

# Books

From page seven

**WORSHIP IN ANCIENT ISRAEL** by H. H. Rowley, SPCK, 1967, pp. xv plus 307, U.K. 42s.

Those who are acquainted with any of Professor Rowley's numerous books on Old Testament subjects will have come to expect both scholarship and readability from him. This volume does not disappoint. Writing from a moderate higher critical point of view Rowley sifts the mass of literature dealing with his subject and presents a balanced summary of scholastic trends. Even if the average reader never makes use of the massive quantity of footnotes with which the author documents his works, such embellishments are at least a reassurance as to the thoroughness of the research in the preparation of the book. For the serious student they have a more obvious significance.

One result of Rowley's moderation and his penchant for surveys of contemporary trends is that, while he is not notable as an original scholar, he is rarely tempted to embrace the more wildly conjectural theories which abound.

Starting with the Patriarchal Age, this work treats the main features of organised religion found in Israel during each of the main periods of O.T. history. It is a little technical for those unfamiliar with the contemporary scene in O.T. studies, but given Rowley's critical presuppositions, it is to be commended to students and those with some foundation in this field.

—G. Goldsworthy.

**A WOMAN DOCTOR LOOKS AT LOVE AND LIFE** by Marion Hilliard, Father and Son Welfare Movement, Sydney, 1968, pp. 190, Price 85c.

A valuable book, sincerely and, also, humorously written.

Those husbands and wives who read it will increase their understanding of each other; those people preparing for marriage who read it, whether men or women, will the more easily adjust to their spouse when married.

However, your reviewer, unlike Dr. Hilliard (page 70), believes that an unhappy marriage can often be saved even after the 25th anniversary.

—Gordon Beatty

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## SHORT NOTICES

**FAIR SUNSHINE** by Jock Purves, Banner of Truth Trust, pp. 206, 5/ (U.K.) lives of 13 Scottish covenanters and brief history of covenanters era. A great Christian era ably handled. **TOURIST IN ISRAEL** by S. M. Houghton, Banner of Truth Trust, pp. 220, 5/ (U.K.). The land and its people as seen by a perceptive Christian in 1967. A modern Thompson. **CONSCIENTIOUS OBJECTION TO MILITARY SERVICE**, Australian Council of Churches, pp. 48 60c. An objective report by an A.C.C. committee. **AN UNQUENCHED FLAME** by Wendy Mann, S.A.M.S., pp. 94, 70c. Excellent brief history of South American Missionary Society just published. **WHY JOIN THE CHURCH?** by Alan C. Prior, Clifford Press, pp. 12. Excellent tract for wide use by a Baptist. **HUMAN RIGHTS AND THE SALVATION ARMY**. Produced by U.N.O. God by Sherwood E. Wirt, Scripture Union, pp. 94, 80c. Struggles of a man who would rather not face up to God.

## CLERGY RESIGN

From page one.

training at Ridley College. He gained a second class honours Th.L. in 1962.

Mr Lane, aged 30, trained at Perry Hall, Melbourne, and was ordained by the Archbishop of Melbourne in 1965. Both wear beads, both are active in the A.L.P. and both are actively opposed to Australian participation in the Vietnam conflict.

In an interview with A.C.R. last week Mr Pope said he was going into secular employment. It has been reported that he intends to stand for Parliament.

Mr Lane, who is curate in charge of Holy Trinity, Kensington, is resigning as from October 6.

In an interview with the A.C.R., Mr Lane said that his entering secular employment had been in his mind at least six months before the publicity given to his views in April last.

He has no regrets about his action but wishes to withhold the name of his future employers to avoid embarrassing them. He hopes to continue to exercise his ministry in an honorary capacity.

151st.

The Governor of N.S.W., Sir Roden Cutler, and Lady Cutler will attend Morning Prayer at St. Matthew's, Windsor, N.S.W., on Sunday, October 13. It will be the 151st anniversary of the laying of the foundation stone of this historic church.

## Mainly About People

Rev. Michael X. Vine of Goroka (New Guinea), has been appointed vicar of St. Paul's, Kingsville (Melbourne) from February next.

Rev. Anthony B. Williams of Willunga (Adelaide), has been appointed to the charge of Edwardstown and Ascot Park from December 13.

Rev. L. S. Willington of Sarawak has been appointed a chaplain at Geelong Grammar School (Melbourne) from September 17.

Rev. Colin Kruse curate of St. Andrew's, Summer Hill, has been appointed curate of St. Andrew's, Cronulla (Sydney) from October 1. He has been accepted by C.M.S. for missionary service.

Rev. Arthur G. Fellows, rector of St. Paul's Roma (Brisbane) since 1962, has been appointed rector of St. Alban's, Auchenflower.

Rev. Derek W. Pride, curate of St. Andrew's, Indooroopilly (Brisbane), has been appointed vicar of the Church of the Holy Spirit, Kenmore.

Rev. William G. Nicholson, rector of Milloo (Bendigo), was inducted to St. Francis', Nundah (Brisbane), on October 4.

Rev. Tom Jewett, and Rev. Lance Johnston were ordained deacons at All Saints', Canberra on September 21. Mr Jewett will serve a curacy at All Saints', Canberra and Mr Johnston at Holy Cross, Canberra. Mr Johnston has just returned to Australia from Scotland where he took his B.D. at the University of Edinburgh.

Dr J. Sidlow Baxter well-known Bible teacher and author will visit Australia, March to June, 1969 at the invitation of a committee led by the Katoomba Christian Convention and Campaigners for Christ.

Rev. Tom Wilding, of St. David's, Castlegar, B.C. Canada, has been appointed rector of St. Andrew's, Boort (St. Arnaud) from early October.

Rev. R. L. Peck formerly vicar of Manilla, has taken over the managing editorship of "Church and People," official paper of the Anglican Church in New Zealand.

Rev. Dick Lucas, vicar of Great St. Helen's, London, who specialises in a ministry to businessmen in the city of London will visit Sydney next year in connection with St. Andrew's Cathedral centenary.

Mr and Mrs Ian Knowles from Tasmania, after training at St. Andrew's Hall, Melbourne, are to serve with C.M.S. at Anguruku, Groote Eylandt, Northern Territory.

Rev. Canon M.A.F. Downie has been appointed rural dean of the South Eastern Deanery (Tasmania).

Rev. Arthur C. Cloudsdale, rector of Hopetoun (Ballarat), has been inducted to St. Paul's, Launceston (Tasmania).

## C.E.M.S. SECRETARY MEETS QUEENSLAND'S GOVERNOR

**MR. Ron Arnott, diocesan secretary of the Church of England Men's Society in Sydney, had an interview with His Excellency, Sir Alan Mansfield, Governor of Queensland, at Government House, Brisbane, recently.**

His Excellency is the first Australian governor of Queensland and a former Chief Justice. Mr Arnott discovered that Sir Alan and he were both old boys of Shore, one of Australia's leading independent schools, in Sydney. While they were not contemporaries, they found they had much in common.

He evinced a special interest

Rev. Leo Buckman, secretary for the British and Foreign Bible Society in New Guinea, has resigned and will spend three months' long service leave on his property at Esperance, W.A., before taking up another position with the Bible Society.

Rev. Maurice Wheatley, of the U.S.P.G., London, has been made an honorary canon of St. James' Cathedral, Townsville, North Queensland.

Rev. Dr Alan Cole, of C.M.S., Singapore, returns to Sydney in November and has been appointed lecturer at Moore College, Newtown, N.S.W., from February, 1969.

Rev. William J. Dumbrell, who is on leave from Moore College, has received the Salstonstall Scholarship at Harvard University, U.S.A., for a further year's study.

## THE AUSTRALIAN CHURCH RECORD

The paper for Church of England people — Catholic, Apostolic, Protestant and Reformed

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## THEY SAY

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—Editorial, Yale Daily News.

I was very interested when you quoted the article on bearing arms. This I think was an act of moral courage in the face of all the fuss that is made over the conscientious objectors, who I consider if they were real men, would put forth their ideas and then go out as stretcher-bearers. Somewhere in Ruskin's writings he said, "We do not honour the soldier for his killing, but for his willingness to be killed." — A listener to a service broadcast from St. Alban's, Belmore, New South Wales.

The anguish of Biafra hung heavily on all our hearts. Both parties to the conflict were vocally represented but there seemed to be little hope of any settlement, even little sign of Christians being eager for reconciliation and unity across the lines of war, and endless difficulties in the way of saving lives of millions of destitute people. —Bishop David Garney, of Gippsland, from Uppsala.

Queensland's new Premier is a non-drinker and non-smoker and has taught Sunday School classes for 38 years. He also flies his own aeroplane. — Australian Temperance Advocate.

In order to appreciate the aims of the New Zealand Liturgy certain changes have been made to the position of the church furniture. To open the altar to the people the pulpit, lectern, priest's stall and choir stalls have been moved while the altar and altar rails have been brought forward. — Archdeacon Hugh Girvan, St. Arnaud Cathedral.

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# THE AUSTRALIAN CHURCH RECORD

## REFORMATION ISSUE

THE CHURCH OF ENGLAND NEWSPAPER—EIGHTY NINTH YEAR OF PUBLICATION

No. 1424—October 17, 1968

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## REFORMATION AT STAKE TODAY

**REV. LESTER PFANKUCK, author of this article, is vicar of St. John's, Woolston, and rural dean of East Christchurch, New Zealand. He is a member of the N.Z. Evangelical Churchmen's Fellowship and was formerly Scripture Union Secretary in South-East Asia.**

Before an attempt is made to answer this question, a preliminary question must be asked in the context of the present-day theological climate. Why must principles we feel compelled to defend be those of the Reformation? In other words, should we be tied to this period of history?

We are supposed to be living in "the orphan generation" which has "come of age" and feels no great debt to the past. It seems strange that this mentality should be found within the Christian Church.

It is understandable amongst Communists, who have good reason for rewriting the history books and removing the ancient landmarks. It is consistent with the hippie generation, who are too busy taking drug induced trips out of the present to give a thought to the past!

But the roots of the Christian Church and its message are firmly planted in history. Christians have a constant duty to work out ways and means of effective communication of the Gospel to each generation, but the content of the message is always relevant, because it deals with principles which are eternally true.

Why then do so many voices within the Church proclaim that validity must be in terms of modernity? Do they expect another Incarnation and Crucifixion? There is surely a real sense in which Christians are always tied to those saving events of God in Christ enacted in the 1st Century A.D. and interpreted by the written records which stand closest to these events in time.

### BIBLE'S PLACE

This is the sense in which the Church is "apostolic", and while there is a legitimate doctrine of development, there must be an identity between the Gospel and the Church of the 1st and 20th Centuries — as the embryo is related to the child and adult.

It follows then that it is not a matter of who is the dominating party in the Church at any particular point in history, that should be the reason for holding the Reformation in honour, but because it was at that point that the Bible was restored to the Church.

Its message was felt in the lives of men in a way that it had not been since apostolic times. It is therefore a misnomer to call the present theological upheaval "a new Reformation" because it can hardly be identified with the message of the Apostles.

We have a right, then, to be concerned when we feel there is a possibility of the candle of

the Gospel, relit at the Reformation, going out.

The people of God, like Israel of old, must never forget that to maintain the Word of God in its rightful place is a part of the battle of the ages, and will continue to the end of time.

Commenting on how few seem to realise the issues at stake between the Council of Trent and the Reformed Churches, Doctor Basil Atkinson wrote in a book which used to be a classic of an earlier generation:

### FOCAL POINTS

"Yet they (i.e. the issues at stake) should be known in detail by all evangelical clergy, ministers and leaders just as the faithful remnant in ancient Israel knew and pondered the battles and deliverances of their past" (pg. 188 "Valiant in Fight").

The two focal points of the 16th century Reformation were the supremacy of Holy Scripture and the efficacy of Christ's death for all the sins of the whole world, with its application to the individual believer by faith alone.

Today the Church feels compelled to put its house in order in at least two main areas; the modernising of its liturgy and the reunion of Christendom. Dr J. J. Packer made an interesting observation in a book he wrote some years ago; viz. that man's sinful tendency to change the character of Christianity takes two forms. He adds his own works to what Christ has done in perfection to secure acceptance with God; and he qualifies God's revealed truth with his reasoning and speculative ideas. Dr. Packer felt that the reformers battled essentially with the first of these tendencies, and he goes on to say:

"Today the heirs of the Reformers must oppose the second tendency, as it appears in the liberal approach to revelation . . ." (Pg. 173 "Fundamentalism and the Word of God.")

In historical perspective, and in the light of the impact of science upon religion, the Bible has been the focal point of the battle over the past 100 years. It is an over-simplification, however, to claim that this is the only principle involved. In both areas of present day reforms mentioned above, these two principles are at stake.

### NEW LITURGIES

Let us take the modernising of the Liturgy. The 1958 Lambeth Report, in spite of its reference to Scripture in the phrase "to that apostolic authority in the Church to which she must ever bow," went on in another section to remove the king-pin from the Anglican Communion by the statement "yet now it seems clear that no Prayer Book, not even that of 1662 can

Anglicans when with a little tolerance, and reflection upon the fact that 1662 doctrine has provided a meeting place for all shades of opinion over the centuries, an acceptable modern Liturgy could still be found. Again, the criterion is not a matter of who is the dominant group at this point in history, but what are principles of the Gospel to which we are bound to give liturgical expression at all times.

### REUNION

In the matter of reunion, the first disturbing factor is the pursuance of a kind of "doctrinal syncretism" rather than obedience to the principles of Scripture which have been hammered out over the centuries in the experience of so many Churches.

Anglicans should lead the way in this principle so clearly expressed in the Prayer for the Church Militant:

"And Grant, that all they that do confess thy Holy name may agree in the truth of thy Holy Word and live in unity and godly love. . ."

It does not need further evidence that the Pope's recent encyclical to show that "the powers that be" in Rome have not changed. Yet some would have us return to the leadership of the Papacy, and seem to have forgotten so easily that the break with the Bishop of Rome was the occasion of light and reform in England.

If the truth were known, many present-day Roman Catholics

(Continued Page 3)



• The first Protestant church building. In 1544, Martin Luther conducted the dedication service and preached the sermon from this pulpit in the Castle Chapel at Torgau, Germany.

# Reformation and renewal

by Dr Keith Cole, Vice Principal of Ridley College, University of Melbourne.

ON the 31st October 1517 Martin Luther nailed his memorable ninety-five theses to the door of the castle church at Wittenberg.

In themselves, these theses were not particularly revolutionary but rather called for debate on the authority of the Pope to grant indulgences for the deliverance of souls from purgatory. Luther's action, however, sparked off the explosion which shattered the monolithic structure of the medieval church from which emerged the great Protestant denominations of the sixteenth century.

The Reformation in England was different from that on the Continent, being rather a reformation of doctrine rather than a re-formation of church structures, the notable exception being the freedom of the English Church from papal control. In England the complex Latin service books were superseded by the simpler Prayer Book in English.

The second Prayer Book issued in 1552 reflected more accurately reformation doctrine than did the first of 1549 and is substantially the Prayer Book which we have today. The threefold order of bishop, priest and deacon was retained in the new English Ordinal, but interpreted in the light of the Biblical view of the ministry and the reformed understanding of the priesthood of all believers.

Doctrine was expressed in the XXXIX Articles which emphasised the supreme authority of the Bible in matters of faith. Thus the Church of England was reformed by returning to basic Biblical doctrines.

The Church of England in Australia in the twentieth century similarly can find renewal in firmly believing in and constantly bearing witness both individually and corporately to these same great spiritual truths.

## Biblical doctrines emphasised at the Reformation

The four central Biblical doctrines emphasised at the Reformation were:

the supreme authority of the Bible in determining matters of faith and conduct; the substitutionary nature of the atoning death of our Lord Jesus Christ; justification by faith; and the priesthood of all believers.

## The Supreme authority of the Bible

The Reformation was concerned primarily with the question of the ultimate authority in matters of faith and conduct.

While acknowledging that there was a legitimate place for reason and also for the Church, the Reformers insisted that the Bible was the supreme authority by which spiritual truths were tested. Human reason so often fails and is subjective and the Church through the sin of its members varies in its judgments. The Bible, however, stands supreme as the objective revelation of God to man in creation and history, in the person and work of the Lord Jesus Christ, and in the gift of the Holy Spirit to His Church.

The supremacy of the Bible for doctrine is seen in Article VI, which states: "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein nor may be proved thereby is not to be required of any man that it should be believed as an article of the faith or be thought requisite or necessary to salvation."

Similarly, Article XX states: "The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: And yet it is not lawful for the Church to ordain anything contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another."

Thus for the Reformers the Bible is the supreme authority

for Christian faith and conduct, sufficient for salvation, the standard by which the Church must ever reform itself and judge its traditions.

## The substitutionary nature of the atoning death of our Lord Jesus Christ

The Reformers also emphasised the substitutionary aspect of the atoning work of our Lord because of the same strong emphasis given to it in the Bible.

Jesus said that He himself was "to give His life a ransom for many," and at the Last Supper spoke of His body being given and His blood shed for His disciples. The burden of the apostolic preaching was that Jesus died for our sins and was raised for our justification.

St. Paul emphasises the theme "while we were yet sinners Christ died for us" when he wrote to the Romans, and "He died for all that those who live might live no longer for themselves, but for Him who for their sakes died and was raised" was what he told the Corinthians. Similarly, Peter wrote, "Christ also died for sins once for all the righteous for the unrighteous that He might bring us to God."

These are but few of the many examples which could be given of the New Testament interpretation of the death of our Lord Jesus on the cross, emphasised by the reformers as reflected in the words of our service of Holy Communion, "who made there (by his one oblation of himself once offered) a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world."

## Justification by faith

The doctrine of justification by faith in the atoning work of our Lord was the theological and spiritual foundation of the Reformation.

For Martin Luther it was the key which opened the door to an understanding of the grace of God, His love and His righteousness and the means whereby sinful and guilty man is accounted righteous before God. This great truth was reaffirmed in Article XI of our Church which says: "We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not of our own works and deservings."

This article directs us to the Homily of Justification which outlines the Biblical basis of the doctrine. All have sinned and fall short of the glory of God, therefore can no man "by his own acts, works and deeds, seem they never so good, be justified and made righteous before God... This is that justification or righteousness which St. Paul speaketh of when he saith, 'No man is justified by the works of the law, but freely by faith in Jesus Christ'."

The doctrine of justification by faith is the very foundation of all Christian life and experience in every age for it is only when this is understood and known can there be any peace, power and progress. Are we in the Church of England in Aus-

tralia today faithful in our proclamation of this central reformation doctrine which lies at the very heart of the New Testament?

## Priesthood of all believers

Those who are justified by faith offer to God through our Lord Jesus Christ the sacrifice of praise and thanksgiving. More they offer unto Him their souls and bodies, to be a reasonable, holy and living sacrifice.

This ministry is the priesthood of all believers always spoken of in the New Testament in a corporate sense. The New Testament writers emphasise that the priesthood of our Lord is unique, as He is the only and all sufficient mediator between God and man and His death is the only sacrifice for sins, it follows that the distinctive functions of the ordained ministry are not sacerdotal but pastoral, and while the Holy Com-

munion service is the proper occasion for worshippers to offer praise and thanksgiving, themselves and their gifts, these are their responsive offerings as members of the priesthood of all believers.

## Reformation and Renewal

The divine agent for the renewal of the Church at all times in her history is the Holy Spirit. This was evident at the Reformation. This must also be evident today.

In the great ecumenical movement, in the newer concepts of mission and evangelism, and in the concerted effort for relevant communication at the present time there must be the realisation that their effectiveness depends on the faithfulness of the church in believing and mediating those fundamental Biblical principles which were reaffirmed at the great renewal of the Church during the Reformation.

## EDITORIAL

### PROTESTANT AND REFORMED

We are indebted to the scholarly pen and the able speeches of Mr Gervaise Duffield, an evangelical spokesman in the Church Assembly, for his outspoken criticism of those who want to have their church facing both ways. Last month he said: "Increasingly Anglican officialdom is trying to make out that the Church of England is both Protestant and Catholic. She is not, they argue, one of the Reformation churches but a bridge church, neither Protestant nor Catholic but a bit of both. This I believe to be nonsense." So do we.

The Reformers correlated catholicity with purity of doctrine, the apostle's doctrine as we have it in the New Testament. In this sense, and in that alone, the Church of England is truly catholic. There are many in our church who relate catholicity to three orders of ministry and a particular view of the place of bishops in that ministry. Others emphasise historic links with the apostolic ministry, a particular view of the sacraments or the maintenance of certain traditions, rituals or vestments.

The leaders of the great Reformation of the sixteenth century knew exactly where they stood. They were down-to-earth realists, every one of them. Their churches were corrupt, disobedient to the divine commission, full of superstition and unbelief, complacent with wealth and secular power and the Bible was an unknown book.

Each of the Reformers in every nation was first of all converted through a study of the Scriptures. In time they came to see that the Bible alone was the church's sole authority and henceforward they refused to accept anything contrary to God's Word written therein.

This is the clear position of the Church of England today, laid down in Articles 6, 20 and 21. Read them for yourself. This is the position of all the Reformed churches of the world today.

Many who hold such views of catholicity are fine, God-fearing people who hold their views firmly and sincerely. Many of them have served the cause of Christ with a selflessness which should shame many an evangelical. But the Church of England is not of this persuasion and we must resist all attempts to make it such or present it to other denominations as such. Our formularies are Protestant.

Some scholars have worked hard to show that the Reformation in England varied in some important respects from the Reformation in France, Germany, Geneva, Scotland or Sweden. Professor Rupp puts it nicely: "We shall be wise if we refuse to imitate those historians who loved to glorify some imaginary and splendid isolation of the English Church, as though there were something inherently disreputable in borrowing from abroad, and who shied at the word 'Continental' with something of the blushing aversion of a traditional spinster. The Reformers happily were without such odd parochialism."

History shows that the Reformation in England bears the most striking similarities to the Reformation elsewhere. Political motives were strong in every case. But behind the Elector Frederick, King Henry VIII, or King Gustav Vasa, stood Luther, Cranmer, or Olaus Petri, whose love of Bible truth towered above every other loyalty. Their watch-word was "The Word of our Lord abides for ever."

Some profess to see the Church of England as a bridge church between other Protestant churches and Rome. Articles 19, 22, 28, 31 and 35 must give them nightmares. Little wonder that Lambeth wanted to sweep them behind the door. Professor W. A. Phillips sees the Church of England as a bridge between two denominational groups who profess the gospel. Here lies the role of the Church of England, Protestant and Reformed, in the ecumenical movement today.

## REFORMATION AT STAKE TODAY

(Continued from page 1)

probably believe the same! On the New Zealand scene, it is disturbing to find that reference to the sufficiency of Holy Scripture is being quietly set aside, and vague nebulous statements are being put in their place.

In the document "The Faith we affirm together" which is the proposed basis of union for the five negotiating churches, there is no explicit statement relating to Scripture as regulating doctrine in the church. It is spoken of only in terms of "Guidance of the Holy Spirit," or "the Church having a right" to formulate, adopt, modify and interpret supplementary doctrinal statements, always in agreement with the word of God received in the Bible and witnessed to by the creeds of the church. Final decision in all matters of the faith is the responsibility of the Church.

This is a far cry from Articles VI and XX. Incidentally, the wording of Article VI was proposed as an insertion in this document at a recent diocesan synod and rejected. The phrase "Which is the Supreme Rule of Faith and Practice" was inserted. However, after the words "Received in the Bible..." (above) to be effective, of course, this would have to be passed in the numerous governing bodies of the five churches.

There are many other spheres where the battle must go on; but these are two areas where Reformation principles are at stake.

It behoves all those who desire to see the Gospel enthroned in the Church today, that she may be an instrument of the Holy Spirit for revival in the land, to do all that they can humbly and faithfully to ensure that the Church will "stand fast in the liberty wherewith Christ has made her free." (Galatians 5.1)

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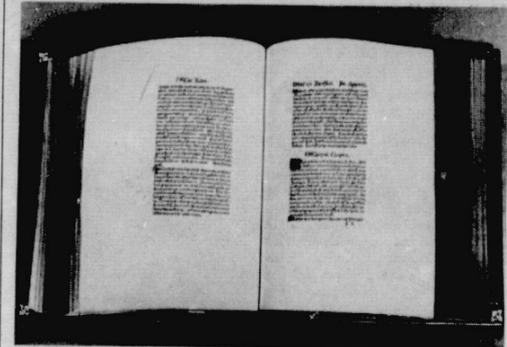
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## FAMOUS NEW TESTAMENT



William Tyndale's New Testament, translated during his exile in Germany, 1524. Only three copies now exist.

## THE CHURCH OF ENGLAND IN SOUTH AFRICA

THE Annual Synod of the C. of E. in South Africa met in Capetown from October 9 to 13, 1968. It is 30 years since the scattered C. of E. congregations in the Cape, Natal and the Transvaal came together under a Constitution. At that time there were six churches in Capetown, four in the Transvaal, the extensive African missions and one "white" congregation in Natal.

But the C. of E. had its beginning in South Africa more than 130 years earlier when the Royal Navy and the British Army took the Cape of Good Hope from the Dutch. The Naval and Military chaplains who came with the occupation forces were men who believed that all men needed to be saved, and that the Gospel is the power of God unto salvation.

It was largely due to this that so many of the outstanding officers of those days had a highly Christian faith, and a real missionary vision. These men founded the first congregations in the Cape from which grew St. John's Loynberg, St. Peter's Mowbray and subsequently Holy Trinity, Capetown.

In the meantime, Natal had been settled and had become a Crown Colony; and attracted by the wealth of the mines, people had poured into the Transvaal. In both of these territories congregations of the C. of E. came into existence, and missionary work was developed.

It was representation of these congregations that met in Capetown 30 years ago to draw up the Constitution of the C. of E. in S.A. Six of those congregations have subsequently joined the C.P.S.A.

In Capetown only Holy Trinity, with its daughter St. Thomas' was left. However, in the 30 years six new churches have been built there. In the Transvaal 12 new churches have been built. In Natal 19 new churches have been built.

It must be recorded, with sincere regret, that every one of these has been built in the face of the fiercest opposition from

## U.K. REUNION

Responding to a questionnaire circulated by the Evangelical wing of the Anglican Church, some 850 clergymen have indicated they would not be willing to take part in the Anglican-Methodist service of reconciliation proposed when the two communions unite. Some 3,600 Evangelical clergymen were polled, 1,200 replied, and 850 said they could not take part in the service. — E.P.S., Geneva.

the C.P.S.A. In the past four or five years the attack has moved out of the hands of the humbler clergy to the leaders; a bishop, an archdeacon; and a canon of the C.P.S.A. have joined the clamor.

However, the C. of E. continues the task handed to it by the founders—the inward task of realising that all men need to be saved — and the outward, declaring the Gospel "which is the power of God unto salvation."

## Prime-movers

These three churches, with their daughter churches, were the prime-movers in the Constitutional development 30 years ago. They were all three well established when in 1847 the first bishop, appointed by the Crown, arrived and he was a Tractarian. To use his own words, "he had come to plant the seeds of the Catholic revival in the virgin soil of the new world."

Chaos followed. He was a strong character who knew what he wanted, and he didn't want evangelicals. He tried to use power that didn't exist to extinguish the evangelical witness that he found in the Cape. Law suit followed law suit, without the results that he desired. And so finally he decided that he must have his own church where he could make his own laws.

In 1870 the Canons and Constitution of the Church of the Province were passed by his followers, and the church throughout the Cape and Natal was split. The evangelicals declined to leave the C. of E. because it was perfectly clear that the motive behind Bishop Gray's development was doctrinal first and foremost.

By 1883 the Supreme Court supported by the Privy Council had found that the C.P.S.A. had cut itself off root and branch from the C. of E., and was not connected with it. (And that is the position today in spite of remarks that a former Archbishop of Canterbury may have passed). Furthermore the Court pointed out the steps that the C.P.S.A. could have taken to have avoided the schism, and made it perfectly clear that those congregations that had not joined the C.P.S.A. were congregations of the C. of E. in South Africa.

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# Reformation and renewal

by Dr Keith Cole, Vice Principal of Ridley College, University of Melbourne.

ON the 31st October 1517 Martin Luther nailed his memorable ninety-five theses to the door of the castle church at Wittenberg.

In themselves, these theses were not particularly revolutionary but rather called for debate on the authority of the Pope to grant indulgences for the deliverance of souls from purgatory. Luther's action, however, sparked off the explosion which shattered the monolithic structure of the medieval church from which emerged the great Protestant denominations of the sixteenth century.

The Reformation in England was different from that on the Continent, being rather a reformation of doctrine rather than a re-formation of church structures, the notable exception being the freedom of the English Church from papal control. In England the complex Latin service books were superseded by the simpler Prayer Book in English.

The second Prayer Book issued in 1552 reflected more accurately reformation doctrine than did the first of 1549 and is substantially the Prayer Book which we have today. The threefold order of bishop, priest and deacon was retained in the new English Ordinal, but interpreted in the light of the Biblical view of the ministry and the reformed understanding of the priesthood of all believers.

Doctrine was expressed in the XXXIX Articles which emphasised the supreme authority of the Bible in matters of faith. Thus the Church of England was reformed by returning to basic Biblical doctrines.

The Church of England in Australia in the twentieth century similarly can find renewal in firmly believing in and constantly bearing witness both individually and corporately to these same great spiritual truths.

**Biblical doctrines emphasised at the Reformation**

The four central Biblical doctrines emphasised at the Reformation were:

the supreme authority of the Bible in determining matters of faith and conduct; the substitutionary nature of the atoning death of our Lord Jesus Christ; justification by faith; and the priesthood of all believers.

## The Supreme authority of the Bible

The Reformation was concerned primarily with the question of the ultimate authority in matters of faith and conduct.

While acknowledging that there was a legitimate place for reason and also for the Church, the Reformers insisted that the Bible was the supreme authority by which spiritual truths were tested. Human reason so often fails and is subjective and the Church through the sin of its members varies in its judgments. The Bible, however, stands supreme as the objective revelation of God to man in creation and history, in the person and work of the Lord Jesus Christ, and in the gift of the Holy Spirit to His Church.

The supremacy of the Bible for doctrine is seen in Article VI, which states: "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein nor may be proved thereby is not to be required of any man that it should be believed as an article of the faith or be thought requisite or necessary to salvation."

Similarly, Article XX states: "The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: And yet it is not lawful for the Church to ordain anything contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another."

Thus for the Reformers the Bible is the supreme authority

for Christian faith and conduct, sufficient for salvation, and the standard by which the Church must ever reform itself and judge its traditions.

## The substitutionary nature of the atoning death of our Lord Jesus Christ

The Reformers also emphasised the substitutionary aspect of the atoning work of our Lord because of the same strong emphasis given to it in the Bible.

Jesus said that He himself was "to give His life a ransom for many," and at the Last Supper spoke of His body being given and His blood shed for His disciples. The burden of the apostolic preaching was that Jesus died for our sins and was raised for our justification.

St. Paul emphasises the theme "while we were yet sinners Christ dies for us" when he wrote to the Romans, and "He died for all that those who live might live no longer for themselves, but for Him who for their sakes died and was raised" was what he told the Corinthians. Similarly, Peter wrote, "Christ also died for sins once for all the righteous for the unrighteous that He might bring us to God."

These are but few of the many examples which could be given of the New Testament interpretation of the death of our Lord Jesus on the cross, emphasised by the reformers as reflected in the words of our service of Holy Communion, "who made there (by his one oblation of himself once offered) a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world."

Justification by faith  
The doctrine of justification by faith in the atoning work of our Lord was the theological and spiritual foundation of the Reformation.

For Martin Luther it was the key which opened the door to an understanding of the grace of God, His love and His righteousness and the means whereby sinful and guilty man is accounted righteous before God. This great truth was reaffirmed in Article XI of our Church which says: "We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not of our own works and deservings."

This article directs us to the Homily of Justification which outlines the Biblical basis of the doctrine. All have sinned and fall short of the glory of God, therefore can no man "by his own acts, works and deeds, seem they never so good, be justified and made righteous before God . . . This is that justification or righteousness which St. Paul speaketh of when he saith, 'No man is justified by the works of the law, but freely by faith in Jesus Christ.'"

The doctrine of justification by faith is the very foundation of all Christian life and experience in every age for it is only when this is understood and known can there be any peace, power and progress. Are we in the Church of England in Aus-

tralia today faithful in our proclamation of this central reformation doctrine which lies at the very heart of the New Testament?

## Priesthood of all believers

Those who are justified by faith offer to God through our Lord Jesus Christ the sacrifice of praise and thanksgiving. More they offer unto Him their souls and bodies, to be a reasonable, holy and living sacrifice.

This ministry is the priesthood of all believers always spoken of in the New Testament in a corporate sense. The New Testament writers emphasise that the priesthood of our Lord is unique. As he is the only and all sufficient mediator between God and man and his death is the only sacrifice for sins, it follows that the distinctive functions of the ordained ministry are not sacerdotal but pastoral, and while the Holy Com-

munion service is the proper occasion for worshippers to offer praise and thanksgiving, themselves and their gifts, these are their responsive offerings as members of the priesthood of all believers.

## Reformation and Renewal

The divine agent for the renewal of the Church at all times in her history is the Holy Spirit. This was evident at the Reformation. This must also be evident today.

In the great ecumenical movement, in the newer concepts of mission and evangelism, and in the concerted effort for relevant communication at the present time there must be the realisation that their effectiveness depends on the faithfulness of the church in believing and mediating those fundamental Biblical principles which were reaffirmed at the great renewal of the Church during the Reformation.

## EDITORIAL

### PROTESTANT AND REFORMED

We are indebted to the scholarly pen and the able speeches of Mr Gervaise Duffield, an evangelical spokesman in the Church Assembly, for his outspoken criticism of those who want to have their church facing both ways. Last month he said: "Increasingly Anglican officialdom is trying to make out that the Church of England is both Protestant and Catholic. She is not, they argue, one of the Reformation churches but a bridge church, neither Protestant nor Catholic but a bit of both. This I believe to be nonsense." So do we.

The Reformers correlated catholicity with purity of doctrine, the apostle's doctrine as we have it in the New Testament. In this sense, and in that alone, the Church of England is truly catholic. There are many in our church who relate catholicity to three orders of ministry and a particular view of the place of bishops in that ministry. Others emphasise historic links with the apostolic ministry, a particular view of the sacraments or the maintenance of certain traditions, rituals or vestments.

The leaders of the great Reformation of the sixteenth century knew exactly where they stood. They were down-to-earth realists, every one of them. Their churches were corrupt, disobedient to the divine commission, full of superstition and unbelief, complacent with wealth and secular power and the Bible was an unknown book.

Each of the Reformers in every nation was first of all converted through a study of the Scriptures. In time they came to see that the Bible alone was the church's sole authority and henceforward they refused to accept anything contrary to God's Word written therein.

This is the clear position of the Church of England today, laid down in Articles 6, 20 and 21. Read them for yourself. This is the position of all the Reformed churches of the world today.

Many who hold such views of catholicity are fine, God-fearing people who hold their views firmly and sincerely. Many of them have served the cause of Christ with a selflessness which should shame many an evangelical. But the Church of England is not of this persuasion and we must resist all attempts to make it such or present it to other denominations as such. Our formularies are Protestant.

Some scholars have worked hard to show that the Reformation in England varied in some important respects from the Reformation in France, Germany, Geneva, Scotland or Sweden. Professor Rupp puts it nicely: "We shall be wise if we refuse to imitate those historians who loved to glorify some imaginary and splendid isolation of the English Church, as though there were something inherently disputable in borrowing from abroad, and who shied at the word 'Continental' with something of the blushing aversion of a traditional spinster. The Reformers happily were without such odd parochialism."

History shows that the Reformation in England bears the most striking similarities to the Reformation elsewhere. Political motives were strong in every case. But behind the Elector Frederick, King Henry VIII, or King Gustav Vasa, stood Luther, Cranmer, or Olaus Petri, whose love of Bible truth towered above every other loyalty. Their watch-word was "The Word of our Lord abides for ever."

Some profess to see the Church of England as a bridge church between other Protestant churches and Rome. Articles 19, 22, 28, 31 and 35 must give them nightmares. Little wonder that Lambeth wanted to sweep them behind the door. Professor W. A. Phillips sees the Church of England as a bridge between two denominational groups who profess the gospel. Here lies the role of the Church of England, Protestant and Reformed, in the ecumenical movement today.

## REFORMATION AT STAKE TODAY

(Continued from page 1)

probably believe the same! On the New Zealand scene, it is disturbing to find that reference to the sufficiency of Holy Scripture is being quietly set aside, and vague nebulous statements are being put in their place.

In the document "The Faith we affirm together" which is the proposed basis of union for the five negotiating churches, there is no explicit statement relating to Scripture as regulating doctrine in the church. It is spoken of only in terms of "Guidance of the Holy Spirit," or "the Church having a right" to formulate, adopt, modify and interpret supplementary doctrinal statements, always in agreement with the word of God received in the Bible and witnessed to by the creeds of the church. Final decision in all matters of the faith is the responsibility of the Church.

This is a far cry from Articles VI and XX. Incidentally, the wording of Article VI was proposed as an insertion in this document at a recent diocesan synod and rejected. The phrase "Which is the Supreme Rule of Faith and Practice" was inserted. However, after the words "Received in the Bible . . ." (above) to be effective, of course, this would have to be passed in the numerous governing bodies of the five churches.

There are many other spheres where the battle must go on; but these are two areas where Reformation principles are at stake.

It behoves all those who desire to see the Gospel enthroned in the Church today, that she may be an instrument of the Holy Spirit for revival in the land, to do all that they can humbly and faithfully to ensure that the Church will "stand fast in the liberty wherewith Christ has made her free." (Galatians 5.1)

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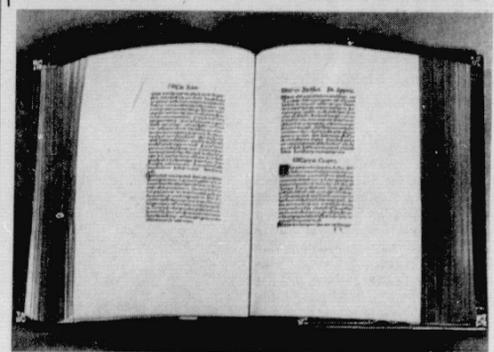
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## FAMOUS NEW TESTAMENT



● William Tyndale's New Testament, translated during his exile in Germany, 1524. Only three copies now exist.

## THE CHURCH OF ENGLAND IN SOUTH AFRICA

THE Annual Synod of the C. of E. in South Africa met in Capetown from October 9 to 13, 1968. It is 30 years since the scattered C. of E. congregations in the Cape, Natal and the Transvaal came together under a Constitution. At that time there were six churches in Capetown, four in the Transvaal, the extensive African missions and one "white" congregation in Natal.

But the C. of E. had its beginning in South Africa more than 130 years earlier when the Royal Navy and the British Army took the Cape of Good Hope from the Dutch. The Naval and Military chaplains who came with the occupation forces were men who believed that all men needed to be saved, and that the Gospel is the power of God unto salvation.

It was largely due to this that so many of the outstanding officers of those days had a highly Christian faith, and a real missionary vision. These men founded the first congregations in the Cape from which grew St. John's Loynberg, St. Peter's Mowbray and subsequently Holy Trinity, Capetown.

In the meantime, Natal had been settled and had become a Crown Colony; and attracted by the wealth of the mines, people had poured into the Transvaal. In both of these territories congregations of the C. of E. came into existence, and missionary work was developed.

It was representation of these congregations that met in Capetown 30 years ago to draw up the Constitution of the C. of E. in S.A. Six of those congregations have subsequently joined the C.P.S.A.

In Capetown only Holy Trinity, with its daughter St. Thomas' was left. However, in the 30 years six new churches have been built there. In the Transvaal 12 new churches have been built. In Natal 19 new churches have been built.

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# CROMWELL DISENTANGLED

ARCHDEACON R. D. Daunton-Fear, M.A., D.D., B. en Theol., has closely studied the Puritans in the development of Reformation in the sixteenth and seventeenth centuries. In this article, he clears away some of the misunderstandings that have surrounded one of England's greatest Christian leaders, Oliver Cromwell. He is Archdeacon of Gawler, Adelaide.

It takes a hundred years or more to write impartial history. A contemporary historian tends to find that his emotions and loyalties blur his vision and impair his judgment. For example, now that feelings have died down, it may well be that in less than half a century, historians in the future will assess the Boer War as the most unjustified war within living memory.

What is true of wars is also true of men and of movements. For over three hundred years text books have condemned Oliver Cromwell as a bigot, a kill-joy and a vandal. Yet, beginning at university level, the character of Cromwell is gradually being rescued from the entanglement of the ages. Here is one of the most remarkable reversals of historic judgment in our day.

**REASSESSMENT**  
The reassessment began when Cromwell was allowed to speak for himself. Carlyle rendered the Protector's memory a singular service when he published *The Life and Speeches of the Protector*. From then onwards there has been a fresh appreciation of the greatest of Puritan leaders and of the Puritans themselves. Looking back across the centuries before Cromwell's day, it is possible to see how the prevailing universalism tended towards civil and religious uniformity.

This does not mean that the dead hand of repression had been allowed to crush all freedom of thought but that it was the exception rather than the rule.

Here and there we can find isolated movements such as the Albigenses and Hussites but the question of religious toleration did not generally arise as long as a majority believed that pope and priest held the keys of heaven and hell. EXTRA EC-CLESIAM NULLA SALUS was a plea for uniformity.

The position, however, changed with the Renaissance with its inherent appeal to reason. For with the Revival of Learning came a new individualism.

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The rediscovery of the classics stimulated a fresh approach in art, literature and in theology, in which the Bible played no small part. Individualism was both the cause and the outcome of the Reformation. Like the Roman Catholics, the Puritans of 1549 made no attempt to set up a separate organisation. This came later with the Barrowists and the Brownites, who stood for independent congregational principles.

**EXCLUSIVE RIGHT**  
It seemed to the Puritans of James I's reign that the Church came between God and man. The Church still demanded an exclusive right to interpret Holy Scripture and relied, also in part, upon tradition rather than upon the Bible alone. This impression was confirmed by men such as Laud, Montague and Manwaring who used the pulpit to uphold the theory of Divine Right and passive obedience.

Manwaring went as far as to declare that those who resisted forced loans were in danger of eternal damnation. Some have claimed that Charles I died as a martyr for his faith in the Church of England. Yet, his marriage to Henrietta Maria of France and the celebration of Mass, according to Roman Catholic rites, in the private chapel points to where his heart lay.

In an age seething with eruption this exasperated the Puritans. When Parliament refused to grant his demands for extra taxes, the King sent a regiment of soldiers to the Houses of Parliament to enforce his will.

Turning to the closing years of the Civil War we are able to see how far democratic toleration had advanced. Anglicans had moved a little way and moderate churchmen like Archbishop Usher, were prepared to be tolerant only as far as it could save both Church and State.

The Presbyterians were equally intolerant but they now believed themselves to be the dominant party in the State. Toleration, as an inbuilt principle, was found with the Independents alone.

**PRIMITIVE EPISCOPACY**  
As leader of the Independents, Cromwell was opposed to religious uniformity. In his earlier days, mere forms of church government had no appeal for him. If episcopacy was to be allowed at all, it was to be in its most primitive form. He would have joined in Milton's lament "The hungry sheep look up and are not fed."

Walker in his standard work *The Sufferings of the Clergy* draws attention to the extreme deprivations of the clergy of the Church of England but, in the main, Anglican clergy supported the monarchy and the bishops in their claim of Divine Right and its attendant authoritarianism.

**TOLERANCE**  
Cromwell's personal faith was in sharp contrast. Outward national uniformity in Church and State was the negation of his ideals. What mattered most to the Protector was the spirit not the form, the individual's conscience not the dictates of either civil or ecclesiastical authority. As he listened to the voice of God Cromwell did not heed the commands of men.

We may well ask how far Cromwell's toleration was prepared to go. In 1649 he extended toleration to Roman Catholics in Maryland but it was withdrawn in 1654 and renewed again in 1658 as the correspondence with Cardinal Mazarin shows. This action was nothing short of the beginning of democracy in America.

Cromwell, like Nelson, could turn a blind eye. At Launton, Bishop Skinner of Oxford kept Anglican episcopal ordination alive. Dr John Owen was the Protector's favourite chaplain and vice-chancellor of the University of Oxford. By Owen's connivance many Anglicans celebrated the Holy Communion regularly according to the Anglican liturgy in a private house near Merton College. This practice continued right through the Commonwealth and upwards of three hundred communicants were never molested in their worship.

After the Restoration not a few of them became bishops and professors of divinity at Oxford and Cambridge. A painting in the hall of Christ Church, Oxford, depicts Anglicans at worship.

At the marriage of his daughter Cromwell's guests danced round the maypole until three o'clock in the morning. Professor Firth says that in practice Cromwell was more lenient than his laws and that Cromwell's Government was more tolerant than any other government from the sixteenth century until the Protector's day.

**REFORMATION LIGHT**  
All great leaders attract fanatics and those who go further in their fanaticism than they themselves. This is particularly true of religious leaders of all ages. Great men suffer, not only from their enemies but from their friends. In the eighteenth century John Wesley had to curb the fanaticism of some of his followers.

**Democracy in Church and State owes much to the Protector. After the Dark Ages a light was kindled at the Reformation but this light had grown dim in the reign of Charles I. Cromwell turned up the lamp.**

The light lingers long. It is reflected in the British way of life and not least in the Book of Common Prayer of 1662. Although Queen Anne claimed some special mystical power, never again in English history could any royal dictator, with his poisonous theory of Divine Right, force his unfettered will upon the people of Britain.

## C.E.M.S. & LUTHERANS

Nineteen members of "Mannerwerk," the German equivalent of the Church of England Men's Society were guests at the September annual conference of C.E.M.S. in Exeter, England.

Six hundred delegates discussed urgent social and moral issues under the chairmanship of Bishop Cuthbert Bardsley of Coventry. The German guests came from the Lutheran diocese of Brunswick and they visited C.E.M.S. in the dioceses of Chelmsford, London, Oxford, Coventry, Lincoln and Portsmouth.

## DEATH BY FIRE



• The burning of Bishops Nicholas Ridley and Hugh Latimer in Oxford, 1555. Archbishop Cranmer can be seen as a prisoner top right corner. From an engraving by John Foxe, 1563.

## CHURCHMEN REJOICE

There is scarcely a convinced Anglican in Australia who is unaware of what we owe today to the Reformation of the sixteenth century. This alone gives us cause to celebrate the 451st anniversary with deep thanksgiving. That is why we have published in this and in our last issue, numbers of prayers, quotations, Bible readings and helps for sermons and private reading to ensure that Reformation Sunday, October 27, will be duly observed.

Professor Dickens, of London University, wrote only last year that the medieval pre-occupation with the saints, "their legends and anniversaries, made the Christian year a colourful jungle." The saints of the Reformation gave the Bible and the Lord Jesus Christ whom it reveals, the pre-eminent place in our church and its worship.

**This pre-eminence is far from safe today. That is why our churches need the Reformation witness.**

Proposed liturgical revisions in New Zealand and England have moved far from these truths and evangelicals are fighting hard to maintain Reformed principles. Ecumenical pressures are so great that the distinction between Reformed and unreformed churches is not only being blurred but is being ignored.

Re-union schemes in Australia, New Zealand, Canada and England involving Anglicans are in danger of preferring unity to truth.

In all of them, the position which we gained through the Reformation is being given up. No re-union scheme we know of makes the clear statement about the authority of the Bible which we have in our Thirty-Nine Articles. All of them make considerable concessions to the existing trends of liberal theology.

Because of the Reformation, our church is a confessional church. Unless we teach our people the Reformed truths that we confess, we can easily become prey to the prevailing theological winds and whims.

## SOFT LINE ON BIRTH CONTROL

The Vatican is in dismay over the way in which the encyclical on birth control has been received in different parts of the world. In few places has there been an outright denial by church leaders but nevertheless the issue is being softened in intent by meetings of the hierarchy in different countries.

In Austria, Britain, Canada, Holland, West Germany and Belgium the matter is said to be official but not to finally abrogate the primacy of individual conscience. In much of Europe the members who cannot accept the teaching do not have to con-

## Notes and Comments

less this before communion and are asked to pray for God's help to see the matter correctly. Britain's 26 R.C. Bishops came to much the same conclusion.

Thus in endeavouring to avoid the calamity the Pope's teaching faces, the faithful are asked to aim at this as the "ideal" rather than as an "absolute norm" to be followed at all costs. Many hope that the Pope will get the message.

## UNITY IN U.K.

It is reported from the United Kingdom that Anglican-Methodist unity Stage One is now very near although there are heavy clouds over the issue. Nearly one-third of Methodist Ministers will hold back from the Service of Reconciliation because of misgivings about what this means. There will be abstainers among the Anglicans as well.

This brings us to the question . . . If the two churches unite in the U.K., what of Australia? It will be a strange situation. Ironically enough, to unite with the Methodists who hold fast the teachings of John Wesley, would be a pleasure, but, to unite with several of notoriety in Press and television at the moment, would be a disaster. How can there be unity without agreement in the fundamentals?

## NEW DIOCESE

The formation of the new diocese of the Murray in South Australia represents a victory for those churchmen, mainly of the South-East, whose understanding of episcopacy is moving away from that of the established order.

They want a man they say, one who will be a friend, a leader, a human paraclete, to people and clergy. They are willing to dispense with the rigid affluence traditionally associated with the episcopate in metropolitan sees, and have their hearts set on someone who will not be so much the unwilling captive of committees and filing cabinets. All of which raises the question of the use to which we put our archbishops and bishops, and the general poverty of their face to face relationships with their clergy and people.

This is no criticism of our archbishops and bishops, but of the church's unwillingness to move away from the medieval view. The flame of congregationalism, now fast fading, in the church of that name, glows very brightly in the Anglican communion.

# Letters to the Editor

## Uppsala

In his report in A.C.R. 3rd September, Archdeacon Graham Delbridge, of Sydney, stated: "The Assembly talked very little on church unity, but rather on the problems facing the Church in the world. Certain areas were very much to the fore, especially the Negroes in the U.S.A. My impression after talking to numbers of Americans is that it is a burning issue. It could boil up furiously. Another thing is the terrible situation in Africa, especially Nigeria, Biafra, South Africa . . ."

I challenge the Archdeacon to prove that there is any justification for daring to couple South Africa (which includes Rhodesia and our Republic) with the happenings in Nigeria and Biafra.

The Archdeacon shuts his eyes to the fact that while Britain administered Nigeria there was safety, security and peace there, except for occasional tribal disturbances. Immediately Britain withdrew from her duty and obligations to the peoples there — all hell was let loose. Britain is thus directly responsible for the thousands of men, women and children who have been murdered there and the untold sufferings of its whole population.

To couple the two states of South Africa with Nigeria indicates unpardonable ignorance and a shockingly prejudiced mind. This type of hate and prejudice coming from Australia is the more hypocritical by reason of the fact that your country itself hates all Blacks so much that they are not even given entrance. And we now see that a little team of lady golfers from Rhodesia has been banned!

It becomes necessary to remind all Christians reading your journal that there is one great and terrifying force and power in the world today whose avowed object is the destruction, not only of civilisation as we know it, but of Christianity and every Christian throughout the

world, and that is Communism.

Moreover, there are numerous books — duly authenticated and documented — available today from which we learn that Communism is behind — the United Nations; the White-man-must-go-from-Africa-policy; the training of terrorists and murderers; the student revolts — strikes — racial hatreds — international upheavals of all kinds — youth and teenage problems — revolt against all authority — the softening processes in the great nations — the control of sport by politics — the action in Mexico to destroy the Olympic Games; the World Council of Churches itself.

With South Africa, Simons-town and Rhodesia lost, Australia will be one of Communists' first victims.

—D. Gordon Mills, Rondebosch, South Africa.

## Clergy stress

Your editorial "Clergy Under Stress" (A.C.R., Oct. 3) is very opportune. Helpful as it would be to have men trained in mental health to "assess" and "educate" our theological students, should not the Church first consider some of the causes of stress and look with new eyes at the parish set-up — originally designed for a very different era.

Isn't it quite unreasonable to ask one man to have and use every gift of the spirit in his ministry? The rector of a parish is expected to preach three or more times every Sunday and be responsible for all services; to lead Bible classes; to teach large classes from Kindergarten level to sixth form high school (no secular teacher is trained for all age groups); to be available and ready all day, every day (it is not possible to claim "my day off" when a bereaved or deeply distressed person calls); to lovingly and wisely counsel in every type of human problem; to encourage and take ultimate responsibility for Sunday schools, youth activities, women's meetings and

men's outreach; to "oversee" the maintenance of church property and finances; to foster missionary concern and interest and go out to bring others into the fellowship of the church and "to be given to hospitality" in his own home.

Adequate relief for "time off"; stipends and holidays — including much needed long-service leave organised at a diocesan level, could be preventative medicine. There is nothing sadder than the joyless, over-tired, strained man of God who has not had time to be alone with God and "drink" that "out of his heart" can flow "rivers of living water."

Better still would be a new approach by the church whereby the clergy truly work as the "body of Christ" and by a group ministry meet the needs of others. We are all subject to nervous tensions and the possibility of breakdowns. Many are re-discovering today the contemporary healing power of our Risen Christ and the fullness of the Holy Spirit Who to one gives the "utterance of wisdom, and to another the utterance of knowledge . . . to another faith, to another gifts of healing . . . etc." (1 Cor. 12: 8-11).

We all in our congregations need to re-discover the greatest of all the manifestations of the Spirit — "Live" — whereby we support each other through the periods of stress.

—Margaret Douglas, Cremorne, N.S.W.

## C.M.S. in Peru

An article in the A.C.R., 3/10/68, says there must be millions of Peruvians in South America who have never heard the glorious Gospel, but goes on to say that Christ's love for them, and that eternal life is received by faith only and not by works.

You won't enter the Kingdom unless you repent, and are inwardly purified by water and the Spirit. But Jesus says, the outward rite isn't sufficient without the inner quickening of the Spirit. Perhaps the Lord was speaking of the cleansing effect of the Word of God.

Most likely the Lord was alluding to the necessity of repentance (John's Baptism of water outwardly and the necessity of faith) . . .

That which is born of flesh is flesh.

—(Mr) A. G. Small, Gladsville, N.S.W.

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# SYNOD REPORTS

## ADELAIDE

The Adelaide synod resolved by a two-thirds majority to set up a new diocese of the Murray in South Australia. Other names were talked about, including Bussell. But the diocese of the Bussell sounded inappropriate.

A bill to establish the diocese will come before the 1969 synod and will have to be ratified by General Synod. Unlike proposals to establish the diocese of Wollongong, N.S.W., large capital sums for endowment did not count synod's thinking. The Murray clergy and people want a pastoral bishop, not a top executive. The sum of \$10,000 was mentioned — sufficient for a salary, car and house.

A bill providing for Long Service Leave for clergy was passed. Professor Malcolm Jeeves strongly supported it. Clergy breakdowns have become most frequent in one developing area of Adelaide diocese and Professor Jeeves said that numbers of clergy had been seeking his professional help privately. He felt that clergy needed the relief from pressure which leave brings, just as do other callings.

Miss Irene Jeffries successfully moved for a committee to be set up, including a sociologist and an economist, to investigate redundant churches and parishes in the diocese.

## NORTH-WEST AUSTRALIA

In his charge to synod, Bishop Witt commented on how the diocese was staffed. The small group of self-supporting parishes in the south were staffed mostly by clergy from England, who were "high church," while those in the north were Australians supported by the Bush Church Aid Society whom he referred to as "low church." He said that he was glad these distinctions existed.

Mineral developments in the north meant that in a few years Port Hedland would be exporting a greater tonnage than any Australian port. The Bishop announced that he had found a Japanese clergyman who would

come to minister to Japanese seamen at this port.

Two motions by a layman stole the mass media publicity given this synod. Mr. J. Ford, representing the parish of Murchison, moved these motions. The first called on the W.A. Government not to grant further drinking rights to aborigines until their effects on aborigines had been thoroughly examined, and existing laws regarding these rights were enforced, and an educational program in citizenship rights had been set in action.

The second motion made a strong protest against the proposed state legislation to legalise abortion. It was carried unanimously.

## BISHOPRIC ELECTION

The electoral synod of the diocese of Polynesia was held in Suva on September 16, presided over by the Ven. Graham Sexton, Vicar-General.

As a result, three names, in order of preference have been sent to the Archbishop and bishops of New Zealand, who will select, also in order of preference, a bishop for the diocese.

The diocesan synod was held on the three days following the electoral synod.

Bishop Vockler has had to delay his return to the diocese to undergo surgery in England. His resignation takes effect on October 30 and he leaves for Australia on November 1.

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# Books

**HENRY VIII AND THE LUTHERANS**, by Neelak Tjernagel. Concordia, U.S.A. 1965. pp 326. \$6.95 (US).

In 1521 when Henry wrote his famous book for which he was awarded the title "Defender of the Faith," he could conceive of no more venomous serpent than Luther. The author adduces clear evidence to show that by 1536, his attitude had entirely changed. Orthodox theologians like Heath, Fox and Barnes conferred with Luther, Melancthon, Justus Jonas and others at Wittenberg and reached considerable agreement.

Tjernagel has used the hitherto unpublished manuscript — "Tudor Royal Proclamation, Vol. 1: The Early Tudors, 1485 to 1553" — to illustrate the close collaboration between the two countries in the disputed fields of theology.

If there is considerable truth in the oft-repeated statement that Henry VIII lived and died in the Roman Catholic faith, the author of this well-documented study makes it clear that Henry's orthodoxy was deteriorating in a Lutheran direction long before his death.

Roland Bainton has said that the Reformation under Henry was not of the "Lutheran variety." Tjernagel shows otherwise. At the same time he lends no support to those who imagine that the Reformation threw up an indigenous Anglican theology.

**MELANCTHON**, by Robert Stupperich. Lutterworth, London, 1966. pp. 175. 25/- (UK).

Sub-titled "The Enigma of the Reformation," the book is a lively introduction to "the preceptor of Germany." It is a smallish work, well suited to the general reader, but by one who is among the greatest authorities in the field.

Biographies of Philip Melancthon in English are rare. Before Marschreck's in 1958, students were dependent on G. W. Richard's work of 1896. The Lutheran Reformation is incomprehensible without some detailed study of the man who wrote its chief confession and its primary theological textbook. Stupperich gives us this understanding. The self-effacing Melancthon comes alive.

## SOME RECENT & CURRENT BOOKS ON THE REFORMATION

by the Editor

**THE ENGLISH BIBLE: A History of Translations** by F. F. Bruce. Lutterworth, London. 3rd. imp. 1962. pp. 234. 25/- (UK).

A history of all English translations from Aldehelm and Bede to the N.E.B. A most valuable book for all who would understand why the many translations were felt necessary and the principles that the translators adopted. From the point of view of the modern Bible student, perhaps the most valuable part of the book is the extensive latter part, devoted to twentieth century translations, including Moffat, R.C. versions, R.S.V. and J. B. Phillips.

A most useful, scholarly and reliable work by an outstanding biblical scholar, professor of Biblical Criticism at Manchester University and a noted evangelical.

**WYCLIF AND REFORM** by John Stacey. Lutterworth, London, 1964. pp. 169. 25/- (UK).

Another popular biography in the Lutterworth series. We might have expected the publishers, whose name derives from Wyclif's rectory, an author more capable of grasping the deep moral conviction of "The Morning Star of the Reformation."

A. G. Dickens is far more perceptive and Dr Dyson Hague's biography is of similar size but much more thorough.

Nevertheless, it is good to see Wyclif getting the attention he deserves and this work could provoke readers to go further.

**ZWINGLI: Third Man of the Reformation**, by Jean Rillet. Lutterworth, London, 1964. 35/- (UK).

"Zwinglian" is an adjective often used with opprobrium, and poked at evangelicals by writers of articles who have read neither his life nor his works. Geoffrey Bromley has published (1953) translations of his works and this volume forms a very useful introduction to the man.

He is far less known and therefore less understood than his great contemporaries, Luther and Calvin. He was pastor of the Zurich Cathedral in Switzerland and died in battle in 1531, de-

fending the Reformed cantons against the papal cantons.

We know that he profoundly influenced the thinking of Cramer on the Holy Communion and his theology has shaped the thinking of modern Protestantism.

The Reformation in Zurich was precipitated by an incident in which Ulrich and two other priests were involved in Lent, 1522. Offered sausages for dinner, Ulrich refused but the two hungry priests succumbed. Zwingli justified his friends against charges by the Bishop of Constance and the city council stood by him. The precepts of Christ were held to be above those of Pope Adrian VI.

Strangely, nobody has ever suggested that sausages caused the Reformation in Zurich. But some have not seen how ludicrous it is to suggest that the English Reformation was caused by the annulment of Henry VIII's marriage with Catherine of Aragon.

There are close resemblances between the Reformation in Zurich and that in Geneva under Calvin. There are resemblances between the two men. Both restored the Bible to the central position in the church. Both were less passionate than Luther. But Ulrich was warmer and his robust faith spoke to the hearts of laymen. It was a faith full of vitality for both the individual and for social life. Karl Barth was greatly influenced by him.

The author is a pastor at the Cathedral of St. Pierre, Geneva, and is both scholarly and sympathetic. It would be difficult to find a better introduction to this great Reformer.

**THE GREAT LIGHT** by James Atkinson. Paternoster Press, London, 1968. pp. 287. 25/- (UK).

Canon Atkinson is a professor at Sheffield University and an authority on Luther. His book embraces the Reformation in Germany, Switzerland (Calvin and Zwingli) and Britain, with a compressed chapter on Scotland.

I do not know a better introduction to the Reformation or one which would be more acceptable as a present. It is readable, remarkably thorough and

fair. For example, he tells us that Calvin came out of the Servetus affair with "enhanced reputation." He shows why. He is aware that some writers use Hooker for their own ends, but admits that Hooker accepted continental non-episcopal orders, held a realistic and biblical view of apostolic succession and a receptionist view of the Holy Communion.

A book for evangelicals to buy and give to Christian friends.

**THE SPIRIT OF THE COUNTER-REFORMATION** by H. Outram Evennett. Cambridge University Press, 1968. pp. 159. 35/- (UK).

Evennett was a fellow of Trinity College, Cambridge, for most of his life and died in 1964. He was a Roman Catholic who specialised in the Counter-Reformation and the Council of Trent.

The opening chapter looks at the recent origins of the term, "Counter-Reformation." As a historian, he accepts it as a conventional historical expression which he says is in the same class as "Reformation," "Renaissance," and "Evangelical." Macaulay popularised the term in his famous essay on Ranke's History of the Papacy. Evennett is concerned to show that the Counter-Reformation was much more than reactionary and backward-looking.

His thesis is that the Roman Church began to undergo an evolutionary adaptation of its religion and organisation to new forces in the material and spiritual order, long before Martin Luther emerged. While he does not deny that the Reformation gave rise to new forces within the Roman system, he is at some pains to minimise them.

He sees the potency of Ignatius Loyola's Spiritual Exercises for much-needed spiritual and disciplinary reform but he fails to comment on the rapid degeneration of the Jesuit Order after the death of its founder in 1556.

A book which fails to come to grips with vital aspects of the spirit of the Counter-Reformation.

**THE PATTERN OF NEW TESTAMENT TRUTH** by George Elton Ladd. Eerdmans, Grand Rapids, Michigan, 1968. 119 pages. U.S. \$3.75.

This is an excellent small introduction to the theology of the New Testament.

Professor Ladd, of Fuller Seminary, Pasadena, first discusses the general structure of thought underlying the N.T., in both Hebrew and Greek aspects. He argues that the unity of N.T. theology is found in the fact that the several strata share a common view of God, who visits man in history to effect the salvation of man, the world, and history.

This event is both historical and eschatological in character. The different "patterns of truth" are several interpretations of this one redemptive event. Ladd then expounds the synoptic pattern ("The Kingdom of God"), the Johannine pattern ("Eternal Life") and the Pauline pattern ("Justification and the Life of the Spirit").

A useful theological refresher for the working minister.

D. W. B. Robinson.

THE SECULAR CLERGY IN THE DIocese OF LINCOLN 1495—1520, by Margaret Bowker, Cambridge University Press, 1968. pp. 253 45/- (UK).

This case study of one large English diocese under three bishops, Smith, Wolsey and Atwater (1495-1520), draws almost entirely on contemporary diocesan records.

Mrs Bowker, a fellow of Girton College, Cambridge, wonders whether contemporaries and later Tudor writers have not been harsh in their judgments of the pre-Reformation clergy.

Most thoroughly she examines the evidence for non-residence, pluralities, immorality and breach of celibacy, abuse of patronage, clerical ignorance and lay discontent. Froude, Trevelyan, Coulton and Pollard were not far wrong. But then she gives us her conclusions in a final three and a half pages. She decides that "The complexity of some problems, as they had emerged in the early sixteenth century, rendered them incorrigible." "Clerks were apt to find celibacy irksome."

Obviously, the author views with profound distaste the conditions she has uncovered. But her remedy appears to be to hastily cover it up again. The Reformation had another remedy.

The opening chapter looks at the recent origins of the term, "Counter-Reformation." As a historian, he accepts it as a conventional historical expression which he says is in the same class as "Reformation," "Renaissance," and "Evangelical." Macaulay popularised the term in his famous essay on Ranke's History of the Papacy. Evennett is concerned to show that the Counter-Reformation was much more than reactionary and backward-looking.

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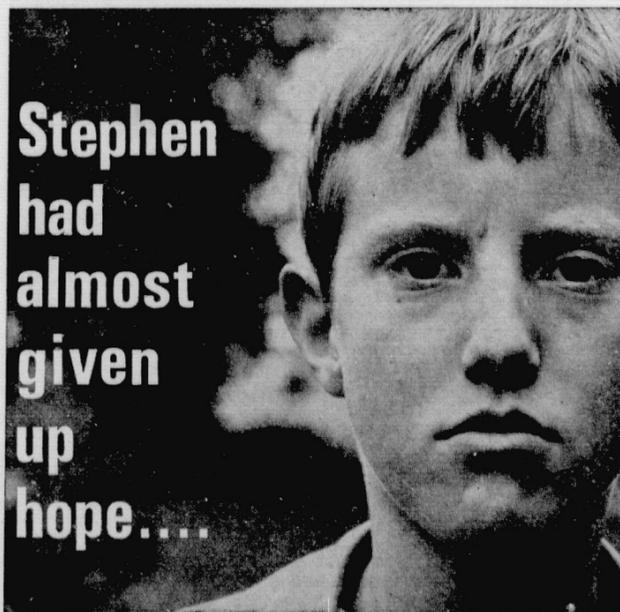
This is an excellent small introduction to the theology of the New Testament.

Professor Ladd, of Fuller Seminary, Pasadena, first discusses the general structure of thought underlying the N.T., in both Hebrew and Greek aspects. He argues that the unity of N.T. theology is found in the fact that the several strata share a common view of God, who visits man in history to effect the salvation of man, the world, and history.

This event is both historical and eschatological in character. The different "patterns of truth" are several interpretations of this one redemptive event. Ladd then expounds the synoptic pattern ("The Kingdom of God"), the Johannine pattern ("Eternal Life") and the Pauline pattern ("Justification and the Life of the Spirit").

A useful theological refresher for the working minister.

D. W. B. Robinson.



Stephen had almost given up hope...

Why should he concern you? He belongs to a tragic band of youngsters . . . young Australians who have no fight in the future. These boys have come from children's courts. Without homes to return to they can only hope that somewhere, someone will extend a hand of help. Someone can, and that someone is you. Since 1942 Charlton Homes have saved hundreds of boys. Homes run on compassion and trust where each boy, for the first time in his life, not only belongs but is wanted. Now the Charlton Homes need your help. Accommodation is limited and the waiting list is long. There is a desperate need for expansion. Funds are urgently required and your contribution will help give some lad what all Australians take for granted . . . a chance in life.

The Charlton Homes accommodate up to 65 boys. Schoolboys at Bowral and Castle Hill and working age boys at Ashfield. These homes cost H.M.S. \$20,000 a year over what is received on behalf of the boys. Send your gifts to the Home Mission Society, 511 Kent Street, Sydney, 2000.

### HOME MISSION SOCIETY

Diocese of Sydney



RECLAIMING HUMAN LIFE



## Mainly About People

Captain John Dewdney, who has been responsible for editorial and publication work for the Church Army in England since 1954, has been appointed Dominion Director of the Church Army in New Zealand. He succeeds Captain Swift who has been appointed director in Australia. Captain Dewdney will take up his post in Auckland early in 1969.

Dr W. E. Shewell-Cooper, World Clans' Chief of the Campaigners, an Anglican youth movement will visit Australia this month while on a world tour. In Tasmania he will meet a Campaign Chief who hopes to become Hon. Organiser for Australia and he will preach in St. Andrew's Cathedral, Sydney. His wife, who accompanies him, is an Australian.

Rev. William H. Ostling, rector of St. Barnabas', Roseville East (Sydney) since 1962, has been appointed chaplain of the Royal North Shore Hospital as from April 1, 1969, when the Rev. Charles M. Kemmis resigns after nine years' service.

Rev. Keith Gowen, rector of St. Mary's (Sydney) since 1962, has been appointed rector of St. Luke's, Miranda.

Rev. Harry E. Cole, formerly rector of Bridgewater (Bendigo), has been inducted to the parish of Eimoro.

Rev. John B. Neville, rector of Terrigal (Newcastle) has resigned the parish as from November next.

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## ANNIVERSARY ON GOLDFIELDS

NORSEMAN is the site of one of the richest reefs of gold in the Southern Hemisphere.

It is far to the south of Kalgoorlie, in which diocese it lies, and is at the end of the long journey across the Nullarbor Plain.

On 30th October, Holy Trinity, Norseman will be 70 years old. When the church was erected, a drink of water cost twopence and a pint, a shilling. An early rector travelled to Eucla for a wedding by boat, dray, horse and foot. Now, Norseman is the gateway to the west and is the main stopping

place for all East-West traffic across the Australian continent. Eucla, which is 450 miles away, is still in the parish and so is Grass Patch (80 miles south) and Widgiemooltha (56 miles north).

Canon Bill Rich is travelling a few thousand miles to get there for the 70th anniversary service on Sunday, 20th October — all the way from Sydney. Bishop Rosier is coming the few hundred miles from Perth to preach on the same day. You expect this kind of thing in a Bush Church Aid Society parish.

(Rev. Blair Grace and Family, Norseman and view of the town).



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The Rev. A. T. E. Dalling, rector of St. James', Wickham (Newcastle), has been appointed a chaplain to the Mission for Seamen, Melbourne.

Rev. Raymond W. Gregory, chaplain of Brighton Grammar School since 1967, has been appointed dean of Trinity College, Melbourne, from February 1 next.

Deaconess M. I. Spry has been appointed to the Mission of St. James' and St. John, Melbourne, from October 1st.

Miss Joy Wedge, formerly of C.M.S., West Pakistan, has been appointed to the staff of St. Andrew's Hall, Melbourne, the C.M.S. federal training college. She takes up her appointment in January next.

Rev. Philip M. Connell, rector of Christ Church, Strathalbyn (Adelaide) since 1957, has been appointed rector of Balaklava (Willochra).

Mr John P. Lane, chartered accountant and a chartered secretary from the parish of Gloucester, has been appointed registrar of the diocese of Newcastle from the end of this month.

Rev. Geoffrey E. Plester, in charge of Greenough-Walkaway-Dongara (North West Australia), has been appointed assistant at St. John's Cathedral, Kalgoorlie.

Rev. Canon Leonard C. Bailey, rector of Hillston (Riverina), has been appointed rector of Corowa.

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## THE AUSTRALIAN CHURCH RECORD

The paper for Church of England people — Catholic, Apostolic, Protestant and Reformed

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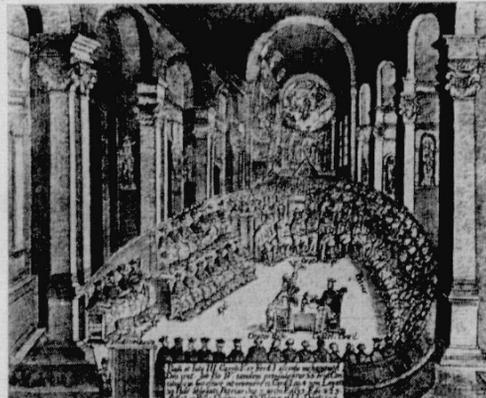
## WOLLONGONG CLERGY

Clergy of the rural deanery of Wollongong, N.S.W., met for two days at Gilbulla, Menangle, on 1st and 2nd October.

Two studies in practical aspects of the parish ministry were taken by Rev. Owen Dykes, of Turramurra, Dr Peter Martin, of Gladesville Psychiatric Hospital, spoke on "The Dying Soul of Twentieth Century Man," giving insight into the role of Christianity and psychiatry as they both seek to bring men fulfilment.

Widely differing opinions were revealed during a forum on the problems of the re-marriage of divorced people.

## THE COUNCIL OF TRENT



A session of the Council of Trent from a contemporary engraving. Some of our Thirty Nine Articles were formulated as a direct reply to some of the unscriptural decrees of this Council.

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# THE AUSTRALIAN CHURCH RECORD

THE CHURCH OF ENGLAND NEWSPAPER—EIGHTY NINTH YEAR OF PUBLICATION

No. 1425—October 31, 1968 Registered at the G.P.O., Sydney, for transmission by post as a newspaper. Printed by John Fairfax and Sons Ltd., Broadway, Sydney. Price 10 cents

## TWO NEW DIOCESES FROM SYDNEY

BOTH Wollongong and Parramatta areas are to become separate dioceses from Sydney by resolutions passed at the Synod held 14th to 18th October. St. Michael's, Wollongong, is to be the cathedral of the diocese of Wollongong which will come into being within ten years.

Meanwhile, a coadjutor-bishop will be appointed to live in the area and a committee will be set up to plan a diocesan structure.

The new diocese will include parishes in the rural deaneries of Wollongong, Berrima, the parts of Liverpool rural deanery covering the parishes of Camden, Campbelltown, Cobbity and Denham Court and Engadine from the rural deanery of Sutherland.

The proposed diocese to include Parramatta and the western parts of Sydney diocese to Lithgow and Wallerawang includes large new centres of population like Mount Druitt and Penrith.

Both Parramatta and Penrith were discussed as possible see cities. Acting upon problems raised in the Archbishop's charge, synod agreed to investigate the proposal and the appointment of a coadjutor-bishop to live in the Parramatta area to foster the proposed diocese. It may include substantial parts of the rural deaneries of Parramatta, Liverpool and the Hawkesbury and the rural deaneries of Prospect and the Blue Mountains.

DEACONESS HOUSE  
The Archbishop's charge also called for a closer integration of Deaconess House with synod and for much more support for the work of Moore Theological College.

This third session of the 34th synod of the diocese was a most happy one, without a single note of bitterness, with much good humour and the debates were often of a high order.

Many controversial issues were introduced and it was interesting to see that they were never decided on party lines.

Perhaps the most controversial was the motion to permit women to become members of synod. It was debated at length and in some cases, with more heat than light. But it got through by 31 votes. It means that Sydney may have women in synod by 1972.

The motion to limit tenure of clergy to seven years with permissible extensions to ten years introduced by Dr Neville Babage aroused no violent objections but was not voted on. More may be heard of it next synod. A motion that the diocese observe

Sunday, November 24, is to be observed as a day of prayer and giving for foreign missions throughout the diocese of Adelaide.



The famous Pyramid of the Sun, sixth century B.C. remains of the Aztec or an earlier civilisation near Mexico City, venue of the XIXth Olympics.

## N.Z. POLICY CHANGE

(Christchurch, New Zealand)  
Following criticism from the Rev. Ronald M. O'Grady, 38, assistant general secretary of the New Zealand National Council of Churches, the New Zealand Government has rescinded its decision to withdraw contributions to the United Nations refugee aid programs, it was announced here.

Editorial writers of leading national newspapers took the government to task following Mr O'Grady's disclosure. It is understood the government decided to withdraw contributions to the program owing to New Zealand's economic condition.

In announcing the decision to continue supporting the aid program following the editorial outburst, a government statement said "the steady improvement in the country's balance of payments" made the decision possible.

## U.S.-CANADA BISHOPS MEET

AUGUSTA (Georgia). — Bishops of the Anglican communion in the U.S. and in Canada held their first joint meeting on October 20-24.

Some 35 to 40 bishops from Canada met with the House of Bishops of the Episcopal Church in St. Paul's Church here.

Agenda items included assessment of the 10th Lambeth Conference of Anglican Bishops which met in London in August, and of the Fourth Assembly of

the World Council of Churches. Social issues common to Episcopalians and Canadian Anglicans were discussed, as well as such common interests as overseas development, inter-communion with non-Anglican churches and relations with the Orthodox and Roman Catholic churches.

The two groups held separate meetings to conduct business affecting their respective churches.

## LINK WITH EARLY TASMANIA

St. Matthew's Church, Rokeby, recently celebrated its 125th anniversary. Planned during the rectorship of the famous galloping parson, Rev. Bobbie Knopwood, he did not live to see it dedicated by Bishop Nixon in 1843.

Knopwood was the first rector of Clarence Plains, of which Rokeby was then a part. Today, it is in the parish of Sandford, whose rector is Rev. Charles Fehre. St. Matthew's has many links with founders and pioneers of the colony of Van Dieman's Land, as it then was called.

Knopwood was the first chaplain to the colony, accompanying Lieutenant-Governor David Collins in 1803. He was rector of Clarence Plains from 1826 to 1843. He took the first service at Rokeby in 1821.

Archdeacon Thomas Hobbes Scott chaired the public meeting called to decide on building the church. He was then archdeacon of N.S.W. Archdeacon Hutchins laid the foundation-stone in 1840.

It was designed by convict architect, James Blackburn, and was built of local stone. It is gothic perpendicular in design with a square tower and it is noted for its fine interior woodwork which is of cedar. The pipe organ was originally used in St. David's Cathedral, Hobart, and is now undergoing restoration.



Archbishop Loane and Bishop Hulme Moir at the opening of the new Australian headquarters for the Church Army at Belrose, N.S.W.