelaide, and the Archbishop of Melbourne.

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The fanfare was specially composed for the enthronement by the cathedral organist, Mr Alan Varley.

Following the "Veni Creator Spiritus" sung antiphonally, by the dean and choir, and the singing of the 122nd Psalm by the cathedral choir, the main part of the Metropolitan was then handed the pastoral staff by the Administrator of the Diocese of Rockhampton.

The declarations having been made by Bishop Shearman, he was installed and enthroned into the real, actual and corporal possessions of the See of Rockhampton. Bishop Shearman was then handed the pastoral staff by the Administrator.

FANFARE

Archbishop Strong came to the throne and blessed the newly enthroned bishop and this was followed by a fanfare of brass, drums and organ.

After the singing of the Te Deum, homage was paid to the

new bishop by the dean, Archdeacon Grindrod, (on behalf of the clergy) and Mr Meaker (on behalf of the laity).

The dean then accompanied the Bishop of Rockhampton to the chancel steps where he was introduced to the congregation.

"Just over 100 years ago my great-grandfathers came to Australia from England and it took them about 12 months to do so," said Bishop Shearman in his address.

New my brother flies to Scotland in a couple of days and now a space capsule orbit the whole earth in a little over an hour.

"Our neighbour does not only live next door, but in Papua, Indonesia, China and Russia."

"The world is reduced to size where our neighbours are all over the world, and very close to us," he observed. "There is need for wise leadership."

"One of the first things I want to do, and I shall do as soon as possible, is to get out into the diocese amongst the clergy and people," he said. "There is need for wise leadership."

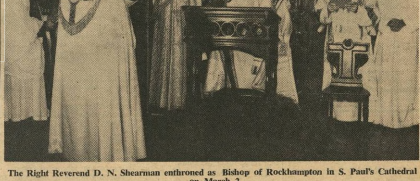
"I cannot hope to cope with places I have not seen or to know and understand the problems, the hopes and joys of my people until I have become one of them."

"Besides coming amongst you as your chief pastor, I come as your servant," said Bishop Shearman, "and as an apostle of the Good Shepherd who said 'Feed my sheep'."

"I am also a shepherd," he said. "In the service of consecration I was enjoined to be a shepherd—not a wolf. The shepherd is not a drover or a sheepdog, to push his people about."

"No one is ever bullied into the Kingdom of Heaven. The shepherd cares for his flock and ministers to them at the point of need. They must be led and guarded and protected from their enemies."

(Continued on page 16)



The Right Reverend D. N. Shearman enthroned as Bishop of Rockhampton in S. Paul's Cathedral on March 2.

CAPE YORK APPEAL

ARUKUN MISSION HELPS

When the people and staff of the Arukun Mission, which is run by the Presbyterian Church, heard of the disaster that had overtaken the missions at Edward River and Mitchell River they felt they must express their sympathy in a practical way.

On the following Sunday a special collection was taken at the service. Some gave money, and others, not having money, gave of the proceeds of their handicrafts.

As a result, the Superintendent of Arukun, the Reverend W. F. Mackenzie, was able to send a cheque for £50 to the Bishop of Carpentaria.

The British and Foreign Bible Society has kindly offered to supply all the needs of the two missions in the replacement of Scriptures.

THE RESPONSE GROWS

The Australian Board of Mission's emergency appeal is for £50,000.

The following agencies have been received this week:

Previously acknowledged: 69,974: Australian Council of Churches from British Council of Churches, £1,250; H.M.A.S. Watson Chapel, £25; Bishop of Polynesia Disciplinary Fund, £3; through the Prime's Office, £615; through the N.S.W. State Office, £332; through the Victorian State Office, £288; through Head Office from Ballarat, £225; through Head Office from Gippsland, £94; through the Overseas Department, Tasmania, £400; through the Anglican Missionary Council, Perth, £201.

Donations to the appeal should be sent to the State office of the Australian Board of Mission, the Anglican Missionary Council in Perth, or the Overseas Department in Hobart.

HOSTEL FOR DYAKS

£75/10s. has now been offered to build a hostel for Dyaks at Kuching, Sarawak. This appeal will close on March 13.

THE TASK OF THE CHURCH IN LITERATURE

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

THE name of Arnold Toynbee is a name to conjure with in the realm of history and of international 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 famines are 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 model armaments, too, without charging for them?" With this genial fervour we could win, hands down. For this is a style of armament in which Russia as at present incompetent to compete with us... Move on from free hydrogen bombs to free food bombs and win the cold war. 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 are met tonight to discuss a different kind of famine from that which engaged Toynbee's attention in the article from which I have quoted—to consider, and, if we like, to plan some means of meeting this 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 take certain figures which, so far from being boring, are startling in the extreme. I put them simply, so that you may more easily carry them in your minds.

First, the population explosion. No other word is adequate to describe what is happening in these decades, the great concern of the scientists who studies man's need for physical sustenance and of the Christian who cares for his spiritual well-being. 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 an average Westerner's lifetime) the world population will almost have doubled—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. 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 teaching the people to read. In so doing the Church struck a spark which has kindled into a flame which is now a raging firestorm which cannot be put out even if that were desirable.

There is a passion to read even that permeates of adults in Africa, in Asia, in all parts of the world, and right everywhere, predominantly illiterate. Let me take an example. It is estimated that in Africa today a hundred million adults cannot read. This is being faced in two ways.

There is the "attack from the top" as we may call adult education, and that is being highly successful. But there is also the "attack from the bottom", that is, the provision of universal primary education. This is an indication— I wonder how well and seven million million new readers from primary schools in Africa by 1970.

I hope I have not burdened you with figures. They serve to illustrate the immensity of the problem, and simply from a numerical angle, I have said that we are faced with a task.

They set the stage for the posing of the main problem. It is this: how can we meet the needs of the people? There is the task of the Christian Church to face this reality, to meet with the question of what our own people shall read, from the highly literate university type of reader to the almost illiterate teddy-boys.

It would indeed be a tragedy if the Church had the largest share of responsibility for bringing literacy to primitive countries, led the initiative, and yet was faced with the fact that these countries should read, or if, as one may fear, she has partly lost touch with the needs of the people who she did not regain it, and that quickly.

Our preparation for the attention of the readers of the world is fierce. Already, the tendency is for the new, the new, to read only what will raise them materially—in the social, economic and political spheres. Commerce, naturally enough, seeks to enlist literacy on behalf of trade. That may be good, or it may be bad, depending on the nature of the goods sold and the means (honest or dishonest) used in advertising them.

There is a vast trade in pornography and salacious literature, varying from the stuff which the law forbids to be exported through the type which just gets past the law but is thoroughly corrupting, especially to young minds and bodies, to the pornography of semi-sexy matter which booksdealers of all kinds, and

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This literature is swooped upon by people and for anything to read and than the world of the Christian Church's overall expenditure on literature compares with the expenditure on literature in briefest outline— of the size of our task. What is the Christian Church doing about it?

THE ACTIVISTS

There is much to cheer. There are the societies under whose united aegis the word is called to action. The Society for Promoting Christian Knowledge, founded in 1698, is one of the most beautiful and vigorous societies in the Anglican communion, and has, since its inception, pursued steadily and with enthusiasm 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 1729 as the Religious Tract Society, numbers among its chief supporters men and women from the main Christian denominations and a showing sign of vigorous life. There are other valuable agencies. And behind them is the veteran British and Foreign Bible Society, which spends some thing like a million pounds a year in translating and disseminating the Scriptures.

It is my profound conviction that the Church—and I use the word in its widest sense—must take 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 path for the mind of the world in our generation. I have weighed those words carefully, and I believe that they are true.

Is not this the time to review our strategy? Is not this the time to alert the Churches—and, 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 today is being fought in the realm of ideas, and that the Church is being nourished by the Gospel? Nothing less is called for than the "impregnation" of all, at all levels of culture, by all races

of the world, with literature which conveys the Christian message.

But I think in much wider terms, also. I think of books and of literary ethics, on sex, on family life, written from a Christian angle. I think of novels, of children's books.

I think of Christian counterparts 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, their number increasing, and the new-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 presented in picture form.

I think—and this is, perhaps, one of the most important areas for Christian influence—of newspapers.

Do not refer to the "Christian Home" and "overseas"—two newspapers, but papers (in the "New Day" in Uganda) which present all the news from a Christian angle. This is a very costly work of money 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 must be readily seen, so one could run on.

What practical steps are called for? mention two:

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

(b) *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 secured places at the universities of English; people with degrees in foreign languages; people who know

how to handle ideas and words. But not these alone. Artists and engravers, typographers, 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.

(c) *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 an Indian who would produce the greatest commentary on the Fourth Gospel. It has not happened. It is the fault of universities producing the men and women who have failed to foster vocations in the realm of theology and of writing! I ask the question—I do not know the answer.

"Home" and "overseas"—two fronts. Here in a sense the division is an artificial one. Thousands of overseas students are working in this country and must hear the call here. And abroad what is needed is people from the Mother Church who understand themselves, the love and understanding and learning of languages, in their own right that they belong to the local Church.

A CAMPAIGN FOR MONEY. We must "think big" here. We need some princely giving. We need some great benefactors who are prepared to blaze the path of warped minds and of millions ignorant of Christian truth. We need some who are prepared to create a trust on a scale big enough to change the cause of Christian literature at the universities.

Christian good works and to put it in the forefront of twentieth-century (Continued on page 10)

SP.C.K.

THE PATH TO GLORY

by J. H. L. 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 marriage. It is to follow the majority of books on this subject by supplying well-ried "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. Bull. 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 today. 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 MESSAGE FROM THE PRIATE

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 today."

"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 of today. If our witness is to be more effective, we 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."

—Hugh Sydney."

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. 6d.

The Cambridge University Press has planned a history of the Bible in English in ten 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.

"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 "Add to our Study of the Bible" give a historical perspective of the more famous Grammars, Lexicons, Concordances, Bibles, and commentaries from the Reformation to the present. 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 ably so by the editing. Professor Bainton's opening essay is unfortunately confined to the Continent and tells nothing of the rôle of the Bible in the Reformation in England (beside a bare

quotation of Article IV) though this scholar has made an interesting study. On the other hand, the editor, who is Head of the Department on "Biblical Scholarship, Editions and Commentaries" is perhaps too restricted to European scholarship, since "almost no grammar, lexicon or commentary by an English scholar on a European reputation before the seventeenth century," despite the "solid foundations 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 his countrymen, the *Critic's Critic*, 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. At a matter of interest, there are copies of these famous works, and of many others mentioned in this book, in the Broughton Library at Moorestown, New Jersey.

The history of the Continental versions is told by a number of contributors, and that of England's versions—somewhat better known—by Professor Greenleaf and Luther A. Weigle, of Yale, the second of whom had a leading part in the production of the American Revised Standard Version. 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" which arose from the invention of move- type to the threat of their elimin- ation by the printing of the Bible in Metals, paper, ink, prices, sizes, monopolies, misprints, types, editions, families Bibles—it is all here, and much more; some facts important, others merely curious. In 1534 a New Testament was printed in gold on a loaded and glazed paper; it weighed 11 lb. 6 oz., and is an example of the Victorian gift for making the unpeakable out of the possible. In 1842 a New Testament was being produced which

sold for a penny, and eight million copies of it were sold by 1860.

While this volume is not con- cerned with the history of doctrine, it does attempt to show the influ- ence of theories of biblical criticism and of scientific theories on the history of the Bible. Neil writes on "The Criticism and Theological Use of the Bible, 1700-1850," and Alan Richardson on "The Rise of Modern Biblical Criticism and Theological Discussion of the Authority of the Bible." Neil's title is a misnomer, as he does not really deal with the history of the Bible at all, and while what he says is interesting as far as it goes, it is not very new, and the real issues raised by the impact of the new theories on the 19th cen- tury. An example of his superior judgements is his statement on p. 385 that "it would be difficult to maintain the Burgon position (namely, of the verbal inspiration of Scripture) when it is clearly identified and social background, in compellingly vivid fashion."

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

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

of its scope and production. It is an interesting fact that, of all the histories which read this book, a proportion appreciate how it was written, what the sources were, and how the Bible has spread across the world.

The book is printed lithographi- cally, and contains 223 illustrations, with the letters, present vividly the story of the Flood, medieval let- ters as well as the well-known bib- lical accounts—and other aspects of the development of the Bible.

This book is printed lithographi- cally. The illustrations, in conse- quence, are unusable for the most part. There are 223 of them, covering subjects as diverse as Babylon tablets recount- ing 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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Books of Interest To All Anglicans

TO TAKE IT UPON HIMSELF, by the Reverend B. Ward Powers, B.D., B.Com., Th.L., Dip.R.E.

Written by a parish priest, this book is a guide to the teaching of the Church of England for Confirmation preparation and for the young people of the Church.

It is based on the Catechism and the Services of the Book of Common Prayer, together with chapters on Living the Christian Life and the History of the Church of England.

First published in 1932, and now in its second edition.

Price 6/6d.

FAITH AND CREDS, by the Reverend Dudley T. Friend, M.B.E., B.D., Th.L.

In this book the author shows how the problems and difficulties which faced the people of the Church in the 19th century are still with us today.

Price 5/6d.

GUIDE TO CHRISTIAN WITNESS, by the Reverend Walter Spencer, Th.B.Sc., Diocesan Missioner, Diocese of Sydney.

A comprehensive guide to the personal preparation of the individual Christian for effective witnessing. It includes the Biblical truths of the Gospel which underlie evangelism, as well as the techniques of personal witness.

Price 3/6d.

THIS MINISTRY, by Canon J. B. L. Johnson, LL.B., Th.L.

An examination of the teaching of Scripture concerning the nature of the Ministry, and a realistic analysis of what God intends this Ministry to be.

Price 2/6d.

(by the same Author)

A Handbook of Church Law in the Diocese of Sydney. Second edition, completely revised.

Price 6/6d.

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ECOLOGIUM ANGLICANUM. Latin & Style. S.P.C.K. Pp. 142. 2s. 6d.

ORIGINALLY planned to provide

special prayers for use after the Third Collect at Evensong, the scope of the devotion has been considerably enlarged. There is a special Collect for each Sunday of the year, and on a special occasion for the day, and an introductory verse, the first half of the year, dealing with Faith and the second half with Hope.

There are also a few extra prayers for the days of the year. At times the prayers reach impressive heights, but the chief joy of the book is its most limited field—namely many people will find use for the Latin versions of the prayers, prepared by F. C. Gray, but they are delightful. They may be de- fended, chiefly, because those learned in the Latin tongue may desire to engage their mind as well as their heart in their devotion.

They won't be disappointed. The Latin translations are beautifully accomplished, and are a fresh and naturally flowing style, accurate and inspired, aesthetically valuable and linguistically beautiful.

—A.F.L.

STORY OF THE BOOK

6000 YEARS OF THE BIBLE. G. S. Wegner. Hodder & Stoughton. Pp. 224. 2s. 6d. (hardback 3s. 6d.)

First published in Germany in 1938, this magnificent work has run through several editions on the Continent, and is now available in an English translation by Margaret Shephard.

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

QUARTET OF PAPER

BACKS ON THE BIBLE

DARWIN AND THE MODERN WORLD VIEW. John G. Greene. Methuen Books. Pp. 126. 8s.

THE BIBLE AS LITERATURE. Frank J. Noble. Pp. 182. 14s. 6d.

THE BIBLICAL PERIOD FROM ADAM TO Enoch. Harper Torchbooks.

I BELIEVE IN GOD. K. Rumi. Tyn- dale Press. Pp. 77. 6s.

The lavish flow of superlatives

(and hard backs) seems to indicate that publishers are willing to take risks on books about religion and the Bible. This might mean that religion is being dis- cussed more widely than in the case twenty years ago; certainly there is both dialogue and dialectic about the content of the Christian Faith.

The first two are the sort of books that should be on the shelves of 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 obscurantist.

Dr Rumi 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 har- asses subjective religion and the cloak of credal conformity. It is by no means evident that he does just what he says, but he is certainly on to serious attack by his failure to define the technical word he uses.

"Theism" for the anthropologist and "anthropism" for the restricted meaning that is removed from the popular sense of the word.

It is true that modern theology has been affected by the existential- ists—to some theologians as well as to some philosophers "metaphysics" is a dirty word.

There is substantial and illuminating truth in Tillich's presentation of the Christian faith as a response to the work in Christ: acceptance of the biblical phrase "Jesus Christ is the same yesterday, today, and the same" does not necessarily mean that we dismiss Jesus as a non-historical

person. But fundamentally Rumi is right. The Church must guard its funda- mental doctrine of the Truth and watch out for excesses in expression.

Professor Norman A. E. Taylor of Edinburgh University thinks that scientists accepted the Darwinian theory on the selective basis of the evidence called by a nineteenth century bi- ologist and based on a partial survey of the evidence available.

Professor Taylor's warning, the dis- putatious Christian may find it as task.

THE EARLY CHURCH

THE NEW EUSEBIUS, Edited by J. Stevenson. S.P.C.K. Paperback. 31s.

In 1920 and 1923 the S.P.C.K. pub- lished two volumes entitled "The New Eusebius: The History of the Church" which were edited by the late B. H. Kidd and are now being reissued.

Mr J. Stevenson has taken these two volumes and, using them as the basis, has produced a new one. This new volume does not cover the same years as the original two volumes, finishing at A.D. 357 instead of A.D. 461.

The new work contains extracts from both Christian and pagan writers, which have been arranged in the form of a continuous course of the Church's history in this period. The extracts are arranged in chronological order, and the passages often contain further passages from other ancient sources.

At the end of the book there is a synopsis of Church History from Trajan, A.D. 98, until the death of Constantine, A.D. 337. This synopsis does not only list the outline of the history of the Church, but also the general history of the time, but also lists the Bishops of Rome, Imperial Rescripts, Martyrs and Confessors, Christian writers, heretics and the pagan thinkers and writers. A most useful feature.

The extracts commence with the martyrdom of James, the Lord's brother, and end with the death of Josephus' Antiquities and closes with the Last Days of Constantine, after whom this volume is named.

There is a short history of the life of Eusebius of Caesarea, and nothing of the life of Eusebius of Caesarea.

The editor thinks that the debt owed by the Church to this chief of the Church's history is not small. History needs no further remark than the dedication of the book to the memory of the late Eusebius, and the fact that the book is a useful book available to students of early Church history usually mention only his name, and it is difficult to obtain more than this.

These days we are given to much reading about subjects. We read many books about the Bible and not much of the Bible itself. The same applies to the study of history. We read "authorities" and "experts" and we are given to reading contemporary views of history. We do not get an opportunity of reading the reports and views of a contemporary or near contemporary of the events which we are studying. The reports and views of a contemporary or near contemporary of the events which we are studying are of great value. The reports and views of a contemporary or near contemporary of the events which we are studying are of great value.

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THE IMPOSSIBLE

CAN WE IMITATE JESUS CHRIST?
F. W. Rigby, SPCK, pp. 99, 7s. 6d.

Any answer which questions the value of a descriptive piece about the variety and uncertainty of human behaviour. He deduces from this that the answer is in the negative. He does not refer to the redeeming reach which promises to "sanctify you wholly . . . your whole spirit and soul and body be preserved blameless".

—A.L.G.

AN OUTLINE

AN OUTLINE OF THE BIBLE BOOK BY BOOK, Benson V. Landis, Barnes & Noble (Everyday Handbooks), pp. 186, 3s. 4d.

This is a useful reference book for those who desire a concise over-all picture of the books of the Bible. In the summary of the content of individual books as an introduction to further more detailed study, the book is attempting to do a task in so confined a space, it suffers from what can only be misleading.

Despite the tedious repetitiveness of the opening sentence, the book is an introduction to each book, commenting on authorship, historical background, literary style, practical use, and concise and useful guide to the understanding of the summary of its content. A glossary of abbreviations 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 Bird Thompson, (A Living Age Company), pp. 434, 2s. 6d.

Here, in an American paperback format, for two dollars, are the texts of modern liturgies, ranging from Justin Martyr and Hippolytus, through the Roman Mass (in Latin and English) to the Reformation and the liturgies of Luther, Zwingli, Bucer, Calvin, the first and second Prayer Books of Edward VI, John Knox, 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 exegetical 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.

Despite a rough touch in the editing and the only criticism to be offered concerns the minuteness of the asterisks to direct attention to the footnotes. One has to search, difficult 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.

—A.W.H.

MISSION STUDY

MISSIONARY OPPORTUNITY TODAY, Leslie Llyall, (Lyle-Vivian Fellowship), pp. 160, 8s. 6d.

Leslie Llyall has edited a successor to the late Dan's Missionary Study Today. As it is designated on the title page "a brief survey", one is surprised for the book is designed to follow dealing with the growth of the Christian Church and opportunity for evangelism in all parts of the world.

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

The pungent remarks in the open-

ing chapter entitled, "Persepolis anachronistically," The Home Base", perhaps should be read last of all. The words of the Church of the World Mission to the rank of an "optional extra" by the clergy and laity, 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, Scripture Union, pp. 128, 14s. 6d.

HAVING acted as co-authors of the first eight earlier books, it is not the best known of which being "The Way", Robinson and Winward have developed a style and very readable latest joint publication, "In the Holy Land". It 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, Capernaum, Tiberias, Sea of Galilee and Sharon), along the "Ways from Jerusalem" (to Bethlehem, Jericho, the Jordan, and the Dead Sea), over the "Ways In and Around Jerusalem". Robinson stated aim 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 illustrated with photographs of people from both Old and New Testaments as they relate to each place visited. The 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 Christians who take the word 'Bible'. Its value for such users is greatly enhanced by the thirty-eight pages of photographs of scenes of modern Palestine and historical sites, or ruins, and by the six pages of maps and photographs of other countries.

With both enjoyment and profit, the book is designed for "the Holy Land" is held to "see the book in the land together".

—A.A.L.

CHURCH MUSIC

CHRISTIAN HYMNS, Edited by Luther Ross, Meridian Books, 25s. 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 practical presentation; the former will be enriched with the footnotes concerning the hymns. The latter will enjoy the information given about the text and author. The editor and present Dean of Music at Yale, Luther Ross is to be commended for his wide range of famous hymns in a scholarly manner. He says in the preface, "We are all, in the sense of favorite hymns, and it is hoped the collection will bring a new understanding of the Christian hymn tradition and of its continuing significance to the life and worship of the Church throughout the world."

The text represents as many as possible of the most important authors, and the musical settings comprise examples from all of the hymn-tune traditions. Over three-fourths of the texts are set to the excellent tunes with which they have been identified.

Anglican authors and composers are well represented, from Beede to the Rev. John Rile, and the hymns of the important 1906 English Hymnal, and from Gibbons to Sullivan and Vaughan Williams.

One interesting footnote tells that recent research now ascribes the hymn tune music of "O Come, Ye Faithful" to John Francis Wade, an English professional musician of the 18th century, first translation of which was made by Oakley, 1841. Another gives us a glimpse of the grace and might of chivalry!

at Agincourt, 1415, to which song Beede's 16th century "Ascension Hymn" is set.

Some Rabbinic Elements in Pauline Theology, W. D. Davies, SPCK, pp. 392, 35s. 6d.

When Deane wrote, in 1919, that S. Paul "was ready to fight to the death against the Judaising of Christianity, but was willing to take the first step, and a long one, towards the Paganising of it," he was expressing in 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 SPCK, for it.

Some will feel, no doubt, that Dr Davies has overstated 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 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 cults.

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

well written. It is a student for the mind, writes a foreword. The story of the Scottish migrant rose to be Chaplain of the United States Senate is fairly well known. It is told again, with varying results. For here are the twelve sermons in this volume dedicated to young men and women, and edited by Mr Marshall, but there is 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 device—in blank verse with the stair-step style for ease in preaching. Each sermon is alive to the range of post-war American youth, floundering in a sea of moral relativism, and with no ports of refuge. Each presents a Christ alive, vital and relevant.

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

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

One's views of Peter Marshall, your 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 the man is greater than his portrayal, and his words greater than what is said about him.

—A.V.M.

PAUL AND THE JEWS

SOME RABBINIC ELEMENTS IN PAULINE THEOLOGY, W. D. Davies, SPCK, pp. 392, 35s. 6d.

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—A.V.M.

reveals a thorough acquaintance with a whole range of Rabbinic literature. No one would recommend it as a suitable gift for a retiring Sunday school teacher, but for the student, ordained or otherwise, it is excellent. Nor is it dull, for unlike some theologians, particularly of the existentialist school, Dr Davies writes in language easy to understand.

—C.M.G.

SPIRITUAL INSIGHT

THE NIGHT AND NOTHING, Gail D. Webb, SPCK, pp. 119, 25s. 8d.

This book is really very good. The writer speaks to our condition with Peter's words, "Master, we have told all night and taken nothing". He points out that it is common Christian experience to begin with much blessing, but this lapses 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.

Webb has a sure touch as he exposes the hindrances to the development of the spiritual life and gives a corollary points the way into the power of the Holy Ghost. He is concerned "to hold the blade of self against the wind of the world". 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 ardency of his spiritual (sic) life into the realm 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 speaks the wisdom of God to the Church; which is a great advance over Toronto with its message of "do-it-yourself".

—A.L.G.

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SEMANTIC PROBLEM

RELIGION & SCIENCE: Conflict & Synthesis, L. T. Ramsey, S.P.C.K., Pp. 98, 7s. 6d.

PROFESSOR L. T. Ramsey, who is Nolloth Professor of the Philosophy of Christian Religion at Oxford, has been at the centre of the modern debate between 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. "How can it 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 relation between the two is not as simple as it is often taken to be. The one view that can give a world view in the different models used in the separate sciences.

Ramsey is not a person who says that religious knowledge only stands within the gaps 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. He bases upon the 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 of the reality of the invariant. This can be compared with disclosures which we all experience in both personal and impersonal situations. Ramsey does illustrate three types of disclosure from human experience to be akin 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 and our obligation to respond to moral demands. Such knowledge is not subject to the verification of scientific method.

It is when the scientist realises the implications of the disclosures that he is brought to the assertion of

"invariants" that he sees that religion can give to science which the single map for which it searches. In estimating the worth of the work one must keep in mind that the author is a philosopher and a theologian who is competent to make statements about the logic of science and the logic of religion.

It is a pleasure to see that he does not attempt to appraise the pride of a scientific viewpoint, but from a removed position he endeavours to tell us what is the logical relationship between religion and science.

The error 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 the problem faced in his books, but at least in this book he is intrinsically changing the reader.

—J.O.R.

MUSIC REVIEW

LITURGICAL MUSIC. 12" LP with Linfield, Plainsong, Eucharist settings, Russian Kontakion, etc. MUSIC FOR YOUTH OF THE PARISH. 12" LP with 20th Century Hymns and Responses, Eucharist settings, Gelineau, Pauls & Co. PRIEST'S MUSIC. 45 rpm, 7" disc. Prefaces, Eucharist responses, Plainsong Evensong, etc., etc.

These three interesting discs have been produced by the students of St. 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 others it is excellent. The reason for this unevenness is that it was decided to record "wars and all". Of the sixty-old students, some are musically highly proficient, some time dead, some enthusiastic, others apathetic, about Church music. This all gives range to the first two discs.

Argument about this "wars and all" policy will no doubt be heard outside the college. Inside St. John's which has an excellent liturgical choir, the question was debated hotly and the matter was finally decided.

Of the three discs, "Music for Youth of the Parish" will become most popular, for reasons which 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 St. John's students during the evangelistic missions.

—B.R.S.

ROYALIST PARSON

THOUGHTS AND CONTEMPLATIONS. Thomas Fuller. Edited by James O. Wood. S.P.C.K., Pp. 146, 9s. 3d.

Dr. Ecclesia Anglicana the 17th Seventeenth Century was at the same time a tragedy and a triumph.

The tragedy was the Civil War, the execution of priests from their parishes and the years of persecution during the reign of Cromwell. The triumph was the saintly lives by the persecuted and the martyrdom of their priests. 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 one of the lesser known writers and sufferers of this period.

Thomas Fuller was the priest of the parish of the Savoy in London in 1642 when Charles I (the first of the Stuart line) was executed at the age of 35.

Twelve months later, after preaching a Royalist sermon, he was forced to flee London. He wrote his last will 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," published in 1642, is a collection of "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 Applications. 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, Provost of the Anglican Theological 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 researches.

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.

—A.G.S.

TO THE ROMANS

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

The Epistle to the Romans appears to many Christians to be a difficult one to read and to understand. Dr. Barrett, whose fuller comment on the Epistle is well known, has repeated 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 this a 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)

missionary strategy. I make no bones about it. I have already said that we must think in world terms, that we must recruit internationally. This is of no use unless behind this thinking and such recruiting there is big and generous financing. And this is principally the case the call for recruits, for it is useless to call the recruits if we can not train, equip and support them.

I see this financing being done both by those who can afford to give munificently and by a great multitude of less privileged people who catch the vision of what is waiting to be done. This group of people will 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 bounds of His Church. 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 of training malleable minds in thinking on what is true and honest and just and pure and lovely and of good report which we see in Jesus and are not lacking in people like that.

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

Positively, we go out to teach Christ. St. Paul, in Ephesians, chapter 4, verse 20, in a memorable phrase never repeated in a New Testament, 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 Christ is to be fought best but I 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. It is Christian literature going to be the literature which makes the first impression on new-literate minds. This is a question of great importance; for what a man first reads is that which makes the greatest impression on him.

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DIOCESAN NEWS

ADELAIDE

PASSION PLAY
On duty to a typing class in the choir, to be used in the Passion Play, was the Adelaide Guild, on March 27, instead of March 19.

BATHURST

TORONTO STUDY
The Reverend Norman Kempster, Director of Promotion in the Diocese of Bathurst, has been asked to study a program on the Toronto study. This is to be done by using throughout the diocese as a study. Some of the study will be in making Anglicans realise the loss of their life of other denominations.

GILCHRIST
The New England Theatre Trust (Armstrong) will present the modern play "The Last Word" at the modern City at the Lenton observance at the parish. This professional group presented the "Covenanter's Play" in St. Andrew's Church last November.

N.S.W. PARISH AND PEOPLE
A flight conference, titled "Christ and His Church" was held last month at St. Barnabas, East Orange. Six speakers, two of them laymen from Dubbo gave papers and led discussion on them. The chairman, the Reverend Philip Grundy (Norfolk), 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

STERN QUARTET FOR S. JOHN'S CATHEDRAL
On the Wednesday Evening Week, March 18, the Paragon Players will perform the Hallelujah Chorus, "The Seven Last Words of Christ" in St. John's Cathedral at 8 p.m. This will be a musical service as a dinner. The Rev. Canon Bishop Molloy's Lenten Course ended "Pilgrims to the Cross".

SUMMER SCHOOL RE-UNION SERVICE
Many of those who enjoyed the fellowship of the Anglican schools for Sunday school teachers and youth leaders, joined in the service of Evensong at St. John's Cathedral on Saturday afternoon, March 7, for a summer school re-union service.

The service was conducted by the newly appointed diocesan youth chaplain, the Reverend E. Duncanson, and the archbishop, who was an enthusiastic member of the school, gave the address.

PUBLIC SERVANTS ANGLICAN SOCIETY
The corporate Communion of the Public Servants Anglican Society was celebrated in St. John's Cathedral Thursday morning, March 5, at 7.45.

MELBOURNE

INDICATIONS
The archbishop indicated the Reverend D. A. Radford to be the new parish of the North Parkville-St. Albans on March 11. The service for the new parish took place at the same time.

On Thursday, March 12, at 8 p.m. the archbishop, assisted the Reverend W. H. Coffey to the service of St. Luke's, South Melbourne.

TEACHERS' GUILD

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

NEWCASTLE

BISHOP'S ENGAGEMENTS
His Sunday morning visit, the Bishop of Newcastle, the Reverend A. G. Hewson, took part in the silver jubilee of the Reverend Robert Mayson, Rector of Gloucester, and preached at the Gloucester church at 10 a.m.

In the evening the bishop led a discussion group at the Wallendong church on the significance of the Toronto Anglican Congress and preached at a mission service following the discussion.

On Wednesday night he instituted and Anthonio Sibundin, Canon Harold Marshall, Canon Charles and rectory of St. Peter, East Maitland.

On Friday evening, March 13, the City 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.

This is 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 the undergraduates, members of the staff and graduates of Townsville. The preacher was Brother R. Waddington, O.S.B., who spoke on the vocation of the Anglican student.

"This vocation," he said, "is not to settle into a number of religious activities separated both from the university and life as a whole. Rather, it is to find the whole life of the university in a personal relationship, in chosen studies, in university life as a whole. It was the task of the student to find other nothing — or God."

ANGLICAN SOCIETY

On the day before the university matriculation 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 Townsville in such a way that the Diocesan Mission 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 Mrs Nicola Horfall, of Cairns; secretary-treasurer, Mr John Sullivan, of Millaa Millaa; programme secretary, Mr Jill Pender, of Tully.

The monthly meetings of the society will have an underlying purpose the planning of the mission during September.

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. Allen, Atherton, Grafton and Ingham.

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

School groups are also involved in the Diocesan Youth Festival which will be held in Townsville during May.

WEEKDAY SERVICES IN TULLAH

On the Thursdays in Lent, in the Rector's Theatre, 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 services 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 were made to feel that they counted the Deans 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: "You can buy a man's labour, but you cannot buy his enthusiasm, initiative and loyalty." 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.

His new appointment is due to begin on April 1, when the archbishop describes as a very significant date for beginning a new adventure. The first six months of his appointment and it is hoped to be experimental and it is hoped that, by November 1, another step will be taken, his new piece of social service will be on a permanent footing.

CANON KIRBY MEMORIAL

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 this project. The price of the memorial cannot be fixed until the amount available is known. Any contributions or en-

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

SYDNEY

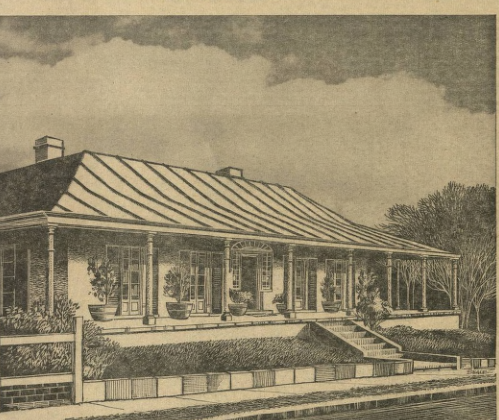
LALOR PARK
The archbishop opened S. Clement's Hall at Lalor Park last Saturday evening. Labor Park is the Provisional Parish of Seven Hills, in which the canon-in-charge is the Reverend P. R. Watson.

COVENTRY CHOR FOR BAVARIA

ANGLICAN SERVICE

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 1000th anniversary celebrations of the foundation of the Benedictine monastery of Ottenheim.

The Abbot of Ottenheim 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 spiritual reconciliation.



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