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Veil of secrecy lifts Anglican-R.C. Joint Commission report published this month

The International Anglican-Roman Catholic Joint Commission which met at Windsor, England, nearly four months ago to discuss eucharistic theology, was to have published its report on January 1 this year. The report was not available in Australia when we went to press.

No details of the findings of the Commission were made public by either denomination and the only Australian delegate, Dr Felix Arnott, Archbishop of Brisbane, has maintained a strict silence.

A statement put out officially after the meeting said that "we believe that we have reached substantial agreement on the doctrine of the eucharist." Delegates agreed to submit a statement to their denominations before it was made public and they described the statement at the time as "the most important since the Reformation."

Members of the two delegations were hand-picked by the Archbishop of Canterbury and the Pope. At the previous meetings at Gazzarda in 1969 and Venice 1970, Dr Raineau had not chosen an Australian, although the Church of England in Australia is the largest section of the Anglican Communion outside England.

R.C. BISHOP SPEAKS

The cloak of secrecy which surrounded the Windsor meeting was broken by a Roman Catholic bishop, Christopher Butler, who in a letter to the London "Times" said that the Commission had been explicit on the real presence of Christ's body and blood, that a change in the "inner reality" of the bread and wine takes place at consecration, and that this special presence of Christ does not depend for its reality on the individual believer's faith.

Anglican formularies explicitly state that Christ is taken only by the faithful receiver of the bread and wine. They add that those who have not a living faith in Christ are not partakers of Christ.

So if Bishop Butler's statement is correct, the findings of the Joint Commission are both heretical and unscriptural. Dr John Stott, rector of All Souls', Langham Place, London, has already dissociated himself from such

statements should they be the Commission's findings.

In London just before the publication of the report, it was said that Rev Julian W. Charley, vice-principal of St John's College, Nottingham, and the only reformed scholar in the Anglican delegation, would circulate his own critique of the report because of his own serious misgivings.

In his statement to the "Times," Bishop Butler was defending the Roman Catholic doctrine of transubstantiation, set forth by the Council of Trent in 1551 in explicit repudiation of the reformed doctrine of the Holy Communion which it condemned as heretical.

Of recent years, some Roman Catholic theologians have begun to have doubts about transubstantiation and there is a school of Dutch theologians who have not hesitated to write against it.

Before he returned to England last year, Canon Michael Green in a videotaped interview said that there are Roman Catholics who do not believe in transubstantiation. Bishop A. F. Fox, Roman Catholic Bishop of Sale, Victoria, replied to Canon Green recently when he spoke at Our Lady of Sion College speech day in Sale.

He said:

"I want to make a comment on a recent TV interview of a visiting Anglican canon from England.

"In referring to the presence of Christ in the Eucharist, this reverend gentleman quite naively said that there are Catholics who do not believe in transubstantiation.

"I would like to reply that if these Catholics to whom he referred, do not believe in transubstantiation, they can no longer claim to be Catholics.

"In fact they are heretics, because it is an article of our faith defined by the Church at the Council of Trent in 1551, that Christ is present in the Eucharist by the transubstantiation of the bread and wine into the Body and Blood of Christ.

"This is what the council had to say: 'It has always been the conviction of the Church of God, and this holy council now again declares, that by the consecration of the bread and wine a change takes place in which the entire substance of the bread is changed into the substance of the body of Christ our Lord and the entire substance of the wine into the substance of His blood. This change, the holy Catholic Church fittingly and properly calls transubstantiation.'

Disaster fund helps Townsville victims

The Archbishop of Sydney, the Most Rev. Marcus Loane, has launched a Disaster Fund to provide emergency relief for victims of Cyclone Althea in Townsville.

The cyclone struck Townsville on Christmas Day, causing hundreds of thousands of dollars worth of damage.

More than \$60,000 worth of damage was sustained by

churches and rectories in the Townsville area.

Archbishop Loane said: "The devastating cyclone which swept through Townsville over Christmas will call for sympathetic and generous help on the widest scale.

"The house where the Bishop lives was almost completely destroyed, two rectories flattened and several churches seriously damaged.

"While the Federal and State Governments have promised considerable assistance to cyclone

victims, it may be that members of churches in the diocese of Sydney would like to contribute to the needs of clergy and congregations in the diocese of North Queensland who have suffered."

Archbishop Loane immediately sent \$1,000 from his Disaster Fund to be distributed to needy people through the church in Townsville. He has called on clergy in Sydney to hold retiring offertories at services to be sent through the Disaster Fund to aid cyclone victims.

Pensioners auctioned says Dr Sambell

Pensioners were "auctioned" every three years by both political parties, who tried to put a pension hand-out value on the votes they might gain, Dr Sambell, Archbishop of Perth, said recently.

Archbishop Sambell, addressing the quarterly meeting of the WA Council on the Ageing, said he was unaware of any major organisations or industries that had a planned program for employees reaching retirement.

"I wish that trade unions were as much interested in their members when they cease to be workers as they are in the hours and

wages of today," he said.

He said that people should stop thinking about caring for the aged and prepare the aged to care for themselves.

It was time for Australia to do what far less wealthy nations were doing — provide a national superannuation scheme from which every person could draw on retirement.

WILLOCHRA'S FIRST DEACONESS

There was an atmosphere of great joy and expectancy abroad in Woomera, S.A., as the hour arrived for the ordination as a deaconess of Sister Pamela Eagleton, who had been parish sister for two years.



Bishop Rosier laying hands on Miss Pamela Eagleton. Also in the picture from left are Head Deaconess Mary Andrews, Archdeacon John Meakin and Rev Ernie Carnaby. (Photo: Geoff Gordon).

People came from far and wide to share in the Service, on Sunday, November 28, which was conducted by Bishop Rosier, the Bishop of Willochra, assisted by Archdeacon J. Meakin and the Rev E. W. Carnaby, the Anglican Padre of St Barbara's, Woomera.

The choir sang "Come, Holy Spirit" just before the laying on of hands and the presentation of the New Testament and the Deaconess Order cross to the new deaconess.

After this solemn act, the

Bishop greeted with the peace Deaconess Pamela Eagleton, who in turn greeted Archdeacon J. Meakin, Head Deaconess M. Andrews, Padre E. W. Carnaby and Padre F. Measday from the United Church in Woomera.

The occasional address was given by Head Deaconess Mary Andrews, the Principal of Deaconess House, Sydney, where Deaconess Eagleton had trained for 3 years. The text of the address was found on the front cover of the Order of Service: Psalm 100:2 "Serve the Lord with gladness." A deaconess is one who is called to serve the Lord and to follow His example by serving others joyfully.

The service was followed by a parish dinner at which Deaconess Eagleton was presented with a tape recorder and some books as a token of appreciation of her service in Woomera.

Deaconess Eagleton is the first deaconess to be ordained at Woomera and in the diocese of Willochra and the first in South Australia for many years.

David Chambers Archdeacon of Brighton

Rev David H. Chambers, vicar of St Paul's Ringwood since 1966, has been appointed Archdeacon of Brighton by the Archbishop of Melbourne.

Mr Chambers, who will become vicar of All Souls' Sandringham on February 9, succeeds Archdeacon J. Harvey Brown who retired on December 31.

He is a son of Rev Cyril B. G. Chambers, a former CMS missionary now retired and living in Melbourne. He graduated from the Melbourne Bible Institute and Ridley College.

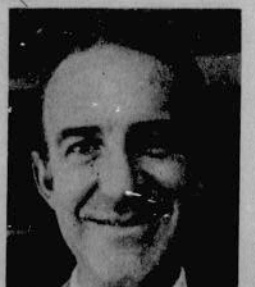
Mr Chambers spent two years serving overseas in the province of Canterbury and in the diocese of Long Island, USA. He studied at St Augustine's College, Canterbury while in England.

He will be collated as Archdeacon of Brighton by the Archbishop of Melbourne early in February.

Dudley Foord to Indonesia and West Malaysia

Rev Dudley Foord, Dean of Students at Moore Theological College, Sydney, is to have a three weeks' Bible teaching ministry in Indonesia and West Malaysia next month.

He will leave on February 21 and return on March 13. Shortly after his return he will be inducted as rector of Christ Church, St Ives.



Rev Dudley Foord.

His ministry in Indonesia will be centred on Java. In four places he will take a series of Bible studies for theological and Bible college students and for students and graduates of a number of universities in Java.

He will then spend about ten days in West Malaysia (formerly Sarawak). Here he will give the Bible reading at the biennial conference for the National Church of North Borneo. This church has over 250 pastors, most of whom will attend the conference.

Mr Foord will then give a series of Bible readings over five days at the biennial conference of the Borneo Evangelical Mission. The BEM has over fifty missionaries in the area.

What is the gospel?

What is the gospel? It may appear a strange question as presumably Christians ought to be able to answer it without any hesitation. Yet it is not so simple a question as at first sight.

From one point of view the gospel is the "whole counsel of God" which St Paul said he had devoted his three years at Ephesus to teaching the Ephesians (Acts 20:27). A favourite phrase in the New Testament to describe the gospel is "the kingdom of God." Thus, St Paul describes his activity at Ephesus as "preaching the kingdom" (Acts 20:25) and St Luke used the same phrase of St Paul's activities when for three months in the Ephesian synagogue he "spoke boldly, reasoning and persuading, about the kingdom of God" and again, of the apostle's preaching at Rome (Acts 28:31).

But for us modern Christians to describe the gospel as "the kingdom of God" doesn't get us very far as this phrase needs even more explaining. It is, of course, derived from the Old Testament where God is king because he is creator of all. The Old Testament looked forward to the time when the Lord of Hosts would set up His own kingdom.

This would be accompanied by judgment, vindicating, purifying and refining the people of God. Malachi predicts that it would be the divine Messiah who would be the one who would carry out this judgment, refining and purifying His people.

John the Baptist looked forward to the imminent dawning of this day of the Lord, for he spoke of the Messiah as present already in their midst, who would baptise His people with the Holy Spirit of fire, thus recalling the prophecy of Isaiah 4:4 which spoke of God washing His people from their sins and purifying them with the spirit of judgment and of burning. His message was "repent for the kingdom of God is at hand" and Jesus took this up and preached the same gospel message.

What puzzled John the Baptist later was

the fact that although the kingdom had come with the Messiah, the refining fire of judgment and "the day of vengeance of our God" was still postponed into the future, and this position remains with us today.

We preach the gospel of the kingdom of God with the call to repent in view of the coming judgment; and yet there is a most important element of the gospel as now preached that was still hidden from John the Baptist and this is the relationship of Jesus the Messiah both to the coming of the kingdom and to the salvation offered to escape from the coming judgment.

This important addition and explication may be illustrated from the interesting little incident in the beginning of Acts 19 when St Paul discovered a group of disciples at Ephesus who had believed the gospel but who as yet knew nothing of Jesus. They are described as disciples and believers and St Paul recognised them as members of the group of disciples and believers to which he belonged, albeit defective members through a defect of knowledge.

He explained to them the place of Jesus in their gospel hope, so that they then were baptised into His name and after St Paul had laid his hands on them they received the Holy Spirit, with the outward manifestations of His presence.

More explicitly, what is this place of Jesus in the kingdom and so in the gospel? Briefly, it is that Jesus is Lord; He is the One who administers the kingdom of God. The judgment has been given to Him, together with all power in heaven and earth in order that all that the Father has given him should be saved.

He is not only Lord of God's kingdom in the coming judgment but He is already crowned Lord because he has overcome all the

forces that oppose themselves to divine authority. This victory He won at Calvary, and it was a victory which consisted of annulling the power of sin by undergoing the curse of sin and repulsing its temptations.

So Jesus is Lord and thus Saviour, for he is able to save and justify from their sins all who come to God by Him. He is the one through whom forgiveness of sins is preached; for all who call upon Him as Lord will be saved, saved in the day of judgment, that is, saved now.

Thus, the gospel message is to repent and believe in the Lord Jesus, for He died for our sins and rose again for our justification.

This is the gracious reconciling message of the gospel, for unless we sinners are reconciled to God through Jesus Christ we will be swept away like chaff in the day of the baptism of the Spirit and fire.

The process has already begun. The Messiah is already seated as "a refiner and purifier" of His people. The message is "Repent and believe the Gospel" while it is still the day of salvation.

The gospel is the gospel of the kingdom. God is king and therefore judge, because He is the righteous creator. Jesus is King and Jesus is judge, because he is the righteous Victor of Calvary.

This victory is the supreme exercise of God's kingdom (Psalm 2), a gracious kingdom for it annuls sin and its consequences for all who believe and it translated believers from being under judgment to stand as sons and daughters in the Father's presence, through the gift of His Holy Spirit, which is Christ in us, the hope of glory, a glory which will be ours when God's kingdom and rule fully come.

Evangelicals and WCC views on missions

(New York RNS). Contrasting views of missionary work were pointed up here in exchanges between a top executive of the World Council of Churches and a representative of conservative evangelicals. Churchmen associated with the World Council tend to lose sight of the specific task of winning men to faith in Christ as they emphasise service and reconciliation, charged Dr Arthur A. Glasser, dean of the Graduate School of Missions at the Fuller Seminary in Pasadena, California.

The different types of activity were not separated in the ministry of Jesus himself, replied Dr Philip Potter, associate general secretary of the World Council.

Though the atmosphere was friendly, and Dr Glasser repeatedly indicated his dedication to "bridge-building" between the two groups, he stressed a widely shared feeling of conservative evangelicals that the World Council was neglecting a major dimension of the church's task.

Referring to the 1968 General Assembly of the WCC at Uppsala, Sweden, he said the con-

servative evangelicals did not oppose the social concerns expressed in the documents produced there. "But why in a Christian gathering," he asked, "did they have to fight so hard to remind the people there that men need to come to Jesus Christ? Evangelism got lost in the shuffle, it seems."

Agreeing that those in the World Council were not "sounding the note of the Gospel" in the same way as in the past, Dr Potter said, "We are speaking the Gospel, but in the context of the realities of today's stormy weather."

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Aborigines' land rights

Just as it has been proved beyond doubt that the Australian Aborigines have no legal right to their former tribal lands, so few Australians will ever believe that justice can be done to these people until many of these rights are fully recognised.

The consultation last month of Australian Anglican missionary bodies working among the Aborigines called on the Federal Government to acknowledge the claim for land rights.

Its decision strongly supported an earlier resolution by the Australian Council of Churches which was sent on to the Federal Government also and reported in our last issue.

One hundred and eighty-eight

Notes and Comments

years of oppression and neglect of the Aboriginal people makes the saddest reading in Australia's history. The work of our Protestant missionary agencies among the Aborigines is one of the few things that reflects credit on Australians in their treatment of these people.

A lot of prejudice still exists at the level of Federal and State Governments which probably reflect the unshakable prejudices of many Australians. A lot of myths about alleged Aboriginal inferiority still circulate.

Christians have a solemn duty to work and pray for these people and to support every effort to give them their rights, including the right to own land which was taken from them. We must also make special efforts to offer them friendship, warm acceptance and hospitality.

Report on Mission & Ministry

The unexamined life, it is said, is not worth living. The last General Synod took a timely step in calling for "a conference of the Church on the nature of the Church's mission and ministry."

It also asked that the findings of this conference be circulated to members of General Synod in good time before the next meeting. It was clearly expected that appropriate action might follow examination of the aims and role of the Church.

The conference was duly held in Canberra last August, with some 60 or 70 participants, hand-picked from all sections of our Church, under the chairmanship of the Primate. It was, from all accounts, a stimulating and profitable experience.

The Report of the conference has now been made generally available by the Standing Committee of General Synod.

Oddly, the Report does not cite the resolution of General Synod which authorised the conference and gave it its terms of reference; and to judge from the Report the conference must have forgotten the first part of its commission, which was to examine "the nature of the Church's mission."

Assumptions are made from time to time within the Report, but there is no analysis or con-

certed discussion of this primary and vital subject.

The chapters of the Report deal exclusively with the particular ministries of bishops, priests, deacons, laymen, etc. A brief introduction (written, we understand, after the conference) quotes a rhetorical sentence on "What is the Church's Mission?" from the Limuru Report of the Anglican Consultative Council, but this hardly fills the gap.

It is a pity that, in such a significant gathering of Australian Anglicans, the attempt was not made to reach some clarity on the nature of the Church's mission, not only in connection with the role of the Church of England in Australia (which is evidently the sense in which "the Church" was used in the General Synod resolution quoted above), but also in connection with other senses of the word "Church", especially the Church in the local community.

As it is the conference's findings on "ministry," stimulating as they are, lack an agreed criterion as to the nature and role of the Church. One may certainly detect in the document a general desire to see the ministry, all ministries, in terms of a single people of God set as God's witness in the world.

But this notion calls for much clearer articulation than the Report offers and in any case what is the relation of this "people of God" to the "Church"? And to be blunt where does "the Church of Eng-

The whole Report should have been with an examination, not only of the nature of the local church, but also of the denominational church. Until this prior question has been properly investigated, it would be dangerous to propose changes in the structures of the ministry on the basis of the Report's findings.

Sefton-Chester Hill to rationalise resources

In May 1970 the congregations of Sefton and Chester Hill, NSW, decided that an amalgamation take place. Since then negotiations have taken place for the sale of both church properties.

A central block of land has been bought and paid for by the Development Fund of St. John's, Sefton.

The Parish Council has retained the services of Mr John Noller of Epping to design the new church and hall and so establish a central block of buildings for the combined parish of Sefton and Chester Hill.

The area at present is a provisional parish but will soon be seeking parish status as the combined work proceeds.

This step is one to be commended in the efforts of the church to witness (more effectively) in a community increasingly feeling the strain of the economic situation. Multiplicity of buildings and the wear and tear of maintaining two centres of worship when one can suffice will lead to the release of funds for outreach at home and overseas.

After an interregnum for the best part of 1971, the Rev John

Wanted - a little flexibility

Was it George Bernard Shaw who said that consistency is the bugbear of little minds? Well, we had to change ours . . .

For we did give Christmas presents after all.

Our young marrieds visited us and one said, "But we want to give Christmas presents." And the other chimed in, "It is Jesus' Birthday you know, Mum."

So Mum, feeling she was a cross between a female Scrooge and a misery, agreed. So we all

By Margaret

gave token presents, accompanied by little cards with loving messages which far outweighed the material value of the gifts.

I saw once again how a bit of flexibility is better than holding grimly to ones principles, or decisions.

A few weeks ago I was enjoying supper after a parish function when a young woman at our table said, "I went to a Roman Catholic service last New Year's Eve. I really felt the presence of God there."

"That must have been a wonderful experience," said the widow next to me, mother of three teenagers.

"Well, of course," I began cautiously, "I do feel we are all drawing nearer together these days, and there's no point in being critical or unloving toward Roman Catholics, is there? But I just don't feel happy about their theology."

"That doesn't worry me," smiled the widow. "I'm afraid I haven't a theological mind. I just love them."

There are some Christians who've been through such a lot

that their words carry weight. This woman was widowed when her twins were two or three, and an older child about six. She has helped more lame ducks than anyone else I know. And no Lady Bountiful stuff, either! If a word of rebuke is needed, it is given, but with love and the promise of prayer.

Of course we need pure doctrine, straight from the Bible. Christ must be central. But we can help people far more by loving them, accepting them for what they are and where they are, than by hastening to point out their faults.

Let me hasten to add that I do love Christians: the decision not to give presents was simply a reaction against the commercial aspect. But even that had to go overboard!

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A LETTER TO MYSELF

I often think to myself, "It's all very well these people sending me their prayer cards and prayer points but when am I going to do all this praying?"

The time for prayer is as varied as the circumstances of God's people — at any time, and at all times, we may call upon Him. Daniel had "three times a day" and David "seven." But the point is, I simply must have some time — a regular, specified time; for "any time" easily becomes "no time." What then, is the best time?

I'm reminded that God made an appointment with Moses and He said "be ready in the morning." (Exodus 34/2). There are, of course, exceptions for whom this is not practicable; but for most of us it is possible and desirable.

By Kenneth B. Roughley

It is desirable because I am fresh then. A new day has dawned. All the dust and must of yesterday is changed. Prayer in the morning has the same effect upon the soul as the dew upon

the physical world — it tones up the spiritual system for the whole day.

It is desirable to pray in the morning because that hour is free from other duties — they have not begun and I can give my mind to this one duty. It is not likely to be interrupted.

And, after all, should not my first appointment for the day be with God? During this time I can commit my whole day to Him.

The morning hour becomes also desirable when one observes the results of keeping this hour with God. I have seen in other Christians a quality — a freshness which they carry through the day. They have a full program and never seem to get dull and stale. This is the outcome of the early dew.

This early hour also seems to produce a unique calibre of character. Read about Charles Simeon, Samuel Rutherford, Robert Murray McChesney, Martin Luther and C. T. Studd — spiritual giants.

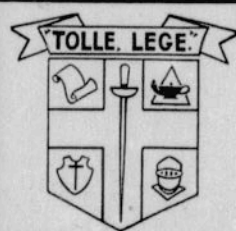
How did they reach this stature? Their own testimony would be: the early morning with God.

When a believer was asked if the Resurrection were true, he replied, "Yes, I met Him this morning." That explains everything.

Magnificent company

Jesus was a new star in the firmament of religious teachers. His character was so majestic that many followed him and memorised his sayings. He spoke with authority and not like the scribes. Yet always he stood upon the Scriptures.

You and I dwell in magnificent company when we study the Bible and submit to its authority. We stand with Christ. And our ranks are swelled by Augustine, Huss, Tyndale, Wycliffe, Luther, Calvin, Wesley and a host of others. We give thanks for scripture.—Rev Harry B. Schultheis, minister of the United Presbyterian Church, Gilroy, California.



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(CITY POST CODE 2350)

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(CITY POST CODE 2795)

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(CITY POST CODE 4000)

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(CITY POST CODE 3350)

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(CITY POST CODE 6230)

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(CANBERRA POST CODE 2600)

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GRAFTON

(CITY POST CODE 2460)

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(CITY POST CODE 3000)

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Bishop C. A. Warren, Bishopsthorpe, Jamieson House, Constitution Ave. Reid, 2601. A.C.T., 48 0811; 73 1575. Registrar F. E. Roberts, Jamieson House, Constitution Ave. Reid, 48 0811; 86 2537. "Forward," Editor C/-Registry, Bible Society, P.O. Box 507, Office 48 5188; Shop 48 5354. Birralce Cottage, 2 Lusher Ave. Wagga, Bungaribill Home, Tumburumba, Tel. Baso Lower 217. CEBS, J. Flannagan, 63 Bent St. Cooma. CEMS, Mr Campbell, 194 Bernhardt St. Albury. C.M.S., Bookshop, Civic Centre, 47 East Row, 48 5880. Girls Grammar, Melbourne St. Deakin, 33 2581. Canberra Grammar, Flinders Way, Manuka, 95 0117. Mail Bag School, Goulburn, 21 1355. South Ann. Miss. Soc., 27 Badgers St. Macquarie, 51 1842. St. Margarets Hostel, 126 Cowper St. Goulburn, 21 1457. St. Saviours Home, 130 Cowper St. 21 1364. St. Mark's Inst. Theol., Broughton St. Barton, 73 1573. "News Release," C/- Registry.

AUSTRALIAN CHURCH RECORD-1972 Directory

JANUARY

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Classified advertisements may be left at St. Paul's Church, Seaford, 51 2725 up to noon on the Monday of the week before publication. Charge is 5c per word with a minimum charge of \$1.

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REVEREND L. Rose is available for Sunday duties after January 30th. 5 Stephen Street, Lawson, 2783.

MORE LETTERS

No conscience about Palestine

The silence within the Church about the Palestine tragedy makes one wonder what has happened to the conscience of our Christian leaders.

Their support for Pakistani refugees and the Vietnamese is commendable but why have they nothing to say for the Palestinians who have been suffering for over 22 years from injustice, indignity and discrimination? Palestinians are discriminated against and not permitted to return to their homes because of their faith, both Christian and Moslem.

People protest against sporting teams coming from South Africa, but never against sporting teams from Israel chosen on the same lines.

Some are preparing to demonstrate against the expulsion of Taiwan from the United Nations but did they ever demonstrate against the expulsion of the Palestinians from their home land? Have they ever demonstrated against Israel for repeatedly refusing to obey the United Nations resolutions, reaffirmed at every session of the General Assembly?

People are fasting, demanding more aid to the Pakistan refugees but did any one ever think to fast against injustice in the Holy Land?

The representative of the Anglican Communion in Jerusalem, the Most Rev George Appleton has repeatedly expressed his concern about the continued injustice inflicted on the Palestinians. He appeals to all Church Leaders to ask their respective Governments to help restore justice, but no one seems to take these appeals seriously. Is there not one dignitary in all Australia who has the courage to speak out boldly against the injustice inflicted on the Palestinians?

(Rev) J. Gordon Boutagy, Mosman, NSW.

Crossword prizes

Book prizes for Bible Cross No 45 have been posted to Mr K. J. Challenor, Turramurra, NSW and Mrs M. Anderson, Seven Hills, NSW.

MARY McLEOD BETHUNE: Neither God nor man can use a discouraged person.

Australia's No. 1 social challenge

Thank you for giving prominence to Frank Woodwell's campaign at Bega. He has the full support of Federal Government departments and should have that of every Anglican.

The outcome of the referendum on Aboriginal citizenship has lulled us into thinking that Government action alone will resolve the issues connected with the acceptance and integration of our Aboriginal people.

At Bega and in all other places where significant numbers of Aborigines are found, we see the callousness of some Australians in opposing moves to make living standards and job opportunities what they ought to be. The plight of many Aborigines is observed with complacent apathy by the majority.

If our church does not take up the cause of recompense for the past and justice for the future, and challenge prejudice and apathy, and insist on an uncompromising campaign to secure acceptance for the Aborigines, no one else will.

Where Christian compassion fails, can we wonder that black militancy will show itself. The former can bring reconciliation, the latter must result in deeper hatreds.

This is Australia's No 1 challenge on the social level. Can your paper lead a campaign for Christian action?

(Rev) G. A. Pearson,
Richmond, Vic.

Homosexual's plea

Recent correspondence in your columns on the subject of homosexuality appears to the impartial observer to be subjective, emotive, and lacking in any factual basis.

If figures of one in twenty of the population, given by Kinsey as the number of people who remain exclusively homosexual in their sexual orientation, can be believed (and there has been no study since which would serve to disprove his findings), then it would seem that a church which does not include homosexuals amongst its numbers is failing to minister to a significant area of humanity.

In my experience, the attitude of condemnation within the church has driven many homosexuals from the love of Christ which they so sorely need—but in saying this I am not intending to express the thought that the love of Christ is needed any more by the homo- than the hetero-sexual.

Surely psychological knowledge has reached the stage where human sexuality divorced from the prefix so often given to the word—must be seen as a gift of God, and the human behind the sexuality given the right to live as a child of God and an inheritor of the Kingdom of Heaven.

Misconceptions about homosexuality are numerous. Your correspondents (18/11 and 2/12) express perhaps the most widely held, i.e., that homosexuality has something to do with effeminacy in men or masculinity in women, and that there is a correlation between homosexuality and pornography.

It is probably now up to homosexuals themselves to declare their homosexuality within the context of their Christianity and their humanity. However, at this stage of human history it appears prudent to me to sign myself

"A Christian Homosexual," (name and address supplied).

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LETTERS

Translation of logos

If a Greek national, unfamiliar with Christian theology and practice, were to translate the first and fourteenth verses of the Gospel of St. John, there is little doubt that he would not translate ho logos as the word, as there would be nothing to induce him so to do.

It is more than likely that he would choose the reason, the law or the science. It is from this source that all English words ending in ology are derived.

As John is speaking about the creation of the world, the law seems to suggest a logical translation—the law that existed before the world began, and from which it had its origin, even God Himself.

Viewed in this light, the last phrase of the first verse becomes, by inversion, God was the Law. Is not this the message: John was trying to convey?

In "A New Commentary on Holy Scripture," (S-CK) W. Lock attempts his translation by deduction but, to my untalented mind, his treatment of this point is not very convincing.

It would be interesting to hear from other readers on this matter.

Henry R. Granville Smith,
Ariah Park, NSW.

Refugee problem

I am in anguish over the call for giving of material help to the refugee problem in East India.

One society is asking for one million blankets, another to raise a fund of a further \$1,000,000. The defence budget of Pakistan for 1970-71 was \$714,000,000—and of India \$1,656,000,000.

I have no doubts as to the needs of these troubled people that the societies are desperately trying to help; but are we morally right in giving this "drop in the ocean" when their governments are spending such huge amounts of their budgets on equipment to fight one another?

However, my main point is this—since World War II Christian agencies have helped these countries with, say, a few million dollars worth of aid. Would this conflict not have eventuated if Christians had given this money for the direct proclamation of the Gospel—more Bibles, more Christian training colleges, more evangelism amongst students, more resources for the Churches of India and Pakistan to bring the Gospel to their own peoples? As our resources are so small I ask, are we spending them in the right way?

(Rev) K. C. Gilmore,
Harbord, NSW.

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Books

Competent early history

THE FIRST AUSTRALIANS, by K. M. Adams. Landsdowne Press, Melbourne. 1968. 98 pages.

This is the first of a series of four illustrated text books dealing with Australian History from the beginning to the present. This volume is devoted to Prehistory and the period until 1810. It is attractively produced and clearly printed, and can be strongly recommended for its accuracy, lucidity, and competent illustrations.

Dr T. T. Reed

Paul's ethics

THE ETHICS OF PAUL, by Morton Scott Enslin. Abingdon, reprint of 1957 ed., 335 pages, \$2.30.

Any serious study of Christian ethics is incomplete without a knowledge of the Apostle Paul's teaching on the subject. Paul, probably more than any other early writer, shaped the moral standards of Christianity. For him "morals and religion were

Troeltsch & religious history

THE ABSOLUTENESS OF CHRISTIANITY AND THE HISTORY OF RELIGIONS, by Ernst Troeltsch. Trans. by David Reid. John Knox Press. 1971. 175 pages. \$5.50.

Ernst Troeltsch (1865-1923), theologian and philosopher, was the leading representative of the History of Religions movement.

His life theme was the problem of historicism. It permeated all of his writings but was dealt with most comprehensively in two books, *Historical Relativism* and *Its Problems*, and this present work under review, *The Absolute-ness of Christianity and the History of Religions*.

This latter work, written in 1901 early in Troeltsch's career, was considered by him to be the starting point of his thought, the embryo of all that followed. The work enshrines the basic principles of his thought, viz. the findings of history in relation to Christianity are only able to claim probability, that the events of the past are analogous to the events which we ourselves experience in the present, that there is an integral continuity in history.

This Christianity for Troeltsch emerges deprived of certainty in its historical basis and shorn of its supernatural element. Its absolute-ness in relation to other religions lies in the fact that it is the climax of religious development so far, but there is always the possibility that it may be superseded.

While many these days would not agree with the central thesis of Troeltsch, the book is valuable as an introduction to the Religionsgeschichtliche Schule. It also contains an introduction by James Luther Adams, foremost Troeltsch scholar in the USA, which places the work in Troeltsch's total thought and the present religious scene.

Dr Keith Cole

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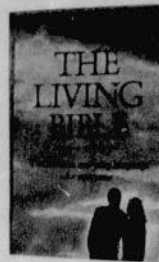
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Slavic Gospel Association, P.O. Box 142, CAMBERWELL, Vic., 3124. (Telephone 82 1933.)

Key Books



GRASS ROOTS EVANGELISM by Don Mallough. Baker, 1971. 143 pages. \$US1.25. A very helpful study guide for classes and groups in personal evangelism. Group activities in evangelism are suggested at the end of each chapter so this fine paperback is both theoretical and practical.

ACR'S REVIEW EDITOR INTRODUCES
IMPORTANT NEW TITLES:

THE LIVING BIBLE. Paraphrased by Kenneth Taylor. Hodder and Stoughton, 1971. 1437 pages. \$2.55. Although Dr Taylor's edition joins the many recent translations, he has laboured on it for years and the result is highly commendable. It is not a translation but a paraphrase in everyday language along the lines of J. B. Phillips' New Testament. Matthew 6:34 reads: "So don't be anxious about tomorrow. God will take care of you tomorrow, too. Live one day at a time." It is a very large paperback, almost two inches thick, so it will not take rough handling.

THE ART OF BEING SINGLE by Nancy E. Drew. 1971. 70 pages. No price given. On sale at most Christian bookshops. Deaconess Nancy Drew writes from the point of view of a middle-aged single woman, but she is frank, perceptive and honest. We know of no other work readily available in Australia and this could be a help to many women as well as helping men to see their point of view. There are no problems which she does not try hard to face so, naturally, some are handled better than others. An intensely practical book and written simply, strongly and with warmth.

Conservative theology and the contemporary scene

CHRISTIAN FAITH AND MODERN THEOLOGY, edited by Carl F. H. Henry. Baker Book House, 1964, reprint 1971, 426 pages (no price given).

Thoughtful Evangelicals will welcome this book, which is edited by Carl F. H. Henry, Editor-at-Large of Christianity Today.

Today, the work is the fourth in a series of volumes initiated under the title *Contemporary Evangelical Thought* (1957); volume two and three, *Revelation and the Bible* (1958), and *Basic Christian Doctrines*, (1962) like the present volume four, carry this series designation by way of subtitle.

Christian Faith and Modern Theology consists of twenty essays by leading Evangelical theologians. The first three essays are "European Theology in the Twentieth Century" by Hermann Sasse; "British Theology in the Twentieth Century" by James I. Packer; and "American Theology in the Twentieth Century" by M. Eugene Osterhaven. These introductory surveys of twentieth century theology on the Continent, in Great Britain and in the United States are among the valuable features of the work. They form an important background for studying the remaining seventeen particular themes, such as "The Nature of God," of Revelation, of the Bible, of the Physical Universe, of Man, of Sin, of Redemption of History, of the Holy Spirit, of the Church and so on.

This book with its three companion volumes is a must for all Evangelicals. Conservative theology is brought right into the stresses and strains of the twentieth century in a forward-looking manner. The essays provide solid material for debate in

the contemporary scene, demonstrating that Evangelical theology has a basic validity and appeal in current theological circles. Though profound the material is presented in a very readable form to which is appended a valuable, short selective bibliography of related reading.

Dr Keith Cole

Early letters from NSW

REFLECTIONS ON THE COLONY OF NEW SOUTH WALES, Edited by J. E. B. Currey. Landsdowne Press, Melbourne, 1966. 239 pages. \$5.50.

Cayley arrived in Sydney with Governor King (1800) and left with Governor Bligh (1810), having been employed by Joseph Banks to send reports on the state of the Colony as well as to collect botanical specimens.

The editor judiciously blends his editorial comments and information with selections from Cayley's letters, which deal with a variety of topics, including prices of commodities, comments of health, education, law, and the condition of convicts, as well as exploration and botanical discoveries.

Cayley himself emerges from these pages as an irascible self-educated man of great energy and considerable botanical ability.

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