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"Don't take sports boycott too seriously"

BISHOP'S CHARGE TO BATHURST SYNOD

In his presidential charge to the Synod of the diocese of Bathurst on 2 May at Holy Trinity, Dubbo, Bishop E. K. Leslie said "I for my part do not take very seriously the call of the Australian Council of Churches to Christian people to boycott the South African football and cricket teams."

"Most Anglicans," the Bishop said, "I think will prefer to follow the guidance of their own conscience in this matter."

"I cannot see any great difference between playing ping pong against the Chinese whose government has persecuted the church and reputedly has murdered millions of its opponents and playing football and cricket against South Africans whose government has adopted a race policy which we may consider unjust and cruel."

"One door seems to be opening in the gentle name of sport, while in the same name an attempt is being made to close another door. My own feeling is that it would be wise to keep open as many doors as possible between us and those with whom we disagree."

"We know that both we and they must one day answer before the judgment seat of Christ. It is for our own deeds we must answer, not theirs. Let him that is without sin cast the first stone."

Teach-in at Broadway

"The background to the New Testament" was the subject of a teach-in held at St Barnabas' Broadway on Sunday May 9, at 4 pm. St. Barnabas is the church for Sydney University.

Politics was handled by the rector, Rev Paul Barnett who is chaplain to the students; religion was handled by Rev Dr Alan Cole of Moore College and philosophy was handled by Dr Bruce Harris of the Macquarie University staff.



Dr Bruce Harris

Dr Harris also preached at a well-attended university service at night. He is a graduate of Auckland and Oxford universities and a former New Zealand Rhodes Scholar. Formerly he was a professor at Auckland and is now a senior lecturer in Ancient History at Macquarie University.

LAND GIVEN TO ABORIGINES

Speaking at the opening of the Gippsland synod on the 26 April in Sale, Bishop David Garnsey congratulated the Victorian Government on the passing of an act which gave land to Aborigines on unconditional ownership.

Four thousand acres at Lake Tyers and 585 acres at Framlingham will be handed over to the Aborigines.

The synod was the first under the new synod act which ensured a much better representation of laymen.

Deaconess Nancy Drew successfully moved three motions in synod dealing with pollution. One concerned non-returnable bottles, one the re-cycling of metal containers and the third research to reduce pollution from car exhausts.

Synod resolved to empower the Diocesan Council to establish a diocesan rolling fund to receive deposits and to lend to parish building projects.

Mr S. F. Scott brought forward a motion to change the system of diocesan missionary giving. Instead of CMS being given seven thirds of the diocesan ABM quota, the motion proposed that CMS giving should be set each year by Diocesan Council after consultation with the Missionary Committee.

PHYSIOTHERAPIST IN N.G.



(See story on page six)

BUDDHIST APPOINTMENT OPPOSED BY BALLARAT SYNOD

The Ballarat Diocesan Synod has asked its Diocesan Board of Finance to stop making contributions to the World Council of Churches following the appointment of a Buddhist as an executive secretary for the WCC in Asia.

Rev Roy G. Rowlands, rector of Holy Trinity, Stawell, moved the motion "That in view of the report that a Buddhist has been appointed an executive secretary of the WCC, this Synod requests the Diocesan Board of Finance to cease from making any further contributions to the World Council of Churches until advice is received that this report is inaccurate or that the appointment is terminated."

Synod passed the motion which proceeds from the report of the appointment in the Australian Church Record recently. The WCC has since issued a statement confirming the appointment. It has caused considerable concern in England.

Synod met at Portland 25-27 April and was attended by 130 representatives from 44 parishes. Right Rev W. A. Hardie delivered his charge in the historic St Stephen's Church and spoke of the lessons we may learn from history.

LESSONS OF HISTORY

"I believe that the secret of human welfare and true progress is to be found in the study of history far more than in the study of science and its applications in technology," he said.

"The neglect of the study of history is the greatest element of tragedy in that major tragedy that we call modern education."

"Contemporary life was very confusing, but with a study of the past to grasp how the present state of the world had come



Bishop Hardie

about, a uniform consistent pattern of events appeared."

Synod accepted part of a motion by Rev Richard H. Pidgeon, rector of St John's, Ballarat, declaring its opposition to South Africa's apartheid policies. It rejected part of the motion which called for the cancellation of all sporting fixtures with South Africa. It acknowledged that no good purpose would be served by the cancellation of sporting fixtures.

On the motion of Rev David G. Cobbett, rector of Christ Church, Warrnambool, Synod resolved to ask for legislation at the next synod to permit women to be members of synod.

VIEWPOINT OF UNI. STUDENTS AT NEAC

(APS) Delegates at the National Evangelical Anglican Congress at Monash University, Melbourne, will hear the student's point of view on the student revolution.

Mr Gregor Macaulay, president of the Australian Union of Students, has accepted an invitation from the congress executive to speak over lunch on "The Church and the Student Revolt."

The Australian Union of Students is regarded as a radical expression of student opinion, and has been a leader in the apartheid demonstrations in recent months.

Theological and university students are being encouraged to attend the congress as delegates so that the views of youth can be heard and reflected in the congress statement.

It is expected that this statement, to be issued after the final session, will set the guidelines for the future for Evangelical influence and ministry throughout the national Anglican church.

Rev George Pearson, hon secretary of the Congress, reports that some parishes have shown how well they appreciate the significance of the Congress for the whole parish. The parish of Fairy Meadow, NSW, has already booked in its rector and three laymen. The small rural

parish of Mulgoa in NSW has booked in its rector, a woman and five men. Mr Pearson comments that he hopes city parishes catch this sort of vision.

Reports from Perth indicate that they hope that ten will attend NEAC.

At the end of April, the appeal for funds to meet the NEAC budget is short by \$3,383. Prayer and sacrificial concern is asked for.

By the first week of May, over 250 have registered for the Congress. This makes it likely that the maximum number of 400 will be booked in before applications close on June 30. The organisers are greatly encouraged by the nation-wide response.

Perth founds HM Dept.

With the appointment of Rev Michael Challen as Director, the diocese of Perth has established a Home Mission Department.

Mr Challen has been for 10 years director of the Melbourne Diocesan Centre, a vital link in Melbourne's Home Missions Department. He has led a team ministry in the city area and has twice gone overseas to gain first-hand experience of such work.

Bishop Holland will be the chairman of the new department and Mr Challen will set up programs of development, expansion and experimentation.

GOD'S SECRET WEAPON

When people find themselves opposed in conscience to a government which is unjust and oppressive, as, Dietrich Bonhoeffer and his friends in Germany in the 1930's found themselves, they often have to plan and organise in secret.

An underground organisation may have to be formed, with secret pass-words and secret meeting places, with clandestine training sessions and illegal collections of weapons.

When our Lord returned to the Father at the close of his earthly ministry, he sent into the world an invisible, secret Leader for God's people. This invisible Leader is the Holy Spirit who trains and leads and controls God's people — his undercover agents — in the conflict against sin and godlessness.

These undercover agents appear outwardly to be just like other men and women. They share the weaknesses and frailties of all mankind, but since they have the Spirit of God they are equipped with God's secret weapon.

But amazingly this secret weapon is a person — not a nuclear warhead for killing, not a technique for more efficient organisation, not a formula for

some new panacea but a living, dynamic person.

To use St. Augustine's illustration of the Trinity: If God is likened to water, then the Father is the Spring from which the

water flows, the Son is the River which brings the water to the thirsty land, and the Spirit is the Cup of water which brings life and health to the parched soul. Each is clearly distinct, but all have the same basic nature.

What, then, is the "secret" of this third person of the Godhead, God's secret weapon? It is simply Love, the greatest power of all. When the Holy Spirit came upon the first Christians on the day of Pentecost, he poured the Love of God into the lives of the disciples, and he has been doing the same ever since.

It is the Spirit of God who enables rebellious men to turn to God and repent, and to put their trust in the atoning death of Christ for the forgiveness of sin.

It is the Spirit of God who teaches men to understand the truth of God, and enables them to love God more and more as they grow in the knowledge of him. It is the same Spirit who gradually transforms the inner life and attitudes of the believer to bring his life more and more into conformity with the will of Christ.

The "Fruit of the Spirit" is the term used by St Paul to designate the Christ-like qualities which the Spirit of God produces in the life of a Christian enabling him to show real compassion to the people around him.

The "Gifts of the Spirit" is St Paul's phrase for those special qualities and abilities which Christians need in their fellowship which each other if they are to have a strengthening and encouraging effect on each other.

One of the tragedies of Christian history is the extent to which the spiritual gifts — the "charismata" — have been neglected completely or replaced by stereotyped and lifeless formalities.

But there is today an increasing interest in studying this question and a widening desire to come to a scriptural and balanced understanding of the place

these manifestations of the Spirit of God ought to have in the life of the church. This is part of a continuing desire to recapture the atmosphere of genuine love which was seen to pervade the life of the earliest Christian congregations.

Indeed the ecumenical movement itself is being influenced more and more by the recognition that it is the Spirit of God who must bring about "the unity of the Spirit." Without this underlying spiritual unity, mere superficial union of denominations can only lead to a proliferation of the problems of the uniting groups.

KEY CONCEPT

One of the key concepts of the Spirit's work in the New Testament is the idea of being "filled with the Spirit." This is often taken to mean the same as "receiving the Spirit" but to an intensified degree.

But in the Scriptures the phrase "to be filled with the Spirit" can mean deliberately submitting ourselves to the power and influence of the Spirit so that he can use us for some special task in the unseen secret warfare against the spiritual forces of evil. It is to this constantly recurring submission to the Holy Spirit that we are being called, so that we may be constantly "filled" — taken control of — by the Spirit to do his work as his "undercover agents."

We must seek this fullness and pray that we may not be guilty of quenching the pentecostal fire of his power.

Christ's dying for us is as much in God's account as if we had twice over borne the eternal agonies of hell. — Robert Murray McChesney.

EDITORIAL

The Holy Spirit alone can renew the church

The first Christians in the 50 days that followed our Lord's resurrection in many ways resembled the churches today. They knew he had risen, they believed the Scriptures, they had received the Lord's great commission. But they had neither power nor outreach.

When the Holy Spirit came upon them at Pentecost, belief was transformed into a life-changing reality. As the wind of the Spirit swept through them all, they uplifted Christ to all men, both by word and life and thousands came to know him as Lord and Saviour.

Renewal will not come through changed forms, new liturgies, new groupings of denominations, new social concerns or new international understanding. Nothing of lasting spiritual value will come except by the illumination, the liberation and the renewal of the Holy Spirit.

We are in very great danger of placing all these other concerns in the forefront of our endeavours and doing nothing at all about the source of the only Power we have been promised. More dangerous and stultifying still is the assumption that the Spirit is always our guide in what we are now doing.

The Holy Spirit is not given automatically to anyone — to any denomination. He does not come through any form of church order, be it episcopacy or any other. He does not come by means of ordination, by any rite or sacrament. He came first to a small band who had no forms, no ministry, no sacraments. Our Lord told Nicodemus that there was no set way in which men were born again of the Spirit.

We know when he comes to believers. Not because they have some subjective experience, however wonderful that may be, but primarily because he makes Christ a living reality to them and that obliges them in holy joy, to proclaim Christ to others. Truly, the one test of whether a man is born again of the Holy Spirit is whether or not Christ has been made plain to him. On this the Bible is clear.

An outpouring of the Holy Spirit today would result in a renewed proclamation of Jesus Christ, his life, teaching, death and resurrection. It would result in a new exaltation of Christ in the lives of Christians. The proclamation is sealed only by the quality of life of the proclaimer.

The outpouring would bring to the world in terms of biblical imperatives, five things it so badly needs — truth, knowledge, wisdom, personal holiness, compassion.

The world thinks it has most of these, particularly compassion. The fact is that it cannot have any of them without the personal experience of the Holy Spirit's power. Do the churches really want him, or do they prefer to go it alone, tragically alone?

CALL TO AID THE AGED POOR

Before the Archbishop of Sydney left for a six-week visit to India on April 27, he issued a lengthy statement on the urgent need for help to the aged poor in Australia. Below is the latter part of his statement.

One person in 12 in Australia today is aged. Many live in extreme poverty. It has been conservatively estimated that eight per cent of Australians are suffering some degree of poverty and many of these are aged pensioners.

The recent increase in the rate of pensions and other measures being introduced to help the pensioner are very welcome; but the fact remains that in fast moving Australia, aged people, particularly those on pensions and small fixed incomes are being left behind.

The growth rate of the country is indeed a frightening experience for them. As general increases in wages are received by the work force, the pension means less, buys less, and offers much less comfort to the aged citizen.

If Australia is to be classed as one of the more advanced nations in the world, some very serious thought should be given to the comfort and security of the aged.

The diocese of Sydney is made very much aware of the difficulties faced by aged people. The Home Mission Society which manages the Chesham Homes for aged sick people who are unable to afford private nursing home care has a major building program which will double the existing accommodation, but as each new home is announced the waiting list is filled.

All other churches and organisations dealing with the problems of the aged have the same unhappy circumstances before them at all times.

There are those who say that poverty is only a relative matter in Australia. Compare it for instance with the poverty in many countries in Asia and it quickly fades into insignificance.

I have been in India several times. I am leaving again for an extended tour of that country tomorrow (Tuesday, April 27). There is no question as to the appalling poverty which exists in the sub-continent of Asia. The family which we define as poor in Australia would be well-off in India. However, our own society

is not excused from responsibility for those who face conditions of poverty at home.

In Australia those below the poverty line are poor — they are poor and often badly housed in a setting which is affluent and therefore their position is very hard to bear.

Their plight should lie heavily on the conscience of the nation as a whole. We should all make every effort to see poverty disappear in our growing economy, particularly in respect to aged people.

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EVANGELICAL LEADERS

John Wyclif

However we may spell his name, Wyclif, Wiclif, or Wycliffe, and whatever date and place we may give to his birth it seems clear that John Wyclif was born about 1330 into a minor landed family of Richmond in Yorkshire. The beginnings of his life consist of ambiguous references in a mutilated record. But never mind.

Since Daniel Neal wrote his History of the Puritans in 1732 Wyclif has been popularly called "The Morning Star of the Reformation." Later writers have had a different opinion of him. That his writings are "abusive and cantankerous" is hardly surprising since they are the works of a bitter old man in a hurry" is the caustic comment of K. B. McFarlane.

Wyclif spent most of his life as an Oxford don. Indeed so in love was he with Oxford that he called it "the house of God and the gate of heaven." Evidently he had not visited Cambridge.

Oxford was not a little taken with Master John. Indeed he was called the "flower of Oxford," in philosophy second to none and without a rival in the disciplines of the schools. Wyclif had in fact a European reputation. It is well to bear this in mind in view of the brickbats that have been thrown at him and his Lollard followers by successive generations of scholars.

Of course he was a cleric. Anybody who was somebody or wanted to be somebody in the fourteenth century was either a noble lord or had to climb to a place of influence through the Church. For Wyclif it had to be the latter, and we find him jockeying for position and preferment and being hauled over the coals for being an absentee and a negligent pluralist.

It was in 1374 that he was presented to the parish of Lutterworth by the King, Edward III, and it is with Lutterworth that his name has ever since been associated. He is to be seen at this time as a typical scholarly cleric of the late Middle Ages. There is nothing about him to turn him into a Protestant stained-glass window saint.

CLAIMS DENIED

However it was about this time that his theological views were becoming prominent and from 1374 to 76 he delivered at Oxford a series of lectures in which he denied the Pope's claim to supremacy over the lay power, and said that the King derives authority from God direct.

He criticised the revenue and endowments of the Church and maintained that if the clergy abuse their wealth then they thereby forfeit their right to it. Such views were attractive to an anti-clerical government, and it is a question whether Wyclif was influenced by the government or whether the government was influenced by his teaching. In the event he came to political prominence.

Opposition naturally came from the Church and in 1377 the Pope denounced 18 of Wyclif's doctrines, and he was summoned to appear before the bishops at Lambeth. The trial produced only an innocuous warning for he had powerful lay support in the person of the King's son, John of Gaunt.

Wyclif's theories of disendowment and his argument that the State was above the Church had a strong appeal for the avaricious nobility. Indeed, when he appeared before the bishops, the King's mother sent a message that the Council was not to pass final judgment upon Wyclif.

That year, 1378, was the year of the Great Schism, when two Popes claimed to represent the see of Peter. The spectacle of two Vicars of Christ, one excommunicating the other, appalled him, and he became in ever-increasing measure a rebel, at a time when the divided Church could not risk taking action against him.

Wyclif left Oxford for Lutterworth in 1382 because his attacks upon the papacy and medieval theology was much more

The first article in a new series replacing "Evangelical Viewpoints," which has now run for over two years.

The author of this article is Rev Dr Bryan Hardman, who gained his Ph.D. at Cambridge and was vicar of St Andrew's Cambridge before taking his appointment as vice-principal of the Adelaide Bible Institute.

direct. Indeed, the previous year his eucharistic doctrines had been condemned at the university by a bare majority and in 1382 a Council in London condemned 24 of his doctrines. That same year he was cited to face charges at Rome but he had a first stroke and was left unmolested to die on the last day of 1384.

Why is this man looked back

to as the "Morning Star of the Reformation? Well, for the simple reason that he roundly attacked the life of the church under the papacy, and positively insisted on godliness within the church. Indeed the reformative value of his attacks are probably greater in the realm of church life and organisation than in the strictly theological field, a view that Martin Luther endorsed. He had a genius for focusing attention on those subjects which were to prove the real issues of the Reformation.

The sorry state of the English Church which so concerned him concerned the Reformers too. As he opposed its subservience to the papal power so did they.

Wyclif's nationalism is closely allied to his emphasis on the place of the crown, and here is an obvious link with the English Reformation. His schemes for disendowment of the Church and the reform of the clergy led to the laity being given an importance they had not received during the Middle Ages. His emphasis upon the authority of Scripture and the consequent necessity

Continued on P. 4.

On my path

It was Saturday evening when Marge called me on the blower. Could I be excused from my own church for once, and go somewhere with her?

Having no immediate commitments at my end I agreed, and looked forward to the change. Marge does a bit of writing and her present concern is the impact of the Church in the seventies.

"I think this is just an ordinary sort of church," said Marge as we drove along on a fine Sabbath morning. "No one will know us there. You know, it's nice to be anonymous just for once in a while."

During the service, I told my usually critical spirit to shut up because I was there to worship, not to assess, and achieved some small measure of success. Afterwards, we drove back to my friend's place for evenings.

We settled into a couple of easy chairs with our cuppas, and chocolate biscuits for the Sabbath, and I awaited comments.

"It was good, wasn't it," she began slowly, "but there seemed to be something missing."

I had felt that too, and said so.

"Everything was done well, but there was no power, no grip. It was all too smooth, too — matel almost, to use a colloquialism. All good pals together in our Sunday best, listening to a quiet, well-ordered service, led by a pleasant, friendly minister who discharged his duty with perfect diction and aplomb."

"Well, at least he didn't say anything too way out, like rubbishing the Bible," I put in

defensively. "The Bible? Oh no, he certainly believed that," responded Marge warmly. She sat up suddenly. "I've got it, Maggie! The thought's just struck me — he's

By Margaret

still living in a village in Bible times!" she concluded dramatically.

"He spoke about Jesus," continued Marge with a faint frown, "as a figure in the past. But he never released him into the congregation."

"No application of the gospel message, you mean?"

"No, and no personal testimony. It was all very devout, very beautiful — and completely or almost completely unreal. Like a stained glass window."

I went home doing a big think. Often something vital is missing in a lot of our churches today, but we individual Christians have as much responsibility for this as the clergy do. Did anyone ever try to get alongside that minister in fellowship? Has anyone ever shared their testimony with him?

Somehow the Jesus of history must, by our witness, break through into the world of today. Otherwise the effect we have is little more than the static beauty of a stained glass window.

kate sanders is getting along all right

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And others.

Notes and Comments

Anglican litterbugs

A reader spoke in very strong terms to the Record about the litter left by the crowd of 10,000 which attended Sydney's Good Friday service in Hyde Park.



The Service

She said that the whole of the service was marred for her by seeing the whole area covered with litter after the crowds had dispersed.

She said that she felt ashamed of being an Anglican and felt that it was a very bad witness

RELIGIOUS PRESS — LITTER

for Christians.

The organisers have a remedy in their hands — the use of the P.A. system to ask for ordinary Christian cleanliness and thoughtfulness for others.

A free press

"I am thankful for a free press," said a Methodist minister, Rev J. W. Spencer,

Our duty to print unpalatable news

We draw our readers' attention to the letter from Mr Vaughan Hinton, Public Relations Officer of the Australian Council of Churches on page five of this issue. Mr Hinton says that the items he complains of "show the W.C.C. in the worst possible light."

Both items were factual news stories, and we printed them just as they came to us. Mr Hinton does not complain that the facts are otherwise. It seems that he does not like the facts being published at all.

He admits that the Declaration of Barbados has been published and that a Buddhist has been

appointed as a WCC secretary. The significant thing to us is that as yet, neither of these news items have been printed by anyone else in Australia.

We publish a lot of WCC and ACC news and editorially, we sometimes feel bound to comment on actions or decisions which we regard as highly ill-advised. We would be failing in our duty to Anglicans all over Australia if we did not publish the news or if when necessary, we failed to comment.

Our columns are completely open for comment, as Mr Hinton and our readers know. It can never be said that we don't allow our readers the chance, within the limits of our size, to put a contrary view.

But we will not impose a censorship of views which may be critical of the WCC. Mr Hinton will be aware that when "The Anglican" was revived for a few issues in August-September 1970, it did not publish a word about the World Council of Churches or the Australian Council of Churches. Our paper has no policy about news items except that they should be of interest to our readers.

The news, confirmed with added sorry detail, by Mr Hinton, that a Buddhist is being employed by the WCC, will be received by large numbers of Christians all over Australia with great dismay. If we had not published it, they would not have known the lengths to which present radical policies are taking the WCC.

News may sometimes be unpalatable to us or to our readers, but that must not prevent us from publishing it.

John Wyclif

From Page 3.

ty of its translation into the vernacular cannot be under-estimated.

It was "this doctrine which more than anything else links him with the Reformation" writes one contemporary scholar, and this is no exaggeration. It was his Lollard successors, who, in their quiet and dogged way, carried his emphasis on Scripture right down to the days of the Reformation. A century and a half before his time, Wyclif seized on the one authority adequate for reform, gave it the central place in his work and did his best to bring knowledge of it to the people, both by translation and insistence on the preaching of the Word.

In the realm of theology Wyclif stressed almost all of the doctrines which came into prominence at the Reformation, sola fide (faith alone) being the chief exception. In the last analysis he was not just a biting pen and heterodox ideas; he was a revolutionary in religious criticism, who set out in uncompromising terms the basic principles for reform and left a legacy for spiritual independence which was treasured in later centuries.

He was indeed the precursor or "Morning Star" of a later Reformation, but his heirs were not Luther, Calvin or the leaders of official reform in England so much as those who championed freedom of individual belief and nonconformity in the sixteenth century and later.

nam and most other current issues, meets the press with a tight-lipped "no comment," complains Mr Spencer, when they ask him about the situation at Wesley College.

It is just as well that when official religious organs fail to give space to the non-official point of view, people like Mr Spencer may be heard through the daily press. Are we any better served in the Church of England in Australia than the Methodists?

The answer must be yes. Throughout this century, there has always been at least one independent church newspaper (the Church Record) and at times as many as three publishing at the same time. At various times we have had the "Church Standard," the "Church Times" and "The Anglican." Now we have "Church Scene" published in Melbourne.

These have, from time to time, because of their independence, published news and information not published in any of the official provincial or diocesan papers. They have often been deeply resented and diocesan "bans" have been placed on papers which fell under official displeasure. But they have maintained this valuable function of providing the Church with a "free press." Without it, dissenting opinion would certainly be gagged.

We understand that the Council gave consideration to the principles involved in the formation of a Province of the church in South Australia, and that there was general agreement as to the nature of a Province.

Moves for province in S.A.

Moves are on foot in South Australia for the establishment of the three dioceses in the State into an ecclesiastical province. When set up, it will be Australia's fifth province.

When set up, the Bishop of Adelaide will become Metropolitan of South Australia and Archbishop of Adelaide. The three dioceses involved are Adelaide, Willochra and The Murray.

A meeting of the Provisional Provincial Council was held on Tuesday, March 23. This body represents the three dioceses of South Australia.

We understand that the Council gave consideration to the principles involved in the formation of a Province of the church in South Australia, and that there was general agreement as to the nature of a Province.

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LETTERS

ACC comment on WCC Buddhist secretary

Two items in your issue of April 22 appear designed to show the World Council of Churches in the worst possible light.

On page 4 you carry a story revealing that a group of Latin American anthropologists, in a document called "The Declaration of Barbados," have criticised missions, governments and others for their dealings with minority Indian groups.

The fact that the report is to be studied by the World Council of Churches Division of World Mission and Evangelism — which comprises representatives of church missionary agencies — offers no basis whatever for speculation that the report might be "adopted as W.C.C. policy."

On page 1 you carry news and comment on the appointment of a Buddhist as an executive secretary of the World Council of Churches.

The circumstances, as revealed in the official announcement, are that the WCC Division of Inter-Church Aid, Refugee and World Service has appointed the Rev Kentaro Buma, a pastor of the United Church of Christ in Japan as its Asia Secretary. Under Pastor Buma, there has been appointed a Vietnamese Buddhist, Mr Nguyen-Tang Canh as secretary for Vietnam, Laos and Cambodia.

Mr Canh has been engaged in research into the needs of this area for the last two years and in his new position will continue

that research with special concern for the part that is being played by the Christian Churches.

In other words, the WCC is taking advantage of research already being done, rather than spending money to duplicate that work. In an area in which the vast majority of people one deals with, are Buddhist it is hardly surprising that the advice of a Buddhist who is academically equipped to do the task should be desired.

However, the WCC committee responsible for policy is, of course, comprised entirely of church members and the implementation of that policy remains the responsibility of the Pastor Buma.

Vaughan Hinton, Australian Council of Churches, Sydney.

Water Board CF

An interdenominational Christian Fellowship was commenced within the Sydney Office of the Water Board in 1950. On Tuesday, June 1, the group will celebrate its 21st anniversary at a special gathering with Bishop Hulme-Moir as guest speaker.

There was an earlier Christian group led by the late Mr Arthur

Short from which eventuated the intercessory services conducted during the war years.

The fellowship wishes to collect information about Christian activity within the Water Board over the years. We hope that there will be readers who have information about people and events connected with this Christian witness, and will pass it on.

Please direct information to the president of the Water Board Christian Fellowship either at the Water Board Sydney office, or the address below.

A. D. Hounslow,
40 Chester Rd.,
Ingleburn, 2565.

Look again at RI

Rev D. W. Holland's so-called "biblical reasons for seeking change in high school scripture classes" (April 22) should be looked at again.

"(1) Because of an awareness of spiritual gifts. Few clergy can communicate effectively with youth..." But in our ordination we are called "to instruct the

youth." So, surely, this is part of the task of the clergyman, and if he does not feel equal to it then he should himself accept instruction so as to be able to do it effectively.

"(2) Because of the attitude of most in the class..." How about us persevering with them? A lad I sent out recently for discipline by the headmaster was strongly opposed to me but is now converted. I lovingly persevered with him.

"(3) It is a scriptural principle not to cast pearls before swine..."

Again I say, we should persevere with them, not looking upon them as "swine," but lovingly continuing to proclaim the gospel to them, till some respond.

While Mr Holland suggests "we are deceiving ourselves about the value of high school scriptures," a week or so ago 87 boys at a metropolitan high school responded to an invitation to receive Christ. God forbid that we should ever opt out of such a "biblical" opportunity to proclaim the gospel of salvation, and in due time reap a harvest.

(Rev) G. B. Gerber,
Drummoyn, NSW.

Ill-informed editorial

In view of your ill-informed, vague, but most important of all, unchristian editorial of April 22, I am strongly moved to dissent from the attitudes you espoused.

In this editorial you attempted, most ineffectively, to generalise your way out of adopting a responsible and Christian position towards the legalised racial discrimination practised by the minority Government of South Africa. "They may be wrong," you claim, "but this is a political decision which they have taken."

So what? By failing to comment on the unchristian and undemocratic measures of the South African Government, you

have betrayed those of our black brothers and sisters in Christ, who look to us for an unequivocal statement of disapproval of their deliberately legislated and enforced system of racial segregation and discrimination.

Dennis Petrosian,
Vauluse, NSW.

KEVIN ENGEL JOINS STAFF OF CMS

(APS) The appointment has been announced of the Rev. Kevin Engel, former missionary, as Assistant General Secretary of the N.S.W. Branch of the Church Missionary Society.

He will assist Rev David Hewson, State General Secretary, and will also investigate the potential for Christian publishing in Australia.

Mr Engel, 43, married with three children aged 16, 13 and 5, has been a missionary serving with the Church Missionary Society in Tanzania, East Africa, continuously since 1954.

He served initially as bookshop manager, and then as director of the Christian Literature Centre and manager of the Central Tanganyika Press from its foundation in 1954.

Mr Engel took up his appointment on May 17 on his return from an investigating tour of Pacific Islands on behalf of the South West Pacific Conference of Churches.

THEOLOG. HELPED BY REQUEST

THE REGISTRAR of Canberra-Goulburn has been advised that the late Mrs C. E. Pickles has bequeathed the sum of \$1,800 to the diocese "toward the purchase of books for use by students training for the ministry in the Church of England, whether such students be within or without the Diocese."

HERE'S THE DATE SCRIPTURE UNION THANKSGIVING RALLY 1971

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NEW CANONS FOR ST DAVID'S CATHEDRAL, HOBART

Revs Keith A. Kay and R. Desmond Tyson have been to the chapter of St David's Cathedral, Hobart. They were installed in the Cathedral on 3 May.

Canon Keith Kay has been rector of St George's, Burnie, since 1958 and rural dean of the North-West since 1967. He graduated from Moore College in 1944 and has been in the diocese of Tasmania since 1945, when he became curate of St George's, Battery Point.

Canon Tyson is rector of St Mark's, Launceston since 1958 and rural dean of the north since 1967. He graduated from Christ

College, Hobart, in 1943 and has spent all his ministry in the diocese.



Canon Keith Kay.

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JUNE 30th - JULY 2nd.
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JULY 7th - 12th.

Details of the programme available from the Bible Society in Capital Cities

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Bunbury has new registrar

Mr Ronald A. Reilly of Narrogin, W.A., has been appointed Diocesan Secretary and Registrar of Bunbury.

Mr Reilly is well-known in the Bunbury diocese as an active churchman and a member of Provincial and General Synods. He has been a vestryman and churchwarden at Narrogin and is at the moment manager of a flourishing motor firm.

He will take up his appointment on 1 September.

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WANTED - A PHYSIO

The Church in Papua-New Guinea is looking for a trained physiotherapist to help retarded children in the remote Jimi River area of the Western Highlands.

For almost a year they have had the services of a 25-year-old physiotherapist — Miss Elizabeth Roberts (see picture P. 1) who has been working with the children at the Anglican Jimi River headstation of Koinambe.

But Miss Roberts will soon be returning to Melbourne, which she made her home after emigrating from England a couple of years ago.

And although the retarded children will have the help of nurses at Koinambe, Miss Roberts says the children really need the specialist skills of a trained physiotherapist if they are to make the best use of their limited capabilities.

Miss Roberts reckons there are about 170 affected children in the area. At a few specially hard-hit villages, more than a quarter of the children are retarded.

All the affected children are physically retarded and some of them are mentally handicapped, too. Most of them are deaf and dumb, although this condition improves with treatment in some cases.

It's thought that their condition is due to an iodine deficiency in their mothers, during the early months of pregnancy. To counter this, a programme has been started to give iodised oil injections to women of child-bearing age in the area.

Miss Roberts became involved during a holiday trip to the Territory. She had been to the same school in England as Sister Robin and had heard her speak about Koinambe. So of course when she went to Papua-New Guinea Miss Roberts wanted to see the station.

She went on patrol with Sister Robin, who pointed the retarded children out to her and asked if physiotherapy could help them at all.

"I said, well, it's worth try-

HE ASCENDED INTO HEAVEN . . .

Perhaps because the Resurrection rather than the Ascension forms the climax of the gospels, or because it is overshadowed by Pentecost in the Acts, we tend to neglect the Ascension. Whatever the reason for our neglect, our Christian life is the poorer if we fail to grasp something of the meaning of the Ascension.

(i) For Christ the Ascension means glory. Peter writes of "the sufferings of Christ and the subsequent glory" (1 Pet. 1:11), and Paul helps us to understand what this means when he says that God made Christ "sit at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in that

which is to come; and he has put all things under his feet and has made him the head over all things for the church" (Eph. 1:20-22).

The Ascension means the kingship of Christ: "The expression 'right hand of God' does not designate a place, but a function, that of God's lieutenant, the sovereign minister."

"Christ holds in his hand the power of God. He governs in God's name. Or again: God's power has become his. There is no divine almightiness without Jesus Christ."

Rev David J. Williams, M.A., Th.M., Ph.D., is a lecturer at Ridley College, Melbourne, and a frequent contributor to the ACR.

"To declare that God governs the world amounts to saying: Jesus Christ governs the world" (Barth). This may not always be apparent. We may not always recognise his handiwork or discern the pattern of events.

But sometimes when we look back over the years we do see his footprints and we can tell that he has been here all the time. He left this earth, but he did not go away. We cannot see him, but we cannot escape him.

"Christ reigns! That is the authentic Christian note," says A. M. Hunter, "the note that the first Christians never tired of striking, the note so dear to our Reformed forefathers, the note which our Christian brethren on the Continent recaptured once again during the Hitler tyranny, the note which any Christian Church loses at its peril, the note of the Kingship of Christ."

But if the Ascension means glory for Christ, (ii) it means salvation for us. Peter describes "the sufferings of Christ and the subsequent

glory" as our salvation (1 Pet. 1:10), and Archbishop Leighton, commenting on this, says, "The worker of this salvation, whom the prophets and apostles make the sum of all their doctrine, is Jesus Christ, and the sum of that work of redemption, as we have it here, is his humiliation and exaltation; his sufferings, and the glory that followed thereupon. . . His suffering is the purchase of our salvation, and his glory is our assurance of it; he as our Head having triumphed, and being crowned, makes us likewise sure of victory and triumph. His having entered on the possession of glory, makes our hope certain."

Jesus' prayer is that where he is we may be also (Jn. 17:24). He says that the glory which God gave him he gives to us (Jn. 17:22). His promise is that because he lives we shall live also (Jn. 14:19). And the Ascension is the guarantee that his prayer and his promise are fulfilled.

Those that will not fear God, he can make to fear at the shaking of a leaf. — Matthew Henry.

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Books

For young marrieds

OUR CHILDREN ARE OUR BEST FRIENDS
by Mark W. Lee. Zondervan, 1970.
213 pages. US \$4.95.

This excellent book is highly recommended for young married people who want to achieve the ideal not only in marriage but as a family. Professor Lee uses families in the Bible to illustrate his own deep understanding of children and relationships within the family. Not only does he show the right way, but also the mistakes that can be made.

Lee says parents have been badly educated in the management of their children. He sees this as one reason for the "generation gap" about which he says "Family members trained to serve each other do not permit generation gaps of any consequence to develop." This book is an important aid in educating parents.

At around \$5 one would wish it were available in paperback. However, it is still worth every cent, and would make an ideal gift to any young couple.

Allan Alcock.

THE IMAGE OF MAN IN C. S. LEWIS
by W. L. White, Hodder and Stoughton, London, 1970. 240pp. \$2.45.

Dr White has made a fine study of the writing of C. S. Lewis. He views the whole range — literary criticism, poetry, theology, fiction, letters and fairy tales — with a proper admiration; and sets out for us all the quality and the real importance of Lewis' work.

In the opening section White shows how Lewis' lifetime spent with language, words, and books enable him to have a deep appreciation of the essential quality of religious language and images and a recognition of the place of poetry and fantasy. Language has a texture and depth that reminds us of the mystery lurking in every fragment of life.

Then White goes on to study Lewis' image of man, which is the Christian view freshly and vividly restated by sound reasoning and imaginative fantasy. He concludes "... Lewis creates an attractive—perhaps even an exhilarating vision — of what human life on this planet is meant to be . . ." (p. 190).

"Lewis challenged the present generation to consider deeply again the question of ultimate human destiny." (p. 210).

It is Dr White's achievement

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Mr Bob Pantland is a parishioner whose business is air conditioning and refrigeration. He donated a highly efficient air cooling unit and his staff expertly installed the electrical equipment, duct-work, etc. at his own expense. Mrs Pantland helped by planting shrubs to conceal the exterior installations.

St Philip's is deeply committed to missionary work and supports five missionaries. In the year ended 31 March, \$9,376 was given to various missions. Canon Alan Funnell is the rec-

that we will put down his study and take up Lewis' varied works with a fresh insight and appreciation.

Bruce Rosier.

Jews in Australia

NEITHER TOLERATION NOR FAVOUR by Israel Getzler. Melbourne University Press, 1970. 153 pages. \$6.60.

Dr Getzler, Professor of History, La Trobe University, Melbourne, recounts with dispassionate clarity the course whereby Australian Jews attained religious equality.

In doing so he shows how intimately their struggle was associated with the conflict between colonial liberalism and conservatism. Their victory was in no small measure due to the fact that they claimed equality of legal, political, and religious status neither as a favour nor as an act of toleration but as a natural right.

The principal battle ground upon which the fight was waged was that of State aid to religion. Consequently their victory did much to forward the coming of the secular state, wherein religious beliefs are given equal importance or unimportance, and wherein they are neither encouraged nor repressed.

The book is eminently readable and well documented.

T. T. Reed.

Key Books

ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:



CONCISE DICTIONARY OF THE CHRISTIAN WORLD MISSION, ed. by Stephen Neill, Gerald H. Anderson and John Goodwin. Abingdon, 1971. 682 pages. \$US10.50. This fine reference work is exactly what it claims to be. It covers the whole world, all the churches and all ages. Authors of articles have been chosen for their knowledge of the field or subject concerned and so come from all the major countries of the world and many smaller ones. Some will remember the Encyclopedia of Missions, last published in 1904 which gave scant treatment to missionary work other than American. This work has none of its defects. Treatment of each subject is concise, but an excellent bibliography follows each.

WITHOUT JEFF, by Jenny Chadwick. Scripture Union, 1970. 96 pages. 95c. The author's personal story of falling in love, marriage, the untimely death of her husband with cancer and her struggle to raise two children alone. The utter frankness of the story and its simplicity make it very moving reading. The Christian faith and the understanding of the author ring true.

LUKE: HISTORIAN AND THEOLOGIAN, by I. Howard Marshall, Paternoster, 1970. 238 pages. \$5.40. This is not another commentary on St Luke's gospel, but a study of Luke himself, his theology and his role as a historian. Dr Marshall comes down heavily in favour of Luke being a most reliable historian and finds in his works a theologian who is vitally interested in the gospel of salvation. Luke wrote 28 per cent of the New Testament, three per cent more than Paul. This excellent book brings into clear focus this major N.T. writer.

A HISTORY OF THE MODERN CHURCH, FROM 1500 TO THE PRESENT DAY by J. W. C. Wand. Methuen, 1971. 325 pages. £1/10/ (UK).

The first edition of this book was produced in 1929 a few years after the author had become a theological tutor in Oxford. It may well have had some part in achieving his appointment as lecturer in Church History at Oxford in 1931. The copy of the work under review is the first paperback version of the 7th edition of 1965.

Unfortunately, the work, almost forty years old now,

shows signs of its age. Although the bibliography has been revised and a few pages have been added in 1965 carrying on the story up to modern times, the work belongs very much to its period. It tries to cover the whole of Christian history since the Reformation and inevitably it is very selective.

Nothing is presented in detail, and one wonders how much the average Th.L. student could possibly make of the kaleidoscope which Bishop Wand presents. Even the revised bibliography has already dated, being studded with books largely

unobtainable, and of course omitting the many excellent paperbacks that have appeared in recent years, especially those of Prof A. G. Dickens.

N. S. Pollard.

SHORT NOTICES

THE BRETHREN by Anne Arnott. An autobiography of a Plymouth Brethren childhood. Hodder paperback, 1970. 196 pages. 90c. Now an Anglican and a magistrate, her story covers from the twenties to the present.



diane and ricky allan

are cold and alone.

They are both so young, so hungry and so helpless! Deserted after the birth of her son, Diane can barely pay rent from her social service allowance. She and the baby are trying to live on the few

dollars left. Last week Diane collapsed in the street from hunger. Without family, and unable to take a job — how long can she hope to keep her child? How long can these young Australians survive in Sydney's winter?

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Enclosed is my gift towards helping needy people through the Winter Appeal. Please forward me a receipt for tax purposes.

Mainly About People

Rev Andrew Daunt-Fear, formerly lecturer at Ridley College, Melbourne, is living at Tumbury Bay, South Australia, until he leaves in July for some years of further study and experience overseas.

Right Rev Stephen C. Bradley, Bishop of the Church of England in South Africa, will fly to Australia in July and will spend five to six weeks fulfilling speaking and preaching engagements here.

Rev David E. W. Green, vicar of St Wilfred's Mount Duneed (Melbourne) since 1964, retired on April 18 and has offered to serve at Kumbun (New Guinea) for a year.

Rev Alick J. Davies, rector of Christ Church Kapunda (Adelaide) since 1966, has been appointed rector of St Mary's South Road from July 8.

Rev Charles Bramhall and John E. Atkins, who retired recently from parishes in Tasmania, have had conferred upon them the title of canon emeritus.

Rev Canon Clifford Robinson, rector of St John's Devonport since 1958, has been appointed rector of Evandale from the end of May.

Sister Elvie Fraser, parish assistant at Queenstown (Tasmania) is now assistant at Deloraine.

Mr Ross Walker began work in Canberra as Diocesan Development Officer early in April.

Rev Russell H. Oldmeadow, rector of St Matthew's Albury (Canberra-Goulburn) has resigned the parish and his archdeaconry from May 14. He is to be Director of Canberra Lifeline.

Rev John Kohler has been appointed curate of Queanbeyan (Canberra-Goulburn).

S.A. Winter Missionary Conference

The Church Missionary Society in South Australia is planning a Winter Conference 11-14 June at the Willochra Diocesan Centre at Melrose.

The Dean of Armidale, Very Rev Peter F. Newall will take the Bible studies and Rev Allen W. Quee, General Secretary will be the chairman.

Special visitors to the Conference will be former CMS missionary in Sabah and Victorian Hon Secretary, Mr Ray B. E. Pearce, Miss Irene Jeffreys, Lay Secretary and Hon. Treasurer in SA and Miss Ruth Prescott who has served as a teacher in Sabah.

Brisbane Convention for CMS

Labour Day holiday, Monday, 3rd May, saw the Annual C.M.S. Convention held in Brisbane at the Hotel Canberra.

There were three sessions from 3.30 to 9 pm, and a buffet tea. There was a good attendance of C.M.S. supporters and friends.

The League of Youth is to hold its Winter School at the Burleigh Convention Centre over the Queen's Birthday weekend, 11-14 June. Rev. Jeff Roper, a former Queensland secretary for C.M.S. and now rector of St John's Dalby, is to be the guest speaker.

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Round-up of church press comment

After defining pornography as the exploitation of sex primarily for the commercial gain, the CHURCH OF ENGLAND NEWSPAPER says three pertinent things about the current debate.

First, no society in its right mind should ever actively encourage pornography. Secondly, pornography is basically a destructive thing and Christians, for this reason, if no other, should stand up and fight it. Thirdly, pornography is so much on display in shops and public places that we are denied the freedom of being able to ignore it.

Church & People (N.Z.) tells a good story about a colourful N.Z. bishop of other days who endeared himself to his theological students by his generous marking of papers. He gave one student 300 p.c., having forgotten to divide the marks by three!

Frances Condell in the Church of Ireland Gazette gives some instructions in the gentle art of reading in bed. She makes a lot of the ritual of preparing the hot water bottle. The non-ritualist in Australia just switches on the electric blanket and jumps in.

In a warm, humble and thankful letter to Melbourne people in See, Dr Woods, Archbishop and now Primate, reminds us that constitutionally, all that the Primate does is preside at General Synod, its Standing Committee and at sundry boards such as A.B.M. AND THE A.C.T. Like other primates Dr Woods gives

fair notice to his diocese that it will involve him in far more than that.

According to the Church Times, St. Mary's Brookfield, London, recently carried on its notice-board "Snug Eucharist 10 a.m." This is carrying fellowship too far. That caps the misprint in a clergyman's letter in which he said it was a poor parish in New castle which made him thin. A "k" makes all the difference.

CARINGBAH YOUTH CONVENTION

The Anzac Day Youth convention of St. Philip's Caringbah, N.S.W., drew 200 young people from all over Sydney. The speaker was Rev. Geoffrey Bingham, Principal of Adelaide Bible Institute who took the theme, 'Remember Your Creator in the Days of Your Youth.'

"Young people so often remember everything else but their Creator," he said. "The tragedy of those who 'lived it up' in their youth may sometimes not be fully realised till the end of life when their guilt catches up with them as the prospect of death and judgment approaches."

Jesus liberates youth from their fears and hang ups through the cross, where the guilt and power of sin was destroyed.

A young person must experience forgiveness and release from sin before he can go on to live a holy life."

At the conclusion of the convention about forty young people indicated an acceptance of some new aspect of the Lordship of Christ.

Crossword Prizes

Prizes for Bible Crossword No 33 have been posted to Mrs I. M. Evans, Dandenong North, Victoria and Mrs Valerie Mathis, Revesby, NSW.

The clearer sight we have of the sovereignty and power of heaven, the less we shall fear the calamities of this earth. —Matthew Henry.

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CO-CHAIRMAN



Mr Alan T. Kerr, member of the NEAC executive and co-chairman with Bishop Kerle of the Congress.

Dr WOODS: ECUMENISM REGRESSING

"There seems to be a malaise in the ecumenical movement," said Dr Frank Woods, Archbishop of Melbourne, addressing the annual meeting of the Victorian Council of Churches recently.

Dr Woods reported to the meeting on the World Council of Churches meeting in Ethiopia earlier this year. He said that ecumenism was regressing instead of progressing.

He said that there was good growth of inter-church co-operation locally and that if viewed in the perspective of history, the ecumenical movement will probably show no real regression.

Criticisms that were sometimes levelled at the movement were sometimes justified, he said. He pointed out that grants from the WCC to combat racism in Africa had produced storms in every country except Australia.

CENEF CENTRE TO CLOSE



Sydney's CENEF Centre at 511 Bathurst Street (see picture), for long the headquarters of many Anglican and interdenominational organisations is to close from the end of October this year.

The Board of Management of the Church of England National Emergency Fund has agreed to sell the old building to the Glebe Administration Board. The Board will use it to provide temporary accommodation for the St Andrew's Cathedral Choir School which is to be re-built as part of the development project for the cathedral site.

Tenants must quit before November 1 so that extensive alterations can be made to the building to enable the school to use it from term 1, 1972.

CENEF was set up early in World War II as the diocesan effort to assist all who were serving in the forces. After the

war, CENEF acquired its own building in Castlereagh Street and later sold it to buy the Bathurst Street property which is across the intersection from the Choir School and the Cathedral.

Dr Blake writes on youth, racism & money

Geneva (EPS).—Youth made such an important contribution to the recent Addis Ababa meeting of the Central Committee of the World Council of Churches that arrangements are now being made to ensure its participation in the 1972 central committee session in the Netherlands.

This announcement was contained in a letter sent to WCC member churches on April 15 by General Secretary Eugene Carson Blake together with the minutes of the Addis Ababa meeting.

Up to 14 advisers under the age of 30 will be sought from the member churches with the emphasis on getting a group that is balanced confessionally, geographically and culturally who can vigorously articulate "the convictions and aspirations of the younger generation of our day", Dr Blake wrote.

The next central committee meeting has been set for August 13-23, 1972, probably in Utrecht.

Another item mentioned by Dr

Blake in his letter to the churches was the Program to Combat Racism. "The members of most of our churches have not yet understood or agreed to the necessity for the elimination of racist assumptions and practices in church and society," he wrote. "Will you let me know what you are doing to inform your members and to convert them into a force against the evils of racist thought and practice?"

The financial crisis confronting the World Council was the subject of a special letter also sent April 15. Due to an estimated deficit of \$200,000 on its general budget for 1972, all member churches are asked to increase

their contributions to that budget by at least 25 per cent beginning in 1972.

"When one compares our whole general budget of \$1,500,000 with the available resources and expenditures of our member churches which run into hundreds of millions of dollars," wrote Dr Blake, "it is hard to believe that it is good ecumenical strategy to fail to provide the relatively modest resources needed for carrying out those activities which the member churches in assembly or central committee have decided should be done jointly through the World Council."