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

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 of his penchant forsurveys of content of the content of th

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

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 press. 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

-Gordon Beatty city.

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FAIR SUNSHINE by Jock Purves, Banner of Truth Trust, pp. 206, 5/ (U.K.) lives of 13

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

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 Williams (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. Calls Kruss auste of St. Anthony B. W. Grammar School (Melbourne) from September 17.

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 forther year's

THE AUSTRALIAN

CHURCH RECORD

The paper for Church of England people — Catholic, Apostolic, Protestant and Reformed Subscription \$2.50 per year. Editorial and Business: 511 Kent St., Sydney. Phone: 61-2975. Office hours: 10 a.m. to 4 p.m. Issued fortnightly, on alternate Thursdays. Copy deadline Thursday preceding date of issue, but earlier receipt preferable.

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 and St. Johnston at Holy Cross, Canberra and 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 Corvention and Campaigners for Christ.

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

"Most of us graduate unsure of life's calling. Yet Yale, which has determined the kind of life we seek, has imposed substantial barriers in the way of that life's accomplishment. The university has demonstrated how the daily existence of most Americans can be criticised, even ridiculed, without prescribing the formula for a useful, rewarding life — and without showing how one can reconcile himself to a ridiculous world."

—Editoriał, Yale Daily News.

The anguish of Biafra hung bearies to the conflict were vocally represented but there ally represented but there conflict were vocally represented but there 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 Garnsey, of Gipsland, from Uppsala.

—Bishop David Garnsey, of Gipsland, from Uppsala.

Publication of the conflict were vocally represented but there can be criticised, even ridiculed, without prescribing the formula for a useful, rewarding life — and without show one can reconcile himself to a ridiculous world."

—Editorial, Yale Daily News.

Sastlegar, B.C. Canada. has been appointed rector of St. Andrew's. Boot (St. Arnaud) from early October.

Rev. R. L. Peck formerly vicar of Manala. has taken over the maniging editorship of "Church and Ptople." of ficial 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 with St. Andrew's Cathedral centenary.

Mr and Mrs Ian Knowles from Tamania. 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 (Tamania).

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

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

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C.E.M.S. SECRETARY MEETS **OUEENSLAND'S GOVERNOR**

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

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.

He evinced a special interest ety's Counselling Centre.

R. Ron Arnott, dioces- in the work of C.E.M.S. and in all the evangelical work and witness of the church, especially that done by the laity on all

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to answer this question, a preliminary question must be asked in the context of the present-day theological cli-

DEV. LESTER PFANKUCK, author of this article, is vicar of St.

Zealand. He is a member of the N.Z. Evangelical Churchman's

John's, Woolston, and rural dean of East Christchurch, New

THE AUSTRALIAN

No. 1424-October 17, 1968

mate. Why must principles we feel compelled to defend be those of the Reformation?

In other words, should we be tied to this period of

BIBLE'S PLACE

We are supposed to be living in "the orphan generation" which has "come of age" and feels no great debt to the past.

FOCAL POINTS

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.

PIRLE'S PLACE

on to say:
"Today the heirs of the Re-

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 Church.

Its message was felt in 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

REFORMATION AT STAKE TODAY

REFORMATION ISSUE

Printed by John Fairfax and Sons Ltd., Broadway, Sydney,

THE CHURCH OF ENGLAND NEWSPAPER—EIGHTY NINTH YEAR OF PUBLICATION

Registered at the G.P.O., Sydney, for transmission by post as a newspaper.

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 accordable modern "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..."

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Fellowship and was formerly Scripture Union Secretary in South
Before an attempt is made of answer this question, a reliminary question must be sked in the context of the resent-day theological clinate. Why must principles of efeel compelled to defend those of the Reformation to the words, should we to the and to the first disturbing factor is the pursuance of a kind of "Tent and the Reformed Churches, Doctor Basil Atkinson wrote in a book which used to be a classic of an attempt to matter of the nature 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.

This tendency now operative in the Anglican Communion is the total time to the add to which we are bound to give liturgical expression at all times.

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 adult of the nature of the consecution of established 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 shift is being attempted in the Reformed Churches, Doctor Basil Atkinson wrote in a book which used to be a classic of an adult of the nature of the consecution of the page.

The people of God, like Israel of established 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 obedimence to the page.

If the truth were known, many present-deport of the capture which have been hammered out over the centuries in the experience of so many Churches.

Continued Page 31

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

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Australian Church Record, October 3, 1968

Printed by John Fairfax and Sons Ltd., Broadway, Sydney, for the publishers,
The Church Record Ltd., Sydney.

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.

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 Church through the simpler of the English Church through the single of the Church through the single of the English Church through the single of the Chur

In themselves, these theses were not particularly revolutionary but rather called for debate on the authority of the Pope to grant indulgences for the deliver-of the atoning death of our Lord sized the substitutionary nature of the atoning work of our Lord of the atoning work of the atoning work of the atoning work of the atoning work of the atoning death of our Lord of the atoning death of our Lord of the atoning work of the atoning work of the atoning death of our Lord or the atoning death of the atoning death of our Lord or the atoning work of the atoning death of our Lord or the atoning death of the atoning death of our Lord or the atoning death of the

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 light of the lig

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

District description of England in Australia in the twentieth century 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 the contract of the contr Biblical doctrines empha-sised at the Reformation that it be repugnant to another."

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

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 Christ, and 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 given of the New Testament of the God."

These are but few of the map examples which could be given of the New Testament of the Sible in Article VI, which states: "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein nor may be required of any man that it should be believed as an article of the Bible in matters of faith. Thus the Church of England was reformed by returning to basic Biblical doctrines.

The Christ, and in the person and work of the Lord Jesus On the cross, our Lord Jesus on the cross, our Lord Jesus on the cross, our England was 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."

it so cripture, nother."

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 The four central Biblical doctrines emphasised at the ReforBible is the supreme authority

Thus for the Reformers the 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 Saviour Jesus Christ by 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, 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 destrine of justification

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-

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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 line and evangelism, and in mission and evangelism, and in mission and evangelism, and in

tralia today faithful in our pro-clamation of this central re-formation doctrine which lies at the very heart of the New Testa-ment?

Priesthood of all believers
Those who are justified by

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 was a legitimate place for structures. The notable was a legitimate place for structures, the notable was a legitimate place for structures. The notable was a legitimate place for structures and the determining matters of faith and conduct. The Reformation of church from which entered the substitutionary aspect of the atoning work of our Lord Jesus Christ

The Reformers also emphasised the substitutionary aspect of the atoning work of our Lord Jesus Christ

The Reformers also emphasised the substitutionary aspect of the atoning work of our Lord Jesus Christ

The Reformers also emphasised the substitutionary aspect of the atoning work of our Lord Jesus Christ; justification by faith; and the priesthood of all believers.

The Reformers also emphasised the substitutionary aspect of the atoning work of our Lord Jesus Christ in a corporate sense. The New Testament writers emphasis the concerted effort for relevant to the sustification active the substitutionary aspect of the atoning work of our Lord is unique. As he is the only sucrification because of the same strong emphasis given to it in the Bible.

The Supreme authority of the Bible.

The Reformation was concerted effor

PROTESTANT AND REFORMED

We are indebted to the scholarly pen and the able peeches of Mr Gervaise Duffield, an evangelical spokes-nan in the Church Assembly, for his outspoken criticism of those who want to have their church facing both ways ast 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 onsense." So do we.

The Reformers correlated catholicity with purity of octrine, 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 cer tain traditions, rituals or vestments.

The leaders of the great Reformation of the sixteenth entury knew exactly where they stood. They were downearth 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 verted through a study of the Scriptures. In time they ame to see that the Bible alone was the church's sole authority and henceforward they refused to accept any ng 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, Godfearing people who hold their views firmly and sincerely. Many of them have served the cause of Christ with a self-lessness 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 Reforation in England varied in some important respects from he 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 he 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 oridge 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 dis-turbing 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 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 pret 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 de-cision 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 diocesa synod and rejected. The phrase "Which is the Supreme Rule of Faith and Practice" was insert-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 govern-ing bodies of the five churches.

There are many other spheres where the battle must go on; but these are two areas where Refor-mation 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 faithfully to ensure that the Church will "stand fast in the

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publications of The Church Information Office, and are available from G.B.R.E. Bookshops, 323 Bourke Street, Melbourne, and Cathedral Branch, 199 Flinders Lane, Melbourne.



William Tyndale's New Testament, translated during hi 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 realising that all men need to be saved, and that the Gospel is the power realising that all men need to be saved, and that the Gospel is the power realising that all men need to be

It was largely due to this that so many of the outstanding officers of those days had a highly Christian faith, and a real mines. 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 Tripity Coreter They were all three well esta-

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.

U.K. REUNION

Responding to a questionnaire circulated by the Evangelical 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.

reter'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 most of the congregations of the

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' columns the constitution of the C.P.S.A.

thurches have been built.

The evangelicals declined to leave the C. of E. because it was cere regret, that every one of these has been built in the face of the fiercest opposition from ment was doctrinal first and fore-

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 weight of the council to the

FAMOUS NEW TESTAMENT THEY SAY

regress is no less to be reckoned laity is taken up with church with than the phenomenon of activities, and with keeping th

centre" world it may be the high-est compliment to be called "ab-normal." It could be one of the

Rev. Reg Hanlon, Chatswood, N.S.W.

If a minister fails in some job you think important, it's not be-cause he is uninterested, it is because he, too, has human limittations. If there is a job not being done, maybe you are the one who should be doing it.

—Rev. George Robinson, Willoughby, N.S.W.

man progress.

—Paul S. Rees, World Vision.

show going. What the Church needs is a laity, properly equip I give you a commission. Cast the dumb spirit out of the Church of England. England.

—Prebendary Wilson Carlisle.

So, you see, in such an "offentre" world it may be the highentre" world it may be the highentre" world it may be the highentre.

—The Bishop of Southwark.

I have found that becoming a normal." It could be one of the sure indications that we are truly living for God.

—Rev. Reg Hanlon, Chatswood, N.S.W.

N.S.W. cognition is in any sense sin or is an indication that one needs

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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

The Church of England in Australia in the twentieth century similarly can find renewal im firmly believing in and constantly bearing witness both individually and corporately to these twenty great sirifital truths individually and corporately to for the Church to ordain anything contrary to God's Word

Biblical dectrines emphasised at the Reformation

for Christian faith and conduct. sufficient for salvation, and the standard by which the Church

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 doctrine rather than a re-formation 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 is made and in the present of the atoning death of our Lord structures, the notable exception being the freedom of the single by which spiritual truths were vice books were superseded by the simpler Prayer Book in English.

The second Prayer Book is sueed in 1552 reflected more accurately and the substitutionary aspect of the atoning death of our Lord of the substitutionary aspect of the atoning work of our Lord Jesus Christ; justification by Jesus Christ, justification by Jesus Christ; justification by Jesus Ch

vice books were superseded by the simpler Prayer Book is legisls.

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 the simple stated. Human reason so often fails and is subjective and the subjective and is subjective and the sin of its members varies in its judgments. The Bible, however, stands upreme 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 in the many reason so often fails and is subjective and the subjective and the supreme as the objective revelation of God to man in creation and history, in the person and the told the Corinthians. Similarly, Peter wrote, "Christ also dided for sins once for all the right could be for doctrine is seen in Article VI, which states: "Holy Scripture contained history in the person and history, in the person and

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

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 re-affirmed in Article XI of our Church which says: "We are accounted righteous before God for the merit of our Lord Saviour Jesus Christ by , and not of our own works

and deservings."

This article directs us to the Homily of Justification which butlines the Biblical basis of the 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-

that it be repugnant to another.' The four central Biblical doctrines emphasised at the Refor-Bible is the supreme authority

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written, neither may it so expound one place of Scripture,

In themselves, these these 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 method.

tralia today faithful in our pro-clamation of this central re-formation doctrine which lies at the very heart of the New Testament?

Priesthood of all believers

members of the 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 contents to be lieved and be lieved.

Reformation and Renewal The divine agent for the renewal of the Church at all times in her history is the Holy The divine agent for the renewal of the Church at all
times in her history is the Holy
souls and bodies, to be a reasonable, holy and living sacrifice.

Reformation. This must also be

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 Protesant nor Catholic but a bit of both. This I believe to onsense." So do we.

The Reformers correlated catholicity with purity of octrine, 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 par-ticular view of the place of bishops in that ministry. Others nphasise historic links with the apostolic ministry, a paricular view of the sacraments or the maintenance of cerain traditions, rituals or vestments.

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

Each of the Reformers in every nation was first of all onverted through a study of the Scriptures. In time they ame to see that the Bible alone was the church's sole uthority 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, Godearing 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 enominations as such, Our formularies are Protestant.

Some scholars have worked hard to show that the Refornation in England varied in some important respects from he 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 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 dis-turbing 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 proposed basis of union for the five negotiating churches, there is no explicit statement relating to Scripture as regulating doc-trine in the church. It is spoken of only in terms of "Guidance of the Holy Spirit," or "the 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 de cision 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 diocesar synod and rejected. The phrase "Which is the Supreme Rule of Faith and Practice" was insert-Faith and Practice" was inserted. However, after the word "Received in the Bible . . . (above) to be effective, of course, this would have to be sed in the numerous govern bodies of the five churches

liberty wherewith Christ has made her free." (Galatians 5.1)

Books from G.B.R.E.

Children At Risk. This is a collection of papers concerning children "at risk" i.e., children of school age who, for various reasons are in danger of coming before the courts or who have special social or educational needs. \$1.35.

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All Children Are Special. The religious needs of educationally subnormal children. \$1.30.

The above books are all The Church Information Office, and are available from G.B.R.E. Bookshops, 323 Bourke Street, Melbourne, and Cathedral Branch, 199 Flinders Lane, Melbourne.



• 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 ex-tensive African missions and one "white" congregation in Natal.

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 so many of the outstanding office."

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 office.

has so many of the outstanding offi5.1) cers of those days had a highly
Christian faith, and a real mis-Christian faith, and a real mis-sionary vision. These men founded the first congrega-tions in the Cape from which grew St. John's Loynberg, St. Peter's Mowbray and subse-quently 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 Transval. In both of these territories congregations of the C. of E. came into existence, and missionary work was developed.

Tarrived and he was arrived and he was a row and the was to come to plant the Catholic revival in the company of the new world.

Chaos followed. Strong character where wanted, and he was the wanted, and he was the company to come to plant the company to the comp

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 Transparent of the Church was the could make his own laws.

In 1870 the Canons and stitution of the Church was a could make his own laws. was left. However, in the 30 years six new churches have been built there. In the Trans-

of the fiercest opposition from

These three churches, with their daughter churches, were the prime-movers in the Constituprime-movers in the Constitu-tional development 30 years ago. They were all three well esta-blished 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

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. Chaos followed. He was a sults that he desired, finally he decided that he must have his own church where he

out the Cape and Natal was split.

It must be recorded, with sincere regret, that every one of these has been built in the face that the motive behind Bishop Gray's development was decrired first and force that the motive behind Bishop Gray's development for the second of the secon ment was doctrinal first and fore

By 1883 the Supreme Court 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.

FAMOUS NEW TESTAMENT THEY SAY

So, you see, in such an "off-centre" world it may be the highest compliment to be called "ab-Rev. Reg Hanlon, Chatswood, N.S.W.

If a minister fails in some job ause he is uninterested, it is because he, too, has human limitations. If there is a job not being done, maybe you are the one who should be doing it.

-Rev. George Robinson, Willoughby, N.S.W.

The phenomenon of human regress is no less to be reckoned with than the phenomenon of activities, and with keeping the show going. What the Church —Paul S. Rees, World Vision.

I give you a commission. Cast he dumb spirit out of the Church of England.

Beautifus, and with keeping the show going. What the Church needs is a laity, properly equipped, to go out into the world to bear witness in those places where men's minds are influenced and decisions are made to be the England.

—Prebendary Wilson Carlisle.

So you see in such an "off."

To you see in such an "off."

England.

decisions are made, to be the caring community in the neighbourhood, and to be active in

-The Bishop of Southwark.

I have found that becoming a ormal." It could be one of the sure indications that we are truly living for God.

I have found that becoming a deeply committed Christian does not keep one from being fully cognition is in any sense sin or is an indication that one needs a spiritual check-up.

—Keith Miller in "The Second

You cannot keep the birds from flying over your head, but you can keep them from nesting

-Martin Luther.

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MITCHELL'S INTERNATIONAL TOURS

CROMWELL DISENTANGLED

A 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.

or more to write impartial history. A contemporary his emotions and loyalties blurr his vision and impair his judgment. For example, now that feelings have died 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 Olitext books have condemned offi-ver 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 his-toric integrent in our day dgment 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 of the Puritans themselves.

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

dead hand of repression had been allowed to crush all freedom of thought but that it was the exception rather than the the exception rather than the

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

a plea for uniformity.

The position, he position, however nged with the Renaissance however with its inberent appeal to rea-son. For with the Revival of

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An examination for the award of two Scholarships will be held on Saturday 2nd November, 1968.

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It takes a hundred years or more to write impartial distory. A contemporary distorian tends to find that his emotions and loyalities of the reliasion with 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 America.

We may well ask how far Cromwell's toleration was preducted in the cause of the classics of the may well ask how far Cromwell's toleration was preducted in the cause of the classics of the may well ask how far Cromwell's toleration was preducted in the cause of the classics of the may well ask how far Cromwell's toleration was preducted in the cause of the classics of the classics of the may well ask how far Cromwell's toleration was preducted in the cause and the cause and the cause and the cause and the outcome of the Cardinal Mazarin shows. This action was preducted in the cause and the outcome of the Cardinal Mazarin shows. This action was preducted to go. In 1649 he extended toleration to Roman Catholics in Maryland but it was withdrawn in 1654 and renewed again in Catholics, the Puritans of 1549 made no attempt to set up a separate organisation. This came later with the Barrowists and the later with the B r with the Barrowists and the

pendent congregational principles Theirs was the first serious attempt to break free from the Church of the nation.

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.

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 constitutions.

ment to enforce his will.

Turning to the closing years of the Civil War we are able to see how far democratic toleration how far democratic toleration advanced. Anglicars had creat men suffer, not only from their enemies but from their 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. followers.

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.

Demoracy 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 in the lamp. The Presbyterians were equal-

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. 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

main, Anglican clergy supported the monarchy and the bishops in their claim of Divine Right

main, Anglican clergy supported the monarchy and the bishops in their claim of Divine Right and its attendent 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.

LUTHERANS

Nineteen members of "Manner-werk," the German equivalent of the Church of England ner-werk," 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 issue under the chairmanship of Coventry. The German guests came from the Lutheran dioceses of Brunswick and they visited of Coventry, Lincoln and Ports-mouth.

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 Beligium 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 conmunion.

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,

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 Uni-versity of Oxford, By Owen's complyance many Anglicans cele-

Cromwell, like Nelson, could

Protector's day.

attempt to break ...

Church of the nation.

EXCLUSIVE RIGHT
It seemed to the Puritans of James I's reign that the Church in and vice-chancellor of the University of Oxford, By Owening and between God and man. The Church still demanded an The Church still demanded and The Church still demanded and the Holy Communion the Bible alone. This impression was confirmed by men such as confirmed by men such as confirmed by men such as shiss.

Attention of Divine Right and passive obedience.

Manwaring went as far as to declare that those who resisted forced loans were in danger of the Process there and the Charles I died as a martyr for his faith in the England, Yet, his there was the martyr for his faith in the England, Yet, his the continued right through the Commonwealth and upwards of the Reformation of the state on the Reformation of the Statenth through the Commonwealth and upwards of the Reformation of the Reformation of the Reformation with deep thanksgiving. That is why we have published in this was the resisted of the became bishops and professors of divinity at Oxford and Commonwealth and upwards of 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 the Manwaring went as far as to the Charles and the published in the provinced the Holy Communion and upwards of the Reformation of the state on the Reformation of the Statenth through the Commonwealth and upwards of the Reformation of the Statenth through the Commonwealth and upwards of the Reformation of the Statenth through the Commonwealth and upwards of the Reformation of the Re

year a colourful jungle." The saints of the Reformation gave the Bible and the Lord Jesus IINITY IN IIK Christ whom it reveals, the pre-Government was more tolerant than any other government from the sixteenth century until the

tits worship.

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

All great leaders attract fanat-ics and those who go further in their enemies but from their friends. In the eighteenth century John Wesley had to curb the fanaticism of some of his

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 precial mystical covers 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 exist-ing 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.

LUTHERANS BIRTH CONTROL

It is reported from the United 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

ation 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 Reformatiom is being given up. No re-union scheme we know of makes the clear statement about the authority of the Bible 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?

The formation of the new dio-cese of the Murray in South cese 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

der, 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 some-

the teaching do not have to con- m

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 leave the more are numerous books — duly authenticated and documented — available today from which we learn that Communism is behind:— the United Nations; the White-manmust-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

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 hapland our Republic) with the hapland our Republic with the h and our Republic) with the hap-penings 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

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 hate all Blacks so much that they are not even given entrance. And we now see that a little team of lady golfers from seller than the state of the s

INTERNATIONAL MINERS' MISSION

Hear the International President

Dr W. E. SHEWELL COOPER

M.B.E., F.R.S.L., D.Litt.

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Chairman: Rev. A. D. Deane, B.A., B.D., Th.L.

Principal, Sydney Missionary & Bible College.

7.30 p.m. EVENING MEETING

Chairman: Rt. Rev. F. O. Hulme-Moir,

Speaker: Dr. W. E. SHEWELL COOPER

• Inspirational • Informative • Interesting

Come and bring your friends.

Co-adjutor Bishop of Sydney.

first victims.

—D. Gordon Mills, Rondebosch, South Africa.

Clergy stress

peace there, except for occasional tribal disturbances. Immediately Britain withdrew from her duty and obligations to the peoples there — all hell was let loose. Policies there there with the without the stress of the stress o 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 indices. Be to have men trained in mental health to "assess" and "cdu-tassess" and

trance. 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

Better still would be a new approach by the church whereby the clergy truly work as the "body of Christ" and by a group most the needs of others. ministry meet the needs of others We are all subject to nervou tensions and the possibility of breakdowns. Many are re-dis-covering today the contempor-ary healing power of our Risen Christ and the fullness of the Holy Spirit Who to one gives the "utterance of wisdom, and

We all in our congregations 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 Kingdon unless you repent, and are in-wardly purified by water and the Spirit. But Jesus says, the out-ward 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 repen-tance (John's Baptism of water outwardly and the necessity of That which is born of flesh is

-(Mr) A. G. Sn

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ROME AND

(Nimes) - Two "tremendous changes" would be required in order for the Roman Catholic Church to become a member of the World Council of Churches, according to Prof. Roger Mehl, dean of the Protestant Theolo-Faculty of Strasbourg,

First, the Catholic Church

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Apply in writing or phone 51-2861 committee, and ultimately the next Assembly, would have to accept the application. This could be done only after the constitution had been "completelly revised," especially the article stipulating that the number of superintendency and administration).

be in proportion to the church's membership. Professor Mehl's comments were contained in an article in the regional French Protestant newspaper Semailles published

"I am frank to say that the entry of the Roman Church into the WCC seems to belong to the logic of the ecumenical movement," wrote the distinguished Protestant theologian. "There can be no genuine ecumenism unless it includes all churches that invoke the same Lord."

The WCC is not a church but

fellowship of churches seeking ways to unity, wrote Mehl. "The ways; a fraternal dialogue on a basis of equality is possible."

EPS, Geneva.

RIGHT PRIORITY

An anonymous \$30 donation handed in at Holy Trinity, North Terrace, Adelaide, recently, had this unsigned note attached: "The price of a second-hand car wireless which we were going to buy, but didn't really need."

SYNOD REPORTS

ray 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 break. downs have become most fre downs 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. 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 will select, also in order of preference, a bishop for the diocese. The diocesan synod was held

NORTH-WEST AUSTRALIA

In his charge to synod, Bishop 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 glad these distinctions

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 an-nounced that he had found a Japanese clergyman who would

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. 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 control synod's thinking. The Murray clergy and people want.

strong protest against the pro

BISHOPRIC

The electoral synod of the diocese of Polynesia was held in Suva on September 16, pre-sided over by the Ven. Gra-ham Sexton, Vicar-General.

As a result, three names, in order of preference have been sent to the Archbishop and bishops of New Zealand, who

ference, a bishop for the diocese.
The diocesan synod was held on the three days following the electoral synod.

Bishop Vockler has had to de-

lay his return to the diocese to undergo surgery in England. His resignation takes effect on Octo-ber 30 and he leaves for Aus-tralia on November 1.

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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. savanded the tile "Delender" of the Washend and Barde accepted to the WEB. A most validable and no more venomous, seprent than Luther. The author adduce clear evidence to show that by 155, or the dependence of the work of the work of the common and the street of the control of the common and the street of the

reached considerable agreement.
Tjernagel has used the hitherto uapublished 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

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SOME RECENT & CURRENT BOOKS ON THE REFORMATION

by the Editor

worth, London. 3rd. imp. 1962. pp.

fair. For example, he tells us that bishops, Smith, Wolsey and 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 shaped the thinking of modern Protestantism.

The Reformation in Zurich was precipitated by an incident was precipitated by an incident of the presentation. The Reformation is the presentation of the Servetus almost entirely on contemporary diocesan records. Mrs Bowker, a fellow of Girden derivation of the Servetus almost entirely on contemporary diocesan records. Mrs Bowker, a fellow of Girden derivation of the Servetus almost entirely on contemporary diocesan records. Mrs Bowker, a fellow of Girden derivation of the Servetus almost entirely on contemporary diocesan records. Mrs Bowker, a fellow of Girden derivation of the Servetus almost entirely on contemporary diocesan records. Mrs Bowker, a fellow of Girden derivation of the Servetus almost entirely on contemporary diocesan records. Mrs Bowker, a fellow of Girden derivation of the Servetus almost entirely on contemporary diocesan records. Mrs Bowker, a fellow of Girden derivation of the Servetus almost entirely on contemporary diocesan records. Mrs Bowker, a fellow of Girden derivation of the Servetus almost entirely on contemporary diocesan records. Mrs Bowker, a fellow of Girden derivation of the Servetus almost entirely on contemporary diocesan records.

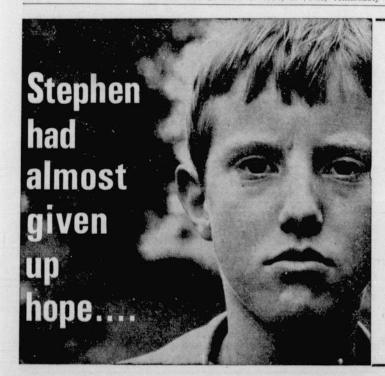
THE SECULAR CLERGY IN THE DIO-CESE OF LINCOLN 1495-1520 by

Margaret Bowker, Cambridge

University Press, 1968. pp. 253

This case study of one large English diocese under three bishops, Smith, Wolsey and Atwater (1495-1520), draws

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ORSEMAN is the site 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 porth).

retrown Hemisphere.

It is far to the south of Kalgorlie, 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 on its 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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ouls and the glory of your holy name; through Jesus Christ our Lord, Amen.

Lord. Amen.
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never be wanting a supply of people who with purity of faith and singleness of heart will so devote themselves to your Eternal Truth that they may prosper the cause of your gospel, and by their example, and witness with

and witness

others to that cause, for the blessing of all mankind; through Jesus Christ our

The Rev. John B. Neville, rector of ferrigal (Newcastle) has resigned the

Rev. Geoffrey E. Plester, in charge of Greenough-Walkaway-Dongara (North West Australia), has been appointed

CHURCH RECORD

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WOLLONGONG **CLERGY**

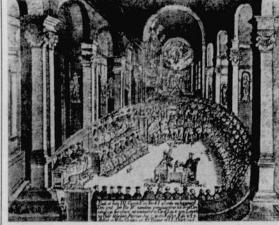
Clergy of the rural deanery of Wollongong, N.S.W., met for two days at Gilbulla, Menangle, on 1st and 2nd October.

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.

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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.

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,
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 coadjutorbishop to live in the Parramatta
area to foster the proposed
diocese. It may include substantial parts of the rural deaneries 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 Col-

Perhaps the most controver-sial was the motion to permit women to become members of synod. It was debated at length and in some cases, with more 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.

in synod by 1972.

The motion to limit tenure of clergy to seven years with permissable extensions to ten years introduced by Dr Neville Babbage aroused no violent objections but was not voted on. More may be heard of it next synod. A motion that the diocese ob
Sunday, November 24, is to be observed as a day of prayer and giving for foreign missions throughout the diocese of Adelaide.

AUGUSTA (Georgia). —

Bishops of the Anglican communion in the U.S. and in Canadian Anglicans and Canadian Anglicans were discussed, as well as such common interests as overseas development, intercommunion with nort-Anglican churches and relations with the Orthodox and Roman Catholic churches.

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

Meanwhile, a coadjutorpassed unanimously.

LIQUOR

Mr B. Ballantine and Mr Lindsay Johnstone had a motion passed deploring the N.S.W. Gov-

to include Sundays.

The parishes of Stanmore and Enmore were united and the districts of Blakehurst, Newport Padstow and The Oaks were made provisional parishes, entitling them to synod represention. With members of synod now numbering over 600, the synod still has to wait years before the creation of new dioceses eases the accommodation problem. Fortunafely, 600 members have never been present at any session.

any session.
Other resolutions dealt with St. Andrew's Cathedral centenary, Cathedral site development, Glebe developments, theological 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 cided on party lines.

Perhaps the most controversial was the motion to permis women to become members of synod. It was debated at length

U.S.-CANADA BISHOPS MEET

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

N.Z. POLICY

LINK WITH EARLY TASMANIA

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 rere.

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 United Nations refugee aid programs, it was announced nere.

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 contributions to the program owing to New Zealand's economic contributions to the program owing to New Zealand's economic contributions to the program owing to New Zealand's economic contributions to the program owing to New Zealand's economic contributions to the program owing to New Zealand's economic contributions to the program owing to New Zealand's economic contributions to the program owing to New Zealand's economic contributions to the program owing to New Zealand's economic contributions to the program owing to New Zealand's economic contributions to the program owing to New Zealand's economic contributions to the program owing to New Zealand's economic contributions to the program owing to New Zealand's economic contributions to the program owing to New Zealand's economic contributions to the program owing to New Zealand's economic contributions to the program owing to New Zealand's economic contributions to the program owing to New Zealand's economic contributions to the program owing to New Zealand's economic contributions to the program owing the tectorship of the famous gallops to the forth to the program owing the tectorship of the famous gallops to the forth to see it decided to the public meeting excelled to decide on bu



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

As approved by the Archbishop of Sydney

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